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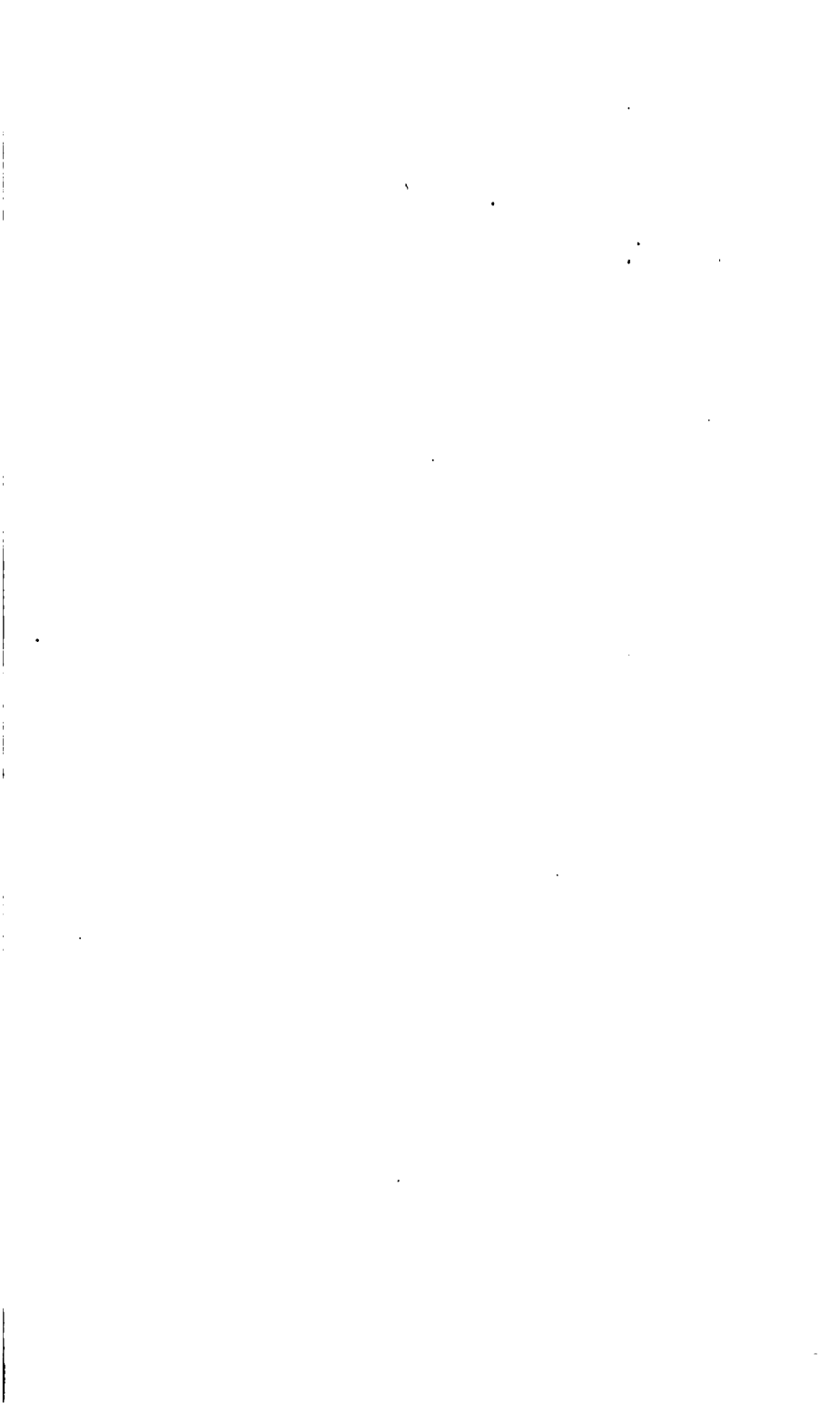
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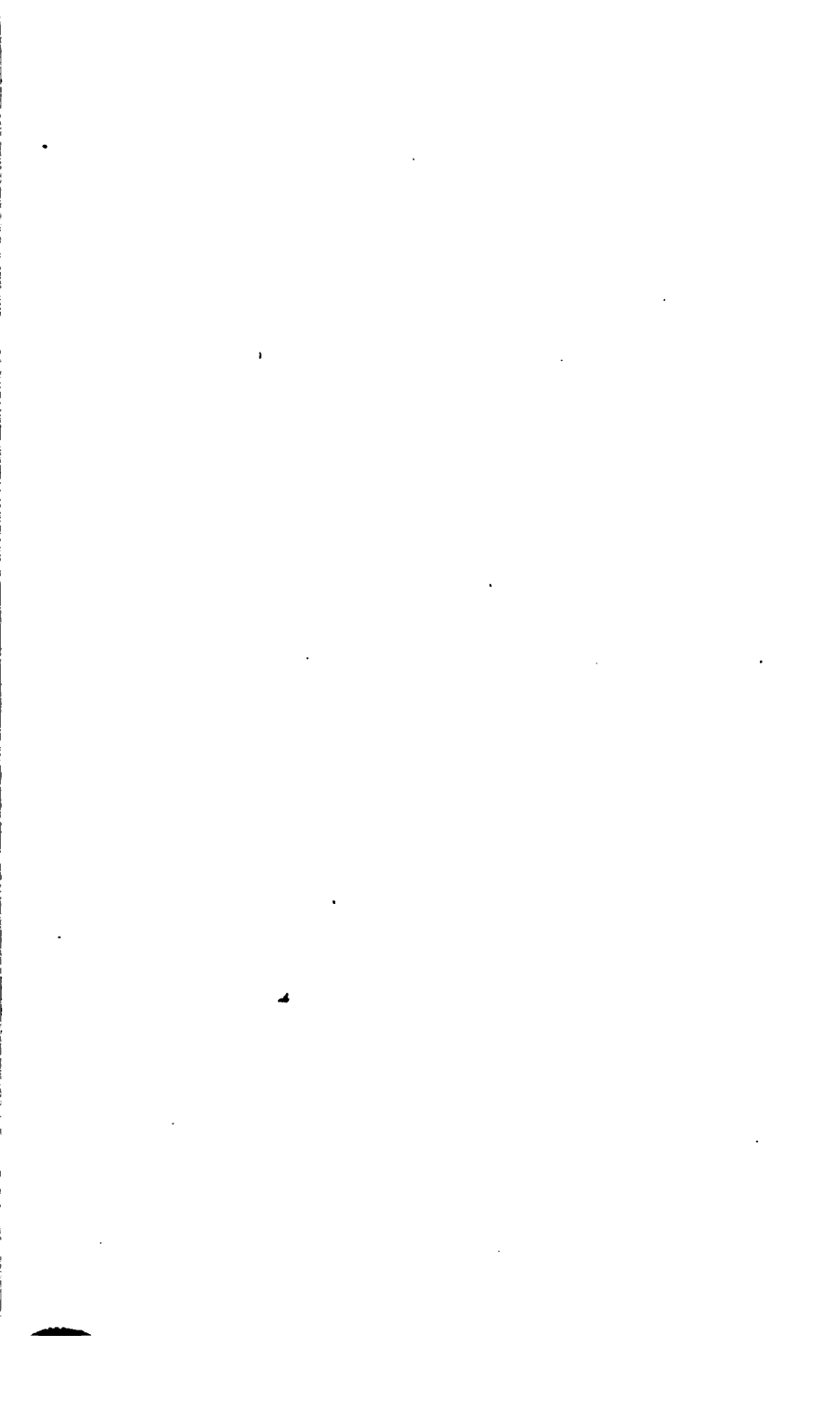
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# HISTORICAL VIEW OF THE POLITICAL STATE OF EUROPE.

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**S**INCE our last brief View of the Political State of Europe, it has assumed a brighter aspect, and held out more cheering hopes, than it has presented since the first dawn of that gloomy day, which saw the Tyrant of the Continent grasp the iron sceptre of usurpation, and lay the basis of that barbarous force which was destined to crush with its weight the most potent and most military nations of the Continent. Ten years have now nearly elapsed, since Heaven, for the punishment of a sinful race, was pleased to allow the elevation of Napoleone Buonapartè, a man of low birth, ferocious manners, and a sanguinary mind, to the supreme power in that impious country, which had publicly rejected the proffered mercy of a redeeming God! From that period to the present moment, his life has been a constant tissue of crimes, exceeding each other in perfidy, in atrocity, and in wickedness. Not an act of his life which did not seem imperiously to call for the vengeance of an offended Deity: but still he was suffered to proceed; and, as his guilty ambition appeared to have no limits but those of the world, so were the enormities by which he sought to promote its gratification subject to no restraints from the warning voice of religion, from the suggestions of honour, or from the dictates of conscience. Like his great prototype, the Devil, Napoleone Buonapartè seemed to regard EVIL as his natural element, SIN as his chief delight, and DESTRUCTION as his principal business. Armed with brutal force, he overleaped or broke down all the barriers which Providence, Nature, or Policy, had erected for the preservation of freedom and independence. His ferocious tyranny reached from the body to the mind; and, having begun his despotic career by reducing his own subjects to the most abject state of slavery of which the history of mankind affords any example, having cemented his throne with the blood of his own people, he sent forth the Genius of Desolation into the neighbouring countries; spread death and destruction around him; in a few years, almost destroyed the very germs of civil society, and went near to establish the iron age of Pagan mythology. The despairing world seemed petrified with

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astonishment and horror; kings and kingdoms vanished at the touch of his magical sword, like the pasteboard figures before the wand of Harlequin. Monarchs were benumbed with their fears; they lost all strength, activity, and foresight; even the sense of self-preservation—the instinct of the brute—forsook them; and they held out their ready hands to receive the chains which the Scourge of the Continent had prepared for them. If, amidst this gloom of death, a ray of hope occasionally intervened, the enlivening gleam was transient as the lightning's glance, serving only to render the succeeding darkness more horrible.

Such was the dreadful picture which the European Continent, till lately, exhibited, from the Danube to the Scheldt, from the Guadalquivir to the Seine! Under such auspices did the present year open upon us. *Russia* reduced, degraded, and controuled; *Prussia* annihilated; *Sweden* threatened with destruction by the triple force of France, Russia, and Denmark; *Denmark* the willing, though impotent, tool of the Usurper; *Austria* passive, though not inert, trembling from the recollection of past disasters, with curtailed dominion and crippled power, hemmed in on every side by French troops; the whole of *Italy*, from the *Alps* to the southernmost point of *Calabria*, under the absolute dominion of France, except the immediate territory of *Rome*, which could offer no resistance to the will of the Tyrant; and *Tuscany*, which, though nominally independent, was occupied by his troops. The petty kingdoms and principalities of *Germany* were nothing more than fiefs of the French empire, held at the will of the lord; *Holland* was occupied by his brother, and ruled by himself; *Portugal*, subdued and tributary; and, lastly, *Spain* as completely subjected to his will as if the prince on the throne had been a *Buonapartè*, and not a *Bourbon*. To look down from the stupendous height to which this low-bred Corsican had thus been raised, in the course of a few years, to the abject state from which he issued, one would have thought that no sentiment would have been left in his mind, but wonder at the past and exultation at the present. He had enough to gratify even the grasping ambition of a *Lewis XIV*; he had every thing, in point of territory, that was necessary for security and enjoyment—except, indeed, a legitimate title and a quiet conscience; and, in aiming at farther acquisitions, he could gain little that was desirable or useful, while he might risk in the contest all the fruits of his perfidy, triumphs, and crimes.

There are two or three points, however, which the politicians of the day seem totally to have overlooked in the situation and character

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of Buonapartè. In the first place, his government is essentially military: having obtained his power by the sword, and being hated by the people, he is obliged to keep an enormous army on foot, for the twofold purpose of preserving his despotic authority at home, and of keeping in awe those crowned vassals in his vicinity whom he has plundered, oppressed, and degraded. For the support of this army immense funds are requisite, which cannot be derived from a kingdom harassed and exhausted by a revolution of twenty years' duration, and drained to the utmost by the immoderate exactions and criminal excesses of an arbitrary and profligate government: hence arises the necessity of providing other means for the payment of the troops, who are accordingly quartered in foreign countries—in Poland, in Italy, in Spain, in Germany, and in Holland, where a very extensive force is maintained without the smallest expense to the ruler of France. Another effect of a government so supported, is the danger of disaffection in the troops, who cannot fail to see that to them, and to them alone, is the Tyrant indebted for the sceptre which he sways, and for the power which he exercises. Here, then, in addition to the hopes of plunder, is a strong motive for engaging in a foreign war, since active service is known to be the best corrective of a mutinous spirit. Another motive arises out of the restless and turbulent disposition of the Tyrant, which will not suffer him to rest while any European throne is filled by a lawful monarch; while any member of the House of Bourbon has a political character, "a local habitation, and a name!" A legitimate sovereign is a living reproach to him; and a crowned Bourbon is to him the same "horrible sight" as the eight kings, which the weird sisters placed before his eyes, were to Macbeth.

It is only by a due attention to these circumstances that his late conduct, marked as it is by every feature of stupid impolicy, of incorrigible folly, and of wanton barbarity, can be accounted for. We were always of opinion that the impetuosity of this man's temper would, ultimately, prove the means of rescuing Europe from his yoke. It is perfectly clear, that, by the exercise of a little patience, and by the practice of those artifices in which his wily counsellors are so perfectly conversant and so deeply skilled, he could, in a very few years, have succeeded in completing the subjugation of Europe without a hostile stroke. All the great powers were already subdued, with the single exception of Austria, of whose pliancy in making every required sacrifice, and in submitting to every species of insult, he



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had ample experience. In possession of Poland, of Italy, of the passes into European Turkey, of Switzerland, of Hanover, and of every part of Germany (for whether held immediately by himself, or by his vassals, the political effect was the same) which bordered on the hereditary dominions of Austria, he could easily, by degrees, have so cramped her power, as to render her an impotent and inoffensive neighbour; or, had he chosen to throw off the mask, he might at a fit period have attacked her with advantage, and with every prospect of success. But this artful and temporizing policy ill suited the temper of the Tyrant: his disordered mind could brook neither opposition nor delay. Long accustomed to triumph, and unused to contradiction, he became inflated with success, and really imagined that his will was law. He disdained to adopt those prudential measures to which a more sagacious tyrant would have had recourse; he departed even from his usual maxim, *divide et impera*; he would not stoop, either to conceal the whole extent of his gigantic projects, or to accomplish them separately. While he *kidnapped* the Royal Family of Spain, and provoked the rage of every inhabitant of that persecuted country, he wantonly dethroned the Pope, and so set the whole Papal world against him; raised the jealousy of Austria, by demanding a passage for his troops through the heart of her dominions; drove Prussia to despair, by a refusal to fulfil the stipulations of the disgraceful Treaty of Tilsit; and alarmed Russia by the demand of some sacrifice of territory on her Polish frontier. *Quem Deus vult perdere, prius dementat*; and, if political insanity be a sure symptom of approaching destruction, we may consider the reign of the Corsican as drawing fast to an end; for certainly nothing but a combination of pride, presumption, and ignorance, amounting to madness, could have led the Usurper to advance all these pretensions, and to irritate all these powers, at one and the same time.

But, happily for the civilized world, the Usurper has met with the most determined resistance where he had reason, from past experience, to expect the most implicit submission. All who had witnessed the conduct of the Spanish government for the last seven years, and who judged of the character of the people by the measures of their rulers, regarded them as sunk in superstition and sloth, as born to suffer, and incapable of exertion. Those who had studied the genius and disposition of the Spaniards expected of them better things, but were by no means prepared to look for that energy and decision which have lately been displayed. We have heard but of one person in this kingdom, a nobleman of talents, penetration, and foresight,

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who predicted, more than twelve months ago, that the first successful resistance to the arms of Buonapartè would proceed from Spain. Lord CHICHESTER was the man who drew this just conclusion, from his knowledge of the Spanish character; and we record the fact as a tribute of justice to modest, unassuming, merit. Glorious, indeed, have been the struggles which this gallant people have made in defence of their religion, their liberty, and their laws! They have evinced a spirit worthy of the best times of ancient chivalry; they have combined, in a wonderful degree, caution with courage, prudence with energy, temper with decision. The manner in which they have pledged themselves to conquer or die, is a proof of their wisdom, and not a mark of temerity. Consistently with this generous resolution, they have offended the Corsican Usurper beyond the possibility of forgiveness. Their exposure of his fraud, his perfidy, his violence, his falsehood, and his infamy, but, above all, their praise of *England*, has raised his irritable and vindictive mind to the highest pitch of fury and revenge; so that they are now literally fighting *pro aris et focus*, and conquest or death is no longer a matter of choice with them; for, if conquered, they must die. The merciless Tyrant will convince the world, that the cold-blooded massacres of Madrid were but a faint specimen of those sanguinary deeds which a people who had dared to dispute his word, to oppose his will, and to defy his power, were destined to experience. The conduct of the brave Spaniards, then, is a demonstration of pure, genuine, unphosphicated, patriotism, originating in the best of motives, and seeking the best of ends. Their clergy, dignified and subordinate, secular and regular, have eminently distinguished themselves by their exhortations and examples; they have pointed out the path of duty to the patriot, and they have led the way to the field of danger. Though, properly speaking, they are ministers of peace, we must believe that, in such a cause, the Almighty will approve their efforts, and crown them with success. In a struggle between piety and impiety, virtue and vice, preservative order and destructive anarchy, the ground of confidence is surely strong, and hope may be sanguine without presumption.

It has been foolishly and falsely insinuated by an ignorant trader in the city of London, who forsakes his flannels for politics, and quits his shop for the Whig Club, that the consistent friends of the Established Church who opposed the ruinous plan of Catholic emancipation in this country cannot sincerely wish success to the Catholic patriots of Spain! It would be an idle waste of words to *reason* with

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such consummate ignorance. But it may not be entirely useless to state, that firmly as we have opposed, and ever shall oppose, every innovation dangerous to our own Established Church, we should be the last persons in the world ever to wish for the overthrow of the Established Church of any other country. We have nothing to do with the religious errors of the inhabitants of Spain; they affect not us: but we have much to do with the religious errors of persons at home who aim at the participation of political power, which, if possessed, would, sooner or later, supply them with the means (which they would be *unprincipled* if they did not use) of subverting the established religion of the land. With the utmost sincerity of heart, then, do we pray for the full success of the Spanish patriots against their sanguinary oppressors.

We admit, however, that, at the outset of the struggle, our hopes and fears were equally balanced. We expected much, indeed, from the evident spirit which the people displayed; but we thought that before the inhabitants of the different provinces could combine their operations, and act in concert, Buonapartè would pour into their country an overwhelming force, which would, at the beginning, bear down all opposition. We did not, indeed, despair of the ultimate triumph of patriotism and independence; but we feared that torrents of the best blood in Spain would be first shed, and three fourths of the country laid waste. But, providentially, the military attitude of Austria, and some latent distrust of Russia, have inspired the Usurper with fears for the security of his ill gotten power, and have deterred him from the pursuit of his accustomed policy in the direction of his whole force against *one* object of his attack; while the judicious and vigorous conduct of the Spaniards has demonstrated the fallacy of the confidence which the Usurper reposed in his troops already quartered in Spain, whom he thought sufficiently powerful to keep the people at bay until a seasonable period should arrive for sending reinforcements. The Tyrant is, at length, caught in his own toils; and he has raised a spirit which will not, we trust, be tranquilized until he shall have experienced the full measure of retributive justice.

What conduct will Buonapartè now pursue? Never will he rest till he has satiated his rage on the virtuous inhabitants of Spain; at least, he will never lose sight of his plan of destruction, though his fears possibly may lead him to retard the hour of promised vengeance. Violence will again, for a while perhaps, give way to fraud. He may again assume the language of hypocrisy; declare that he had

been deceived respecting the wishes of the Spanish nation ; that, anxious only to promote their happiness, now that their desires are known to his paternal heart, he will hasten to gratify them, by giving them the sovereign of their choice. He will take special care, however, to enter into a previous contract with his royal captive, to make an offensive and defensive alliance the condition of his release ; to force upon him some female of the Corsican breed in marriage ; and to render him in all respects subservient to his future designs. He has every inducement thus to retrace his hasty steps ; it is the only way to enable him to attack Austria with his undivided force, and to subdue, one by one, the other powers which he has provoked by his arrogance and presumption.

But should he pursue this hypoeritical course, and succeed in persuading Ferdinand to become so far his dupe, though it may afford him a pretext for withdrawing all his troops from the Spanish frontier to employ them against Austria, still it will not enable him to attain his ultimate end,---the total subjugation of Spain and Portugal. The Spaniards have their eyes too much open to his conduct ; they are too well acquainted with his character, and too well aware of his designs, to suffer their sovereign to become his tool. They will not, we venture to predict, suffer Ferdinand to ascend the throne until he shall have completely shaken off every shackle which, during his captivity, the Tyrant may have imposed on him. If he shall have entered into any treaty, they will insist on the total abrogation of it ; if he shall have formed any alliance with him, they will demand its dissolution before they will submit themselves to his sway. *They* have borne the whole brunt of the contest ; *their* treasures have been spent, *their* blood has been shed, in defending the kingdom and the throne ; and they will have a right to insist that nothing shall be done to render their labours fruitless, and their sacrifices of no effect. Besides, neither treaty nor alliance formed under such auspices, while neither the body nor the mind is free, can be valid either in law or in conscience. The Spaniards, therefore, would be as fully justified, as, we are convinced, they are fully determined, never to submit to any measure which can have a tendency again to subject them either to the iron yoke or to the poisonous influence of France.

There is but one part of the conduct of this gallant people that we do not rightly understand,---the acknowledgment of Ferdinand for their King while his father Charles still lives. We understand that the abdication of Charles is the pretext for this measure ; and that a distinction is drawn between his abdication and that of his son, on

the ground that the one was voluntary and the other compulsory: the one having been made in *Spain*, the other in *France*. This reason for the validity of the father's abdication would not, indeed, be affected by the subsequent revocation of it, because that revocation took place in France, and may therefore be rationally supposed to have been, like the son's abdication, *compulsory*. But we could perceive nothing in the situation of Charles, at the period of his abdication, to make us believe for a moment that it was voluntary: the suddenness of the measure, and every other feature of it, gave it the character of compulsion. This transfer, then, of the crown from the father to the son, without any motive openly avowed for such irregular conduct, appears strange and mysterious.

It is singular, however, that all the different provinces of Spain should have adopted the same idea, and proclaimed Ferdinand their King, without the smallest communication with each other on the subject: for this unanimity of sentiment on so delicate and difficult a subject it is not easy to account. It remains to be seen what course the Spaniards will pursue after the final expulsion of the French from their country shall have left them at liberty to settle their domestic arrangements, and to direct their attention to think of their political institutions. The Andalusians have no intention, we believe, of proposing the least alteration in the frame of their government, as it existed at the time of the recent abdications. But the Asturians and Gallicians, we suspect, are strongly disposed to stipulate for the restoration of a considerable portion of their ancient liberties, for the re-establishment of the Cortes, and for the renewal of those checks on the plenitude of supreme power which their ancestors were careful to impose. That they have, in their peculiar station, an undoubted right to every privilege which can secure to them the full possession of constitutional freedom, admits not of a doubt. Their sovereign had abdicated the throne, and left the country; his lawful successor had followed his example. The people were left to defend themselves, their property, and their homes, against the fierce attacks of a lawless Usurper: they fought, and conquered; and, having purchased their inheritance with their blood, they have a right to prescribe such terms as they may deem essential for its preservation and security. But, without entering into a needless discussion of rights, which no one, it is apprehended, will be found inclined to question, we think that there can be no doubt that men who have behaved so gallantly, so nobly, and so wisely, as the Spaniards have behaved, will not give way to any wild or visionary speculations, will

not be misled by any fantastic notions of imaginary perfection, will not sacrifice a real good to an ideal advantage; will not propose, in short, any innovation or change in the system of government which is not essential to the confirmation and protection of their religious and civil freedom; while, on the other hand, we are as little inclined to doubt that their grateful sovereign will be disposed to make every concession which such subjects can require; and which can tend to the restoration of the rights which their ancestors enjoyed. At all events, we rely on their wisdom and their prudence, not to suffer any subordinate consideration to interfere, at this critical moment, with their unanimous exertions for the defence of their national independence. Let them not imagine that Buonapartè, though he may leave them for a while, will lose sight of his object. No; he will yet subdue them, or perish in the attempt. They must be prepared, therefore, for long and continued resistance, and must convince the Tyrant that their perseverance is at least equal to his malignity.

The Usurper's treatment of the Pope, who had degraded his sacred office to serve his interests and to gratify his pride, has been most base and ungrateful: it was a wanton display of power, without any object of utility. He could not doubt the perfect subserviency of the Pontiff to his will in every thing essential to the attainment of his ends, and he could therefore prefer the *only* demand with which he knew the Pope could not comply, for the purpose of gaining a pretext, feeble as it was, for extinguishing at once his spiritual and his temporal power: by such extinction he hoped to drive the Pope to despair, and to induce him to resign the Papacy; when, having secured the whole college of cardinals, the Tyrant meant to compel them to elect his precious uncle, the Cardinal Fesch, to the vacant chair of St. Peter. In that case, Buonapartè would have succeeded in vesting the whole of the spiritual and nearly the whole of the temporal power of the Continent in his own person. He, at least, would have reaped the fruits of it; and they only who know the genius of Popery can appreciate the advantage which he would have derived from such an accession of strength. This is the second time that this champion of the Roman Catholic faith, this "dearly beloved son in Jesus Christ," as the infatuated Pontiff most impiously proclaimed him, has subverted the Papal throne. In his memorable proclamation to the Egyptians in 1798, Buonapartè *denied the existence of CHRIST*, avowed his veneration of *Mahomet*, boasted of the destruction of the Papal throne, and stigmatized the *Christian* Knights of Malta as *Infidels* !!! And yet this is the man to whom the Papists

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of *England* and *Ireland* have looked on as the protector of their church, and the friend of *toleration*! Surely, surely, an illusion so gross must soon be dispelled!

*Austria*, alarmed at the ceaseless encroachments of France, at her destruction of the Papal power, and at her manifest designs upon Poland and Turkey; and encouraged, no doubt, by the spirited resistance of the Spaniards, and by the rising spirit which has manifested itself in other countries; seems, at length, resolved to contend for her last stake in the field of war. There is no doubt that she has employed the long interval of peace which she has been allowed to enjoy in repairing her past losses, and in augmenting her military force. But she must be prepared to bring the whole strength of the country into action, before she engages in the contest; for, if defeated, it will be her *last* contest. Buonapartè has long viewed her power with a jealous eye; and has long coveted her extensive dominions, for some relative of his own. He will, therefore, never sheathe the sword, if once drawn against her, without subverting the imperial throne, and without annihilating the reigning dynasty. Thus Austria, like Spain, must make up her mind to conquer or to perish. She will have an arduous and a bloody conflict to sustain; and, if left to her own resources, she will probably sink before the superior power and energy of France. She must now regret her selfish weak conduct, during the last campaign in Poland, when she had it completely in her power to destroy Buonapartè and his army, and to rescue Prussia from impending ruin! It is to be hoped, however, that she has derived wisdom from experience, and that she will receive from the neighbouring powers effective succour and support. It will, indeed, be the interest of the Spaniards, when they shall have provided for their own safety, to pour a formidable force into the southern provinces of France; and so to create a powerful diversion in favour of Austria. For it is only from the destruction of the Usurper's power that Spain can hope to derive a state of permanent security and peace.

What the conduct of Russia will be, at this important juncture, it is impossible for human sagacity to conjecture. Sunk in indolence, and abandoned to pleasure; surrounded by French courtiers and courtesans, the imperial Alexander has become a perfect non-entity in the world of politics. Whether the fugitive Monarch of Prussia, whose interests he so basely deserted in the Treaty of Tilsit, will be able to rouse him from the voluptuous lethargy in which his senses have been so long involved; or whether he will still continue the miserable tool of France, the contempt of his own subjects, and the

scorn of Europe, we pretend not to divine. Upon the probable conduct of rational beings, acting on some known principles, the historian of the day may venture to pronounce an opinion, without incurring the charge of presumption; but any attempt to anticipate the actions of a man, who is the creature of caprice, the child of impulse, and the slave of passion, with all the foibles and vices of youth, without its characteristic virtues, would be the acme of folly.

Happily the conduct of the British Government has been most honourable, most just, and most generous. The wisdom of their measures, and the cordial spirit of the people, form a noble subject of exultation to every Briton. The activity, the promptitude, and the vigour displayed by our ministers are above all praise. They have taken up the cause of the Spaniards upon the right ground; they have mingled, with their active and powerful support, nothing mean, nothing selfish, nothing interested. They have truly considered the contest as our own, and as demanding every effort we can make in its support. Indeed it affords a most favourable opportunity for crushing the power of our inveterate foe. We must avail ourselves of it, with energy and decision, in order to fan the rising flame of independence, which now threatens to consume the Usurper's throne. Our whole military power should be called forth; and, independently of the succours sent to Spain and Portugal, two armies should be dispatched, with all practicable expedition, one to Naples, to co-operate with the brave Calabrians, ever anxious for the restoration of their lawful sovereign; and the other to Holland, to enable the Dutch to throw off the intolerable yoke of France. The times are critical, and require vigorous councils and corresponding actions. We lament that the commanding talents of Lord Wellesley are lost to the country at such a crisis as the present. We understand that this able statesman has declared his opinion that a disposable force of one hundred and fifty thousand men should be appropriated to foreign service. In this opinion we cordially concur; convinced, as we are, that no exertion should be spared to improve the golden opportunity which has now, so unexpectedly, presented itself, and which, if suffered to escape, might never more return. Britons stand, at this moment, on a proud eminence; to *them* do the oppressed nations of Europe apply, with confidence, for protection and succour; and in *them* do the last hopes of the civilized world repose, for the restoration of freedom and independence. Thus it is, that their courage, and their perseverance, have at length met with their best reward: and, should their present virtuous endeavours be crowned with success, the benedictions of emanci-



pated millions, will be showered upon them; and, in securing the happiness of others, they will promote their own prosperity, and establish their own fame, on a basis which nor envy, nor malice, nor power, can shake.

The preceding reflections on the present state of Europe were written previous to the reception of the intelligence of General Welleſley's victories over the French in Portugal. These have only served to confirm the very high opinion which we have long entertained of the talents, knowledge, and gallantry of this excellent commander. But, in their effects, we descry the most important benefits to the general cause. Spain and Portugal may now be considered as effectually cleared from the most destructive hordes which ever laid waste a country, or persecuted a people. For, ere these sheets will meet the public eye, the remnant of Junot's army (why did General Welleſley give to this ruffian the title which he had usurped, and the assumption of which was a galling insult to the Portuguese?), as well as the Russian fleet in the Tagus, will have acknowledged the complete superiority of British prowess, and have left the land which they have stained with the blood of its innocent and virtuous inhabitants. The conduct of these abandoned miscreants, both in Portugal and Spain, has been so atrocious, so strongly marked by every species of brutal outrage which the fertile brain and the depraved heart of a modern Frenchman could devise and execute, as to render it an act, at once of impolicy and injustice, to put them on an equal footing with the regular troops of civilized states. Junot has committed the most wanton murders, during his residence at Lisbon; the Portuguese, therefore, should demand him as a criminal, and try him, for his crimes, by those laws which he has so flagrantly violated. Nor should any capitulation be entered into by the British, the effect of which would defraud the Portuguese of their just vengeance. Every motive of justice and policy requires, that such unprincipled and sanguinary marauders should be rendered subject to the laws which they have insolently trampled under foot. If Joseph Buonaparte should ever fall into the hands of the Spaniards, he should be tried for the felony which he committed, by privately stealing all the valuable articles in the royal palace at Madrid; and executed as a common felon. And should it please Providence that the great criminal, Napoleone, should become a prisoner to the Germans, they will deserve greater misery than they have yet experienced, if they do not consign him to the gallows for the murder of *Palm*. This is not the decision of frenzy, nor yet the language of revenge:—

*Blood for blood* the voice of Scripture proclaims; and it makes no distinction, on account of the rank or station of the murderer. It is only, too, by signal instances of retributive justice, that a stop can be put to the horrible massacres which this demon and his friends are in the constant habit of committing, in every country which is cursed by their presence. We cannot but express a hope, that the Spaniards henceforth will be more cautious in the terms which *they* grant to the French. To allow, as in Dupont's case, a whole army to return to France, on the simple condition of not serving again till exchanged, is merely to get rid of a temporary evil without effecting any permanent good. For, on their return to their own country, they will be immediately stationed in some of the numerous garrisons, in which a military force must always be kept, and other troops taken from thence, and sent to act against the Spaniards, or wherever their services may be wanted. So that the French will, by such capitulations, have none of their means of offence diminished or circumscribed.

It is with reluctance we turn from subjects of such vital importance to domestic matters of a trifling and temporary nature. But our remarks on the Spaniards have naturally turned our attention to the general joy with which their truly glorious victories have been hailed by every description of persons in this country, and, of course, to the civic festival, at which Sir Francis Baring presided. Our astonishment was first excited by seeing this Baronet in the chair, because, in the first place, we supposed him to have relinquished his commercial pursuits, and therefore to be no longer a British merchant; and, in the next place, because we knew his strong predilection in favour of countries hostile to Spain rendered him a most improper person for such a situation. His memorable toast, which excited such just indignation in the company at the London Tavern, by no means surprised us; for, as Sir Francis was the agent employed to pay the dividends on the American funds to persons in this country who had property vested in them; as he had very near connections established in America and in Holland; and as he was personally indebted to Mr. Jefferson for the emolument which he derived from the loan which he negotiated for the joint advantage of America and France; it was not expected, by us at least, that he would suffer any opportunity for the display of his gratitude to escape, though a more unseasonable time for such a display could not well be imagined. In vindication of Sir Francis, however, it should be observed, that the atheistical and jacobinical principles of his friend never entered into his consideration; it was not Mr. Jefferson he toasted, but the Presi-

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dent of the United States. Still we should have deemed it necessary to enter upon some farther remarks upon this subject, and to have inflicted a pretty severe chastisement on the Baronet for his indecent interruption of the general harmony which prevailed at the meeting in question; and for suffering his *private feelings* to lead him into a breach of his *public duty*, had we not seen a well-written letter on the same topic in a well-conducted paper; the insertion of which will supersede the necessity of any additional observations from us.

“ Sir,

“ On reading in your paper of Saturday last Sir Francis Baring's letter, exculpating himself for having proposed the President and the United States of America as a toast, at the public dinner given to the Spanish Deputies, I could not help thinking that he would have done better to remain altogether silent, than to come forward with so lame an apology.

“ He admits ‘the dissatisfaction that followed this toast,’ but says that, ‘as far as the company present were concerned, he considered any blame that might have attached to him fully removed by the general approbation expressed afterwards at his conduct.’ The dissatisfaction was most clearly and unequivocally expressed by a loud hiss from every part of the room: but I am really at a loss to conjecture upon what equally conclusive testimony Sir Francis founds his assertion, that the company present had changed their sentiments before they broke up, and expressed their general approbation of his conduct.

“ Every person must agree to the position laid down by Sir Francis, that ‘it is the duty of a chairman to act with impartiality and propriety;’ but, in the present case, the partiality of the Honourable Baronet seems to have made him lose sight of propriety, and forget his own rule.

“ The selection of the toasts is the immediate province of the chairman. Though lists of them might be printed, with a translation for the information of the visitors, it was not to be expected that they, or any of the company, would oppose his arrangements; and as Sir Francis has not said that the toast in question had the sanction of the Committee, I am authorised to consider it as his own act and deed.

“ To judge of the propriety of introducing it, we must advert to the occasion on which the meeting was held. The company assembled for the purpose of celebrating the glorious struggle of the Spanish and Portuguese nations against the despotism of France; of course, the healths of all the sovereigns were drank who are making a common cause against that despotism. Here is the true line of propriety, which Sir Francis Baring should have observed; but he stepped over this line when he gave the President and the United States of America; for America is not, what he fallaciously ascribes her to be, ‘on an equal footing with the rest;’ she is not one of the powers in arms against the tyranny of Buonaparte. On the contrary, she stands in a very different character: she is neutral; and how widely different is cold neutrality from that generous ardour which animates the feel-

ings and unites the sympathies of nations engaged in the defence of their liberties and independence against an overwhelming power which threatens them all with destruction! Sir Francis could not more completely have violated his rule of propriety, or more effectually have damped the spirit of the meeting, than by following up the health of the sovereigns of Great Britain, Spain, Portugal, Sweden, and Sicily, with that of the President and United States of America.

"These observations would be applicable, giving Mr. Jefferson credit for fair neutrality: but who that recollects his proclamation, by which our ships of war are denied the rights of hospitality in his harbours, while they are granted to those of our enemy—his refusal to ratify the treaty concluded between the two countries—his speech at the opening of the late Session of Congress, charging Great Britain with 'committing injuries and depredations upon the high seas'—his vindication of the present embargo, terming our modified retaliation of Buonaparte's decree, 'our interpolations into the maritime code, operating upon our enemies through the violated rights of neutrals'—his withholding from the view of Congress the insulting tone and peremptory demands of France, lest they should be roused to resent the injured independence of their country; what Englishman, I say, who recollects these, and many other traits of Mr. Jefferson's conduct, can give him credit for fair neutrality, or fill his glass with pleasure to the President of the United States of America?

"It is true, as Sir Francis Baring has said, that an American minister is here; and his presence might have been some apology for giving the toast in question. But that which ought to have occurred to Sir Francis, and prevented him from sending the invitation to Mr. Pinckney, did, no doubt, occur to Mr. Pinckney on receiving it. He justly considered, that as America is not only at peace, but in alliance with France; it would be inconsistent with his public character, to join in the festivities of a meeting held to celebrate her defeats, and the triumphs of her enemies. Had he attended, what a fulminating letter might have been expected from Buonaparte to the President of the United States! This provocation would have been ample cause with him for the confiscation of all the property belonging to the Americans, which he now holds as a security for the good behaviour of their government. Mr. Pinckney, therefore, was not at the City of London Tavern. He declined the invitation; and the same sense of propriety which induced him so to do, should have induced Sir Francis to omit proposing, as a toast, the person at the head of the government which this minister represents.

"Indeed I have some doubts whether Buonaparte may not justly complain of Sir Francis himself, for taking so very conspicuous a situation at the meeting. He gave Sir Francis a good thing (to use the old phrase), in the purchase of the Louisiana loan. Stock, to the amount of twelve millions of dollars, taken at 75, and sold at from 102 to 105, is such a bargain as no minister in this country ever gave his best friends. Then again, when the Spanish subsidy was in arrear, and Buonaparte had pressing occasion for the amount, the house of Messrs. Baring procured a licence to bring home specie from

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Vera Crus. How their services, on this occasion, were rewarded, they best know; but it may reasonably be presumed that they were not gratuitous. Mr. Alexander Baring told his countrymen, only a few months ago, that the dream of universal empire, which had but crossed the brain of former monarchs, was now realizing; and, contrasting the vast force and consummate art of Buonaparte with the total destitution of energy and genius which were opposed to him, called on us to acknowledge the hand of Providence in the extraordinary revolutions which he had wrought\*. Is such admiring and respectful language of this great man consistent with one of the family taking the chair at a meeting held to celebrate the disappointment of his mighty projects? But, alas! Buonaparte is not the first monarch, who, on a reverse of fortune, has been

\* Deserted at his utmost need  
 † By those his former bounty fed.

"Sir Francis says, 'My situation was a public one: it was not permitted for me to indulge a private opinion or feeling.' But, I must think, that in giving this toast, he did indulge a private opinion and feeling. His son, whose sentiments may be supposed to be consonant to those of his father, lately published to the world, that Great Britain has 'taken advantage of the unprotected state of the commerce of America, to harass it by a systematic course of the most arbitrary inconsistency †.' The great source of commercial profit to the house of Sir Francis Baring, has been this commerce, carried on between America and the powers with which we are at war. While such indecent asperity is indulged by one branch of this family against the British Government, by whose acts these profits have been suspended, and such ill-timed partiality is betrayed by another branch of it for the head of that government from which they were derived, men of reflecting minds, who trace effects to their causes, may reasonably pause before they accede to the conclusions drawn by Sir Francis, as to his conduct on this occasion: and those dispassionate persons to whom he appeals, may charitably doubt whether interest has the stronger tendency to warp the principles, or cloud the intellects of mankind.

"London, Aug. 15.

SUUM CUIQUE."

"The following List of the Toasts given on the above occasion is correctly copied from the printed paper, as it was arranged by the Committee; it is unnecessary, therefore, to add, that the word 'President' was added by the Chairman.

1. "The King."—2. "The Queen."—3. "The Prince of Wales, and the rest of the Royal Family."—4. "His Majesty Ferdinand the Seventh, King of Spain and of the Indies."—5. "His Royal Highness the Prince Regent of Portugal; and may the House of Braganza 'never' cease to reign."—6. "The King of Sweden, our coadjutor in the glorious cause."—7. "The United States of America."—8. "Success to the gallant heroes in Spain, our brave associates in liberty and arms."—9. "Our illustrious Visitors; and may they find their loyalty and love of their country crowned with success on their return to their native shore."—10. "May the united efforts of Great Britain and Spain rescue the Continent of Europe from oppression and tyranny."—11. "May Spanish and British valour firmly unite in support of religion, liberty, loyalty, and law."

September 14, 1808.

\* See Introduction to Baring's Enquiry into the Causes and Consequences of the Orders in Council. † Ibid. p. 97.

THE  
ANTI-JACOBIN  
Review and Magazine,

&c. &c. &c.

For MAY, 1808.

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Toute Doctrine, tout Culte, toute Religion d'où la Raison est bannie, & où l'*Imagination* & les *Passions* dominent & passent pour des opérations du Saint-Esprit, mérite à tres-juste titre le nom de *Fanatisme*. Un Fanatique qui se persuade que l'Esprit de Dieu l'anime, & agit en lui d'une façon *particulière*, a d'ordinaire une prodigieuse volubilité de langue: il fait tres-peu de cas de la Raison; quelquefois même il a pour elle une aversion insurmontable: il ne doit naturellement pas faire grand cas de l'Ecriture Sainte. De solides raisonnemens font soulever le cœur au Fanatique; il fait en general assez peu de cas de la vertu, souvent même il en parle avec beaucoup de mépris. Un autre Caractère du *Fanatisme*, c'est l'*Orgueil*; il tend à bannir du cœur toute Religion, est destructif de toute vertu morale, & il ouvre la porte à l'intolérance, à la fraude, à l'ivrognerie, à l'impureté & aux plus grands attentats contre le Gouvernement & la Société civile.

STINTRA on *Fanaticism*.

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ORIGINAL CRITICISM.

*Hints to the Public, and the Legislature, on the Nature and Effect of Evangelical Preaching.* By a Barrister. Part the First. 8vo, pp. 150. Johnson. 1808.

IT is one of the numerous evils arising out of the innovating spirit of the times, that the misapplication of *terms* has a tendency to bring the things or qualities which they are meant to express, though essentially good in themselves, into disrepute. Thus the prostitution of the word *liberty* by the regicides of republican France to the most detestable system which the perverted intellect of man ever devised, or of which a wicked heart ever prompted the execution, rendered, in a short time, *liberty* a term of reproach. And thus the arrogant assumption, by certain fanatical preachers and teachers, of the distinction of *evangelical* as exclusively applicable to their own doctrines and to their own discourses, is but too well calculated to bring into contempt that pure and sound exposition of the precepts and doctrine of the blessed Founder of our Faith (as contained in the writings of the Evangelists), to which, and to which alone, the epithet *evangelical* can with propriety be applied. As it is the bounden duty of every minister of the Church of England so to expound Scripture,

the *preaching* of them all, we must presume, is *evangelical*; and the exclusive assumption of the epithet by any portion of them is most arrogant, as it necessarily implies that such portion *alone* discharge their duty. The fallacy of these vain pretensions, however, was so fully demonstrated in our lengthened notice of the boasted production of Mr. Overton (the chosen champion of the sect), and of other publications relating to that controversy, as to render it perfectly unnecessary to say another word upon the subject in this place.

The writer of the tract before us has displayed equal zeal and ability in exposing those imminent dangers which threaten the Established Church from the alarming progress of Methodism; to which it is devoutly to be wished that the Legislature would apply the words of a memorable resolution, that "*It has increased, is increasing, and ought to be diminished.*" But while we applaud his motives and do justice to his efforts, we cannot but express our opinion that he has, in one respect, been deficient in judgment. His just indignation against those outrageous fanatics who incessantly misrepresent the plainest precepts of Christ, and pervert the most simple doctrines of the Scriptures, appears to us to have occasionally betrayed him into the use of expressions (evidently employed to mark the strength of his reprobation) that may give rise to imputations of unsoundness, which, we are fully convinced, would be wholly undeserved. In condemning the uncharitable tenets of the Calvinists, and the mischievous doctrine of an *exclusive* reliance upon *faith* without any the smallest attention to *good works*, he has not been sufficiently guarded in his language, nor sufficiently explicit in the declaration of his own principles; and, from this omission, it is to be feared that his artful and malevolent adversaries will impute to him a disbelief of the doctrine of *original sin*, and a reliance on the all-sufficiency of *good works*. We are persuaded that he is too found a member of the Established Church not to believe that *good works without faith* cannot lead to salvation, under the Christian covenant, any more than mere abstract faith without works. Indeed, good works are at once the necessary evidence, and the certain fruits, of a pure faith; and we are equally persuaded that he does not mean to deny the corrupt nature of the offspring of Adam, or the doctrine of original or birth sin, as set forth and explained in the *sixth* of our Thirty-nine Articles. We do not, we confess, participate in the apprehensions expressed by the late Dr. Horsley, that disgust at the errors of Calvinism will lead men into the opposite extreme. We are only afraid that it may render them ungarded in the expressions which they may select for

the conveyance of their indignation to the public, and so lay them open to the attacks and misrepresentations of their opponents. Our persuasion that the author of these "Hints" is really sound in his religious principles is founded on his scriptural quotations, and on his judicious application of them. We now proceed to an examination of his book, which opens with the following remark.

"When we behold a gradual but striking alteration unfolding itself in the manners and morals of a people, it is matter of some curiosity, since we are touched so nearly by the effects, that we examine a little into the cause. We have nearly a million of inhabitants in this metropolis alone; if, therefore, any large number of persons, acting with united force, and with one impulse, upon the **MORALS** of this vast body, and elevating themselves into the high and awful station of public teachers, by degrees get the direction of the mind and the disposal of the conscience of all the lower orders of which this vast community is composed, it is worth our while to enquire a little into the actual *nature*, that we may determine somewhat of the probable *effect*, of the principles which this body of spiritual directors inculcate. It is matter of prudence, as well as curiosity, to ascertain what shape the popular mind is likely to take, when, in due season, it shall come out of the mould in which it is thus to be cast."

Certainly it is not only prudent and curious, but highly important, to explore the causes, and to ascertain the probable effects, of any change in the manners and morals of a people, on which the fate of a nation so essentially depends. Of all innovations, this is to be regarded with the greatest suspicion, and to be watched with the greatest jealousy.

"Many and various," says our author, "in the present generation, are the new systems to which the old have given place. We have a new system of agriculture—a new system of gardening—a new system of physic—a new system of politics—and, to crown the catalogue, a new system of **RELIGION**; a system which bids fair to explode the old, and to answer fully all the expectations of those who have framed it."

He then proceeds to remark, that we have had the whole Gospel for more than eighteen centuries, which, by its *moral law*, supplied to our pious forefathers the rule of life. These have been emphatically called the *good old times*; but when the primitive pastors enforced on their congregations the moral law of the Gospel, and the necessity of a rigid adherence to it, conceiving that, by so doing, they were performing an essential part of their duty, it seems they were woefully mistaken! And one of the *evangelical* preachers of



the present day has discovered that this formed no part of their duty; but that a very different means was to be adopted for entreating the wicked to turn from their wickedness, and live.

"I shall not declaim," says Dr. Hawker, "on the moral excellence of human nature, while our Church prayers with one voice continually declare that we have no health, no excellence in us; neither shall I recommend human strength to exert itself in acts of moral virtue towards their own salvation\*."

"When," adds our intelligent author, "it is thus publicly announced, that the new Gospel preachers will *not recommend* what the apostles of the old Christian dispensation *recommended*, and that, too, most strongly and most strenuously, and which they enforced by all the motives and all the sanctions which that dispensation reveals, we can readily perceive how enticing such an assurance must be, and what a concourse such an intimation must draw together. Dr. Hawker accordingly is followed by his crowd of *dear hearers*, whenever his visit to London from Plymouth is made known amid the congregation of the faithful."

On a late visit of Dr. Hawker to London, at one of the churches at which he was allowed to officiate, he was attended not by a *congregation* but by a *mob*, who literally stormed the pews, and converted the church into a bear garden. Should this *demi-itinerant* preacher again stray from his fold, and renew his exhibitions in the metropolis, we shall carefully notice the places of his performance, and publish the names of those clergymen who are so forgetful of their duty to the Church and to their flocks, as to suffer such a fanatic to hold forth in their pulpits. So flagrant an abuse can only be tolerated from one of two motives,---from a congeniality of principle, or from criminal indolence; and either one or the other will require public attention.

Our author, after shewing the dreadful growth of vice and immorality among the lower classes of people in the metropolis, and the doctrine of such Methodist preachers as Dr. Hawker, ascribing all sin to the depravity of our nature, and none of it to causes in the power of man to prevent or avert, is naturally enough led to ascribe it, in a great degree, to the prevalence of such accommodating doctrine. To the lan-

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\* "Solemn Questions for Serious Christians, by Robert Hawker, D.D., Vicar of Charles, Plymouth. The better to extend the numerous tracts of these evangelical divines, their price is adapted to the lower classes. The tract from which they may derive the above intelligence is price twopence; or 12s 6d per hundred to those who *buy them to give away*."

guage of these preachers he successfully opposes the language of Scripture; and clearly proves that, so far from preaching the doctrines of the Gospel, they too often deliver rhapsodies repugnant to those doctrines.

He truly observes, that the growing crimes which our calendars exhibit to the world originate in a breach of those moral duties which a Christian is bound to discharge; and that they will continue to grow, if, instead of being taught to shudder at the transgression of those duties; if, instead of being taught that the reward of eternal life is promised only to those who persevere in well doing, and that, unless they strive by obedience to merit that reward, they will assuredly lose it in that day when God will judge the world in righteousness, and give to every man according to his works; if, instead of this, the people are to be told and assured, from the *press* and from the *pulpit*, that no qualification of *merit* is necessary; that they may multiply their offences *ad infinitum*; that the seducer, the adulterer, the gamester, the prostitute, and the thief, may all proceed in their career of infamy; that their lives cannot be too impure, nor their offences too many nor too aggravated; for that, when once the weapon of sin shall fall from their hands (and this it must do when thus worn out in the service of sin they are too weak to hold it), they will not be precluded by the long catalogue of their crimes from the proffered rewards of the Gospel. Preposterous, monstrous, as this doctrine must appear to every rational Christian, it is really taught by the Vicar of Charles, who says:

"As no merit induced God to be thus bountiful, so no demerit prevents men from receiving such clemency. These indeed are glorious tidings of good things, and great joy to all people, to tell a poor sinner that NO SINS ARE TOO GREAT, NO LIFE TOO IMPURE, NO OFFENCES TOO GREAT OR TOO AGGRAVATED, when once the weapons of sin are fallen out of his hands, to prevent the blessed influence of Gospel mercies. But only reverse the case, and suppose that some qualification of merit is necessary in the objects of his favour, and that these mercies are suspended on the performance of such and such duties, what a VAST ALTERATION would it make in the circumstances of the Gospel!"

We are here tempted to ask, whether the Bishop of Exeter, who is, we conclude, Dr. Hawker's diocesan, has ever read these precious effusions of his fanatical brain? If he has not, we recommend them to his Lordship's serious attention, who will, of course, do his duty on this occasion; for it is most

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" \* See Dr. Hawker's 'Prop against all Despair,' p. 10."

revolting to a serious Christian to see a man who has the right to prefix *Reverend* to his name, and to call himself a *beneficed clergyman*, thus libelling the Scriptures! Surely, surely, the hand of authority should here interpose to stop the propagation of such outrageous licentiousness, and to prevent, if possible, such horrible perversion of the intellectual faculties of man. The author's comments on this anti-scriptural rhapsody are most judicious and forcible.

" Thus it seems that all those abandoned profligates, and hardened offenders, which [*who*] are the corruption and curse of human society, are not accountable for the neglect of any duties, as men and as Christians, for they had NO DUTIES TO DISCHARGE, NOR IS THE FAVOUR OF HEAVEN SUSPENDED ON THE PERFORMANCE OF THEM !!!

" We have, it appears, for eighteen hundred years, deceived ourselves by the old Gospel into a belief, that our DUTY towards God and our DUTY towards our neighbour really existed, and were duties most essentially binding upon mankind, and that on our obedience to or neglect of them depended our happiness or misery in a future state! Our Saviour, in his comprehensive and beautiful sermon on the Mount, sums up the MORAL DUTIES to which the conduct of a Christian must conform itself, if he would enjoy that felicity in a future state which HE most solemnly *suspended on the performance of them*. And he adds, with an energy that is awful, ' Whosoever shall break one of these commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do, and teach them the same, shall be called great in the kingdom of Heaven.'

" Let us listen to the evangelical effrontery with which the existence of these duties is again DENIED, and this threat despised. Observe in what a decisive tone of deception the preacher personates the Saviour of the World, and with what easy assurance he affirms away the truth, and put *his own Gospel* in its place.

" ' Wisdom crieth aloud, not in the temple only, and the courts of the Lord's house, but in the streets and the lanes of the city, among the graceless, the idle; they who are too graceless to attend the ordinances of duty, and too idle to be concerned for their own salvation. And when Jesus calls, observe who they are he calls. He says, If any man thirst—If any man hear my voice: He doth not say, If any good man, or any moral man; but *any* man:—as if he had said, I will have my offer made among such as the world may fancy too worthless to be made partakers of my salvation, and too far lost to be recovered. Go ye into the world, and preach the Gospel to every creature. *The single qualification I expect is to believe the Gospel: for he that believeth shall be saved.* And even that belief, my Spirit will bestow: He maketh my people willing in the day of his power. All that the Father giveth me shall come to me; and he that cometh, I will in no wise cast out. Observe again

the extensiveness, the freedom, the sovereignty, of his grace. *All that the Father giveth: not one, or two, or ten thousand, but ALL. And they shall come. What, if they do such and such DUTIES? Not a word of the kind.—What, if they perform such obligations? Not a syllable like it.—It is an absolute promise of the Lord Jesus, founded in his own absolute power. Here are neither ifs nor buts: no conditions, nor terms. They shall come.*"

We cannot forbear to interrupt our quotation again, in order to express our astonishment at the passiveness of our prelates, who can suffer such trash as this to be palmed upon the thoughtless multitude, by a beneficed clergyman, with impunity. Is episcopal power gone? or is it the will to exercise it which is wanting? Or shall we be told that it forms no part of the duty of our Bishops, the appointed guardians of our Church, to secure the purity of our doctrine against any attempt to disguise, to adulterate, to misrepresent, and to alter it, by a clergyman? We contend, that sufficient power exists for preventing the promulgation of such monstrous positions as these by any minister of the Church, or, at least, of punishing the minister who shall dare to advance them. Is it to be wondered at, that the meeting houses of Methodist preachers, who hold out salvation on such cheap and easy terms, or rather who (still more bountiful than the Popes) deal it out *gratis* to all comers, whatever the extent of their profligacy and wickedness, should be crowded, while the neighbouring churches are almost deserted? Will any argument, derived from the Gospel, prevail against the bold assertion which this impious man has, with blasphemous presumption, put, as it were, into the mouth of his Saviour, that no terms, no conditions, whatever are necessary to ensure a passport to heaven; that the sinner may securely riot in his crimes; that he may safely gratify every bad passion and every evil propensity of his heart and mind; that he may fearlessly rush into the gulph of sin, without any the smallest danger to his soul; that no remorse, no repentance, no amendment, is necessary: in short, that there is no obligation to perform, no duty to discharge; but that the grace of God "RISES HIGHER AND HIGHER IN PROPORTION AS THE MISERABLE OBJECTS OF SIN AND INIQUITY HAVE SUNK LOWER AND LOWER." Can assurances, falsifying every principle and part of the Gospel dispensation, thus carried home to the bosoms of the ignorant and illiterate, thus speaking in the

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\* "Prop to Despair." This tract, printed separately at a cheap price for the poor, is to be found in the Collection of Dr. Hawker's Works, volume the 6th, p. 122."

plainest language to their feelings, and thus flattering their passions in the most direct manner, he successfully opposed by any scriptural exposition of the nature and conditions of the Christian covenant; by any arguments, or any language, in short, which a conscientious minister of the Church of Christ, who must make the Scriptures the groundwork of all his instructions and exhortations to his flock, can possibly employ? It would betray a woeful ignorance of human nature to admit the supposition. There need, then, no other cause, than this *inequality*, to account for the rapid and wonderful increase of Methodism. But are the head, the guardians, the ministers, and the members, of the Established Church to remain passive, and to look quietly on, while such profligate attempts are made to undermine it, and to libel the Scriptures on which its doctrines are founded? Are no efforts to be employed to stem this licentious torrent, which threatens to lay the venerable fabric in ruins? Or are we to act as if it were not worth preserving; as if all the eloquence which has been exerted to demonstrate its purity, its excellence, and its use, were mere *verba et voces*; and as if its defence constituted no part of the duty of its members? In times like these, when our Establishment is thus menaced, from within and without, by sectaries and religionists of every description, we solemnly adjure our prelates, our ministers, our legislators, and our Sovereign, to stretch forth their hands to save it from destruction. If the means of preservation which the Constitution supplies be not adequate to the purpose, let other means be quickly devised, and promptly executed. Its defence is a primary, a permanent, consideration; it is a duty imperative on all, the neglect to discharge which is highly criminal. Even considered in a more confined view, and on a more contracted scale, as a mere question of civil policy, it becomes a matter of most serious attention, to check the propagation of opinions which tend to eradicate from the minds of the lower classes of the community (which, God knows! are already sufficiently depraved!) every principle of morality; and to destroy, by removing all fear of future punishment, the strongest of all possible checks to licentiousness, dishonesty, and every species of crime. *Demoraliser le peuple* was one of the prime resources of the French regicides, when they sought to destroy all existing institutions; and their use of it displayed a deep knowledge of the human heart. What security have we, then, that the same means may not be employed to produce the same effect in this country? But whatever its effect may be, it is the duty of those in authority, whether in Church or State, to exert themselves for the sup-

pression of an evil, equally prejudicial to religion and to social order, and, consequently, most disgraceful to a Christian country.

The author has extracted a passage from an "advertisement" prefixed to the duodecimo edition of the *Beauties of the Anti-Jacobin or Weekly Examiner*, and written by the founder of the ANTI-JACOBIN REVIEW, in which that writer strongly warned his countrymen against the consequence of French atheistical principles, which were, at that time, propagated, and much in the same way in which methodistical doctrines are now propagated; and he asks, whether the same language be not strictly applicable "to the consequences of English Evangelical principles?" To this question we answer in the affirmative; and he will perceive that our call upon the Government to check these last is as strong as that of the writer in question was for the suppression of the former;—whose very words we will now apply to the present subject of discussion:—"In other times, when the acquisition of power between rival parties is the object of contention, government may, without danger, silently contemplate the squabble, and remain passive and inert. But when the object of competition is the social and civilized world, *with all its venerable train of religious DUTIES and MORAL feelings*, no individual can be neutral and virtuous, no government can be active and innocent."

The author's observations upon the writings of Dr. Hawker, their tendency and effects, are excellent, and will be read with great satisfaction by every sober Christian and moralist. Having dismissed this schismatic and fanatic, with proper admonitions, he proceeds to examine the writings of another of the same class, that *spiritual swindler*, the Reverend Rowland Hill, author of *Village Dialogues*, and schismatical prater at the Round-house in Blackfriar's-road. This man, too, was regularly ordained, though he be not a *beneficed* clergyman. In accusing him of *swindling* we must not be understood to charge him with an indictable offence, for obtaining money or goods under *false pretences*, according to the legal import of these words. But we mean to say, that he allures his congregation, by persuading them that, as he is a minister of the Established Church, in listening to him, they can hear nothing but the doctrines of that church; and that, by resorting to his schism-shop, they prove themselves good members of the church. Now these are pretences as false as any to which swindlers have recourse for deluding honest men of their money or goods, and therefore the conduct of Mr. Hill may fairly be classed under the head of *spiritual*

*swindling*. In respect of the place in which he holds forth, he has recourse to a paltry artifice, for, though it goes by his name, passes for his, and is, we believe, really his property, it is registered in another name, that of *Wilkes*. The object of the artifice is to screen himself from ecclesiastical censures, and ecclesiastical penalties; conscious, that, if stripped of his clerical robes, his power of spreading schism would be materially circumscribed. The false insinuations, base calumny, and mischievous tendency of Mr. *Hill's Village Dialogues* have been formerly exposed in this work. Our author entertains a very just opinion of that publication, and gives a just character of it.

He then makes an extract from the Sermons of another *Evangelical Preacher*, a Mr. *Toplady*, in order to shew how zealously all these schismatics labour in the same cause. As many of our readers may not be acquainted with Mr. *Toplady's* works, we shall lay the passage, quoted by our author, before them.

"THE RELIGION OF JESUS CHRIST stands eminently distinguished, and essentially *differentiated*, from every other religion that was ever proposed to human reception, by *this remarkable peculiarity*, that, look abroad in the world, and you will find that every religion, *except ONE*, puts you upon *DOING SOMETHING* in order to recommend yourself to God. A MAHOMETAN expects to be saved by works; a PAPIST looks to be justified by his works; a free-willier hopes for salvation by his *works, compliances, endeavours, and perseverance*; a PAGAN, if he believes that there is a future state, expects to be happy hereafter, by virtue of the supposed *good he does*, and of the evil he leaves undone; a MYSTIC has the same hope, and stands upon the same foundation. It is only the religion of Jesus Christ that *runs counter* to all the rest, by affirming that we are *saved*, and called with an holy calling, *not* according to our works, but according to the Father's own purpose and grace, which was *not* sold to us, *on certain conditions to be fulfilled by ourselves*, but was given us in Christ before the world began\*."

The perfect concurrence between Mr. *Toplady* and Dr. *Hawker* will immediately strike the reader, and the observations which we made on the latter will consequently apply, with equal force, to the former. The author quotes divers passages from the Revelations, from the Epistles of Saint Paul, and from St. Matthew's Gospel, in order to shew how completely at variance these *Evangelical Preachers* are with the SCRIPTURES. We leave them to reconcile their own doctrines, with the awful language of Saint John—"And the

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\* *Toplady's Works*. See his Sermon on James ii, 19.

dead were judged out of those things which were written on the books, *according to the works*.—And the sea gave up the dead that were in it; and death and hell gave up the dead which were in them; and *they* were judged *every man according to his works*.”—or with the reasonable admonition of Saint Paul—“Be not deceived, God is not mocked; for whatsoever a man *soweth, that shall he also reap*.”—or with the account which St. Matthew gives of the separation of the *wicked* from the *good*, by our Lord, at the last day, when, on account of their *doings* and *misdoings*, the *wicked* “shall go away into everlasting punishment, *but the righteous* into life eternal.”

Well may our author ask, after quoting Mr. Toplady's Sermon,

“Is this the doctrine of the true Gospel? or is it the doctrine of an avowed Infidel?—If it is the doctrine of the *true Gospel*, then the *New Testament* cannot be the *true Gospel*, since what is just before quoted from it” (the passages above noticed) “teaches a doctrine so glaringly contradictory, that no language on earth can reconcile the one with the other. If, on the other hand, the *New Testament* contains the *true Gospel*, then is this the doctrine of one who cannot believe that Gospel to be true, because he is most distinctly and directly at variance with it. He is, therefore, let him come in what disguise he may—he is an INFIDEL.”

It will be difficult for the Evangelical gentry to evade this inference; nay, it will puzzle the wily *Ignatius* of the sect, with all his artifices, his quirks, his quibbles, and his impudence, we mean Mr. Rowland Hill himself, to answer the objections here urged against them. The author farther dissects the doctrine held up by these spiritual quacks to the adoption of a vicious multitude, and proves that it is any thing but the doctrine of the Gospel of Jesus Christ. Most heartily do we concur with this zealous advocate in his declaration that, “whoever weakens in society the veneration for morality is a traitor to his country; and whoever diminishes the influence of religion in the world, *as a rule of daily conduct*, is a traitor to his God. But it is not the disguise of an Evangelist that should screen him from shame, or shelter him from indignation; it is a cloak that has been worn threadbare in the service of bigotry and imposture. It is high time that some efforts should be made to rescue ourselves from the abuses that are practised under it.”

Proceeding in his investigation, our author exhibits various other examples of the profligacy of Evangelical preachers in



decrying virtue, and in discouraging every attempt to act virtuously and righteously.

“ ‘There was a man in the land of Uz (says the Scripture) whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.’—What comment does the Evangelical preacher” (Mr. Rowland Hill, in his *Village Dialogues*) “make upon this? What construction does he put upon it so as to discourage others from the imitation of such a character? ‘There is no doubt (says he) of the integrity of Job, but while he was righteous, he was self-righteous, and this was his crime.’—What blasphemous jargon is this, which admits the *integrity* and the *uprightness* of the character alluded to, and at the same time denounces this personal righteousness as CRIMINAL! I can use no language which would sufficiently stigmatise so gross and glaring an attempt to root out of the popular mind all respect for the practice of *virtue*, by attaching to it the imputation of *guilt*.

“That *self-murder* is a sin, we know, but it was left for the new theory of religion to teach the guilt of *self-righteousness*.

“Where do we find it affirmed that the *righteousness* of Job was *criminal*? What authority is quoted to support a language so stupidly contradictory? What a contemptible opinion must such writers entertain of the British public, before they can venture to dictate to it in such a strain of unmeaning gibberish! No man that did not count upon finding in every reader a greater fool than himself, could risk the publication of such impious trash.”

But Mr. Hill did so count, and unfortunately it appears that he did not count *without his host*, for his *Village Dialogues* have entered into a *fourth edition*!!

“Those,” adds our author, after many other judicious comments on these pestiferous dialogues, “who know the actual state of the morals of the lower classes in the different hamlets and villages, can alone judge of the pernicious and destructive effects which arise to society from the propagation of principles so adverse to their reformation. Every county magistrate throughout the kingdom has daily occasion to lament the increase of depredations committed, not only on the farmer, but on property of every description in their respective neighbourhoods. It is equally the duty and interest of every man to give effect, to the utmost of his means, to the exertions of the magistrates to suppress them. But let any person ask himself whether he thinks the amendment of these offenders, if in an hour of remorse their conscience should send them to seek instruction, is to be effected by such an address as the following:—

“ ‘You must *despair* of obtaining salvation by your works, your *sorrow for sin*, or your *FUTURE AMENDMENT*, and this will *make the Gospel welcome to you*’.—Can any man that is not crazy

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“ \* Burder's *Village Sermons*, seventh edition, Sermon iii, p. 25.”

fit down deliberately and pen such discourses for the press? Can any man, calling himself a minister, and professing to teach the doctrines of the great Founder of our religion, who died, that by his teaching and his example he might save his people *from* their sins, impiously assure every class of offenders, that they cannot come to him too heavily laden with crimes and offences, and that it is foolishness to think of mending their lives by way of preparing themselves to appear before him.—‘Abstain from all appearance of evil,’ is the injunction of St. Paul. ‘Be ye perfect, even as your Father which is in heaven is perfect,’ is the exhortation of our Saviour himself, to those who came to him, and by him directed to be enforced wherever his Gospel is preached. Can we turn with patience—can we even turn without a mixture of disgust and horror to the impious reverse of all this, delivered to the ignorant multitude, in the coarsest language which vulgar fanaticism can furnish? ‘This man,’ says this village reformer, ‘receiveth hearers; he came on purpose to save them, and bids you come that he may save you. Think not *foolishly* first to *mend* yourselves and then come to him; you will never be better till you do come.

‘Come needy, come GUILTY, come loathsome and bare,  
YOU CAN’T COME TOO FILTHY, come just as you are\*.’

“Is it not insufferable that a man should dignify this trumpery with the title of *SERMONS*? Is it not lamentable that such discourses and such doctrines should find their way to the hand of the credulous people in all quarters of the country, and that sermons of this stamp should pass through numerous editions, to the utter exclusion of every work by which the principles of religion might be diffused, and society be rescued from the dominion of those errors by which it is misled, and those crimes by which it is corrupted?”

The parable of the wedding-feast, at which the guest who had not on a *wedding garment* was, by the order of the king, cast into outer darkness, is opposed by the author to the impious trash of Mr. Burder, in order to shew that he does not take the New Testament for his guide any more than his worthy coadjutors Messrs. Hawker and Hill. The author truly remarks, that it is a part of the policy of these artful enthusiasts to exclude from their circles all books which do not favour their own pernicious principles; by which means their followers are as completely their slaves, in mind and thought, as are the members of the Romish Church slaves to their priests, through whom alone they read and learn the scriptures! He introduces to us a Mr. John Clayton, Junior, who prefixes *Reverend* to his name, who writes sermons “on the danger of reading impartial books,” and

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\* Burder’s Village Ser., vol. i, Sermon xx.—*Seventh edition!!*”

who has erected himself into the *arbiter elegantiarum*, or rather the director-general of the studies, of the whole sect. This man, who cannot write English, is, we are told, a writer in the *Eclectic Review*, which was established for the express purpose of propagating Methodistical principles, and which has lately fallen within the capacious grasp of Messrs. Longman and Co.; and has, consequently, become their *general advertiser*, or the instrument of puffing all the multifarious publications which issue from their teeming presses. A *faux pas*, however, was lately committed, by one of the *Eclectic* reviewers, in the pay of these judicious patrons of literature, (whether Mr. Clayton or some other we pretend not to know) which roused the virtuous indignation of his liberal employers. A new book which they had published was sent to be puffed, as usual, in their own Review, but the critic, with more honesty than judgment, pointed out numerous defects in the work, some of them offensive to decency, and, in short, spoke truth of it. On the day of publication, when the publishers first cast their eye on the Review, and were probably looking for some favourable sentence to add to an advertisement\* of their new production, they discovered, to their utter astonishment, "censure, where they sought for praise." Indignant, at this scandalous breach of trust, they literally tore the article out of the Review, sent it in an imperfect state to their customers, and, in a subsequent number, made an apology for the *omission*, which they supplied by a different article!!!

To return, however, from this digression, we shall only observe, that Mr. Clayton, in what he calls a Sermon, has the audacity to enjoin those who have sinned during the day, "to close their engagements by penitentially *casting their guilt on their compassionate Saviour*," for which he receives a very proper correction from the able hand of our author. Mr. Clayton junior, it seems, joins the veteran schismatic Hill, in dissuading their followers from reading *REVIEWS*. This prohibition proceeds from a similar motive to that which induced the Romish priests to forbid their flocks to read the Bible. The

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\* If the public will take the trouble of examining the advertisements of new books, they will, almost invariably, find a favourable extract tacked to those of Messrs. Longman and Co. from the *Annual Review*, or the *Eclectic Review*, of which they are the proprietors; and, on the other hand, in many of their publications, these same reviews are represented as almost the only vehicles of sound criticism. Thus there is action and re-action; and the new books and the reviews are employed to puff each other.—So is the public miserably duped!

veteran knew very well that if his congregation read some Reviews, they would very soon detect his impositions and forsake the Round-House; but the novice was influenced by a mere mercenary motive, and was silly enough, too, to avow it; in his Sermon, where he complained, that his followers, by taking in such works, "contributed twice as much to the spread of ruinous opinions, as to the support of their Evangelical minister, who labours to instruct them in the things which make for their peace."

But never, surely, was so indiscreet a novice as young Mr. Clayton; for not satisfied with the avowal of his own selfish motives, he reveals, in the same notable discourse, the detestable hypocrisy of his sect. "Upon entering some houses, (says he) I have been struck with the following inconsistency, --the heads of them would not suffer any member of the family to read the nonsense and wickedness which the vagabond pamphlet-sellers bring to their door. Yet I have seen lying on their table, or side-board, a volume which they themselves had been reading, calculated to instruct their household in the darkest mysteries of vice." Our author has saved us the trouble of making a single comment on this curious confession by his own pertinent remarks.

"What! publicly professing a zeal for the deepest mysteries of godliness, and privately instructing themselves in THE DARKEST MYSTERIES OF VICE! This is a sad secret disclosed. It was somewhat unguarded, to publish the fact; but surely it should either have been reported with the most indignant censure, or not at all. Is such rank and impious hypocrisy amongst his religious followers to be merely noticed as *inconsistency*? I know not what such sort of conduct may denote in the *evangelical* world; but, in the *moral* world, we should certainly not have found so soft a term for it."

In order further to promote the *good cause* of Methodism, a new edition of John Bunyan's Pilgrim's Progress has been lately published; and as the task of loading it with appropriate notes was considered as too burdensome for one, two Evangelical annotators were employed for the purpose,--the Rev. J. Newton, and the Rev. Dr. Hawker, and some notable specimens of their skill in this line of composition are exhibited by our author. But our notice of this valuable tract has already been so lengthened, beyond our usual limits, that we must now close both our observations and extracts with one other instance of evangelical consistency, evangelical modesty, and evangelical learning.

"The evangelical fraternity, though they rail with such rancour against all reviews not attached to their interest, take care to review

*their own writings* with abundant approbation. The *ELECTIC REVIEW* was instituted for that purpose. The pompous eulogium pronounced upon it by Mr. Clayton, jun. in his *condemnation sermon*, is written in a tone of arrogance that is truly ludicrous. The *EVANGELICAL MAGAZINE* also, which circulates every month the number of about *twenty-four thousand*, sets apart a portion of its valuable pages to *review* the productions of the Evangelical press, and to display their manifest merits. The *learned* editor, in the instance I am about to adduce, has shewn to the public how well qualified he is to decide and dictate in the republic of letters. In the last number of this renowned work, this *learned* editor expresses some doubt respecting the faith due to a literary discovery announced in the *Marseilles Gazette*, Oct. 20th; and, winding up his detail, he exclaims, with all the poignancy of *classical* scepticism,

‘Credat Judæus Appelles \*!’

“This immortal PAINTER is here, for the first time, ranked with the sons of circumcision!!! The Jew APPELLES!!! As this learned editor and theological reviewer takes his Latin from hearsay, it may be useful to him, for the avoidance of future blunders, to enquire from whence the quotation is made, before he ventures to decorate his evangelical labours with such specimens of classic lore. The line with which he meant, in the present instance, to sanction his incredulity, he will find in Horace, sat. v, l. 100. I refer him to the original, that he may not hereafter corrupt the text of the Classics, as he does the text of the Scriptures. His Latin and his Logic may pass muster with the readers of John Bunyan, and the *Village Sermons*.—Nonsense makes no stumbling block in the way of *their* creed. With them absurdity is sure to be well received, if it comes well recommended.”

If the members of the Establishment were but half as zealous in promoting the circulation of books containing sound principles of religion and morality, as the sectaries are in extending the sale of those of an opposite description, we should not live to lament the alarming progress of fanaticism, at least to the extent to which it is now arrived. But sorry are we to say, that, in this respect, there exists a most lamentable and *suicidal* apathy; they will bestow, indeed, the barren tribute of praise on the efforts of those who fight the battles of the church, but they will not incur expence, submit to inconvenience, nor make the smallest exertion, to reward their labours, or to enlarge the sphere of their utility. When such indifference is visible on the one side, and such indefatigable perseverance and industry on the other, how can we hope to prevail in so unequal a conflict! But, however dispirited by the shameful neglect of duty in others, we

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\* “See the Evangelical Magazine of last month, [Nov.] p. 527.”

shall ever be found at our posts, opposing our best efforts to the dangers which surround us. To the author of this tract, which we strongly recommend to our readers, we confess our obligations, as an able fellow-labourer in the cause of the Church, and we shall anxiously wait the appearance of the *second part* of his *Hints*; happy if we have been able to promote the circulation of the first, or to offer him any suggestions which may be useful or acceptable.

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*An Heroic Epistle to Mr. Winsor, the Patentee of the Hydro-Carbonic Gas Lights, and Founder of the National Light and Heat Company.* 4to. Pp. 20. Spencer, Great Ormond-street. - 1808.

TO us, who are old enough to remember the appearance of the celebrated *Heroic Epistle to Sir William Chambers*, that learned knight, who wrote so learnedly, on the skill of the Chinese in the *Science* of Architecture, and in the *Art* of Gardening, it was a matter of no small surprise to have another *Heroic Epistle*, after the lapse of so many years, put into our hands, marked by the same genuine humour, the same classic wit, the same keen irony, and inferior to its predecessor in no one respect. The gentleman to whom this Epistle is addressed is not, indeed, a *Knight of the Polar Star*, but, if his plan succeed, he may soon become a *Baronet of the United Empire*; and that it will succeed, if he only adopt the hints which our poet gives for its improvement and extension, scepticism itself will not venture to doubt. As the *Dissertation* of Sir William supplied food for his bard, so have the pamphlets, and lectures, and puffs, direct and oblique, afforded materials to the satirical muse, who has so kindly contributed to immortalize Mr. Winsor and his *new Lights*.

It would be unfair dealing to the bard, either to give a complete analysis of his poem, or to take from it copious extracts; as, by so doing, with a poem so short, we should perhaps gratify the curiosity which we only wish to stimulate. We shall therefore adopt a different mode of proceeding, and exhibit only such specimens as will answer the purpose which we have candidly avowed, by inducing all our readers to purchase the poem itself. As we have mentioned certain *hints* of which Mr. Winsor might, in our apprehension, avail himself for the improvement of his plan for *enlightening* the

metropolis, we shall select one in which the admirable idea is suggested of extending the project to the *illumination of its inhabitants*.

"O! could thy Gas, with equal power, convey  
To the mind's Eye an intellectual ray,  
With flame ætherial, decompos'd from coal,  
Illume and HYDRO-CARBONATE the soul;  
Our streets, so long with walking idiots curst,  
Where 'dunce the second elbows dunce the first,'  
Might see parade their crouded path along,  
A novel species—an enlighten'd throng;  
E'en Bond-street loungers bright ideas gain,  
And what is now a blank—become a brain:  
Thy walk, Pall-Mall! might every evening boast  
A head illum'd for each illumin'd post;  
Might count a scavant tenant to each house,  
And London rival Laputa in NOYΣ.

"Nor this fond wish let thy Committee deem  
The vain illusion of a poet's dream;  
The active principle thy Gas supplies,  
Haply, may bid a new creation rise;  
With atmospheric oxygen combin'd,  
Bid human nature leave its dross behind;  
Like the wise serpent cast away its case,  
But, like an oxyde, still retain its base;  
And man, with faculties sublim'd and rare,  
Forake his humbler walk, and tread on air.

"Ye veteran Sages! who, with purblind toil,  
Wasted your spirits 'o'er the midnight oil;  
Whose works of old, impress'd with merit's stamp,  
Bear sterling value still, but smell o' the lamp;  
If Winsor's patent Gas had lit your mind,  
Your light had shone with radiance more refin'd;  
Nor had your meaning in the present day  
Been left for *note-men* to explain away.

"And you, ye Scholiasts! who were wont to rove  
The gloomy walks of Academus' grove;  
Whose sceptic reason doubt on doubt express'd,  
And deem'd all knowledge ignorance at best;  
Had Winsor's patent lamps to you been known,  
Blaz'd in your glades—in your Lyceum shone;  
Their lucid nature had your genius hit  
And Hydro-Carbon aided attic wit;

"Or if that learned, preface-making wight,  
Who tried to trim old Bellendenus' light,  
Mix'd Whig-Club politics with classic lore,  
And half-extinguish'd that which shone before;

Smatted with English libel, Latian prose,  
Foul as the smoke which from his pipe arose;  
That smoke, which once, near old Norvicum's towers,  
'Cloud capp'd' his *Busby*\*, and didactic powers;  
While truant school-boys trembled at his nod,  
And felt his might in grammar and in rod:  
If he, illumin'd by thy patent Gas,  
Had clear'd from dirt his prefatory mass,  
His pages (now to stalls obscure consign'd)  
Had blaz'd like PHOSPHOR on the classic mind."

We shall have a bad opinion both of Mr. Winfor's disposition, and of his inventive powers, if he do not immediately set his wits to work in order to carry this notable plan for enlightening Bond-street loungers, ancient scholiasts, and modern politico-classic divines, into effect. As its advantages would be incalculable, so, it is to be presumed, would be the profit. Mr. Winfor, therefore, has every inducement to adopt it. As to the first class of these gentry, they are a species of non-descript in natural history, exhibiting, as it were, an anomaly in the creation; they have some of the external features of the human race, but in habits and manners they are more nearly allied to the *monkey*, for they are pert, impudent, and mischievous. At all events they are a nuisance to the public, and a disgrace to human nature; and if they cannot be *enlightened*, they certainly ought to be *confined*.

The bard proceeds to enumerate the benefits which will accrue from the adoption of Mr. Winfor's plan to various other descriptions of men; especially to the *epicure*, the *poet*, and the *politician*.

"E'en quidnuncs to the skies applaud thy scheme,  
And make the virtues of thy Gas their theme;  
Thy patent-plans with politics combine,  
And England's case assimilate to thine;  
Say, party heat is coal-ignited smoke,  
And patriot zeal caloric drawn from coke;  
That opposition's rant, and Gallic roar,  
Is but a black bitumen boiling o'er;  
That when dim-burning lamps resign'd their post,  
'Twas but the light of 'ALL THE TALENTS' lost;  
And that, to meet the ills of northern war,  
Thy scheme can husband oil, and furnish tart."

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\* "A WIG of the same family and interest decorates the Doctor's present portrait in the print-shops."

† "Mr. Winfor's plan will furnish one hundred thousand tons of empyreumatic oil tar."



The use of this *Winsorian gas* to the philosophic Misses, who, like their inferiors in country villages, crowding to hear and to admire most what they least understand, flock to the Royal Institution, where *fashionable science* bears the sway, is briefly explained by the bard in the following lines.

" See from the INSTITUTION's crowded fane,  
Where cradled Science holds a gossip reign ;  
Where sage professors of hermetic lore  
To babes and sucklings dale a weekly store ;  
Feed infant Genius, mewling in the lap,  
With chymic caudle—philosophic pap ;  
Where LADY LOUNGERS (shopping laid aside)  
Assume the pedant part of letter'd pride,  
Quit Beauty's soft pursuits, and pleasing cares,  
For foul experiments on filthy airs\* :  
Raise the galvanic pile with moisten'd hand,  
And bid metallic forms by heat expand ;  
'Midst chymic oxydes, fluids, fæces, poke,  
Now try the electric spark—and now the stroke :  
See thence enlighten'd Misses come to prove†  
That Winfor's gas best feeds the flame of love ;  
And whilst poor Hero's hapless fate they mourn,  
Whose lamp was trimm'd with oil that wouldn't burn,  
Say, if thy patent lamps, whose beacon light  
Guides to KING'S PLACE Leanders every night,  
Had from the watch-tow'r beam'd o'er HELLE's wave,  
The lovers had not found a watery grave."

We must not indulge ourselves or our readers with any farther quotations from a poem which is deserving a place in every library ; and shall therefore take leave of the bard, with the expression of a cordial wish to meet him again, in our literary or critical rambles, and to renew our acquaintance with him. We must conclude, however, with his own parting address to Mr. Winfor.

" And when, ah Winfor!—distant be the day  
Life's flame no longer shall *ignite* thy clay ;

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\* " For an illustration of this line, see Mr. Gallray's excellent caricature print of the Royal Institution."

† " Quære, whether the Miss PARTHENON, of Old Bond-street, whose bust is placed over the back door of the Royal Institution, is one of these enlightened young ladies, or only a necessary assistant to the Greek professors of the house."

‡ " This is a mistake ; Hero's lamp was not trimmed at all that night. See the nurse's affecting report of the case in Ovid de *Tristibus*."

Thy *phosphor nature*, active, still, and bright,  
Around us shall diffuse *post obit* light ;

" Perhaps, translated to another sphere,  
Thy spirit like thy light, refin'd and clear,  
Ballooned with purest hydrogen shall rise,  
And add a PATENT-PLANET to the skies.

" Then some sage Sidrophel, with HERSCHEL eye,  
A bright WINSORIUM SIDUS shall descry ;  
The VOX STELLARUM shall record thy name,  
And THINE outlive ANOTHER WINSOR's fame !"

*The Knights:—Tales illustrative of the Marvellous.* By R. C. Dallas, Esq. In three volumes, 12mo. Pp. 826. 15s. Longman and Co. 1808.

" HAVING written Tales illustrative of the *Simple* and the *Surprising*, I consented to try my pen on the *Marvellous*. I found my mind ill suited to the attempt ; but having undertaken it I resolved to persist, and I have not scrupled to borrow largely from foreign sources." These are the author's own words, and we are too well acquainted with his writings not to give him full credit for all that they assert : we believe the *Marvellous* uncongenial with his mind ; that he rather consented than wished to enter upon enchanted ground ; and that he has borrowed largely from foreign sources. But as reviewers we shall, as much as possible, lose sight of the author, and consider these volumes as what they profess to be, a work of entertainment and light satire.

There are two distinct tales : *The Knight of Tours*, and *The Knights Errant*. The former takes its title from the hero, Egremont, being a young warrior at the court of the Count of Tours ; and the events, whether the possible or the marvellous, are referred to the time of the Crusades. The reader who expects a regular connected romance will be disappointed : the *Knight of Tours* is a serio-comic tale, in which the latter quality predominates so much, that the former fails to produce very serious feelings. Egremont, the young Knight, virtuous and valorous, has *once* been deficient in duty and in virtue : a mutual passion, with which the God of Love inspired him and the Princess Hippolita, the daughter of Sigismund, Count of Tours, was the cause. Egremont's promotion to knighthood was entirely owing to his bravery and accomplishments ; no noble blood could be traced in his veins : accordingly to have aspired to the hand

of Hippolita, whose page he had been, would have been a desire upon a par with that of the child who cries for the moon. He resolved, like a true and loyal knight, to conquer his passion; but he did not do what he resolved. *Vincit amor*, and the discovery exasperates Sigismund to pronounce the death of Egremont, who, however, effects his escape. At this juncture Sigismund, at the head of his troops, joins the standard of Philip of France, to proceed to the Holy Land. Egremont embarks from a different part of the kingdom, resolved to lose his life in battle, or perform such wonders as, by raising him to the summit of honours, shall give him some ground to hope that the Count of Tours may receive him as his son-in-law. His ship joins that of Sigismund in the Mediterranean, and they sail together towards Palestine, in sight of which the Count is ship-wrecked, and saved by Egremont: but in vain; resentment prevails over gratitude. In Palestine he saves the life of Sigismund twice more, and performs wonderful actions, which excite universal admiration. Still hated by Sigismund, he leaves Palestine in despair, and is directed by an old hermit to return to Tours, which is attacked by the Bretons, and which he arrives in time to save by his prowess and skill. This overcomes the Count's haughty spirit, and the marriage takes place. Such is the main story with which the wonderful adventures of Egremont's friends are interspersed, and which are too various for us to follow here. In the account of the Enchantress Strigilina and her palace, we have a metaphorical but too true picture of those who yield themselves to their senses. The Enchantress and her court are described, as the Sirens of old, to be feathered ladies; and all who fall into their hands lose reason and are transformed into feathered monsters. The description of the island of the Melologues, who have lost the use of speech and substituted instrumental music, contains much general and excellent satire; as do the company of yawning heads at the Enchantress Bagalora's palace; and the Beau's search after his leg. The following extract is taken from the account of the Melologues:

"Madam," said he, "I will disclose the secret of the appearances which astonish you. In this country the inhabitants have absolutely lost their speech, and supply the loss of it by the use of musical instruments. What is singular is, that not being able to speak themselves, they cannot endure that others should speak here.

"This calamity is said to have originated in the anger of a magician; but as I have no faith in such stories, I should be tempted to think that these people had been denied by Nature a faculty granted

o the rest of mankind, if the monuments of the country did not evince that they spoke here as elsewhere about a century ago.

"I was born a subject of the court of Provence, and thrown about four years ago on this unknown island, which, being surrounded at some distance by a chain of rocks, is rendered inaccessible to foreigners; none but such as are shipwrecked ever landing here. Being myself professionally a musician, I easily caught the idiom which has been adopted in the country, and became interpreter to those who, like you, have been accidentally cast on the island; a circumstance, however, which very rarely happens. You now understand the reason of your being surrounded by the strange assemblage of instrumental performers who escorted you to the palace. On your alighting I conducted you to the King's cabinet; his majesty, on the report that had been made to him of your beauty, being very impatient to see you.

"He was at that moment holding a council of state. The person with spectacles, whom you saw sitting at a harpsichord, was a secretary, instructed to make a report to the council, the members of which were ready to give their opinions; one on his bassoon, another on the violoncello, and so on: for I should tell you by the way, Madam, that there are instruments adapted to all ranks and ages. It would not be decent that a senator should express himself by a fife, or hurdy-gurdy. The clergy have their appropriate instruments; and when you have learned the language, I think, if curiosity should lead you to the mosque, you will be delighted to hear the Turkish service recited on harps, and be charmed with a verse of the Koran paraphrased on the trumpet marine.

"There are not only instruments for different ranks, but for character likewise. A man given to love readily takes to those that are best suited to tender expression. A great talker lays hold of a violin, bows away in arpeggio, shifting up to the very bridge.

"Well educated men, and such as have their fortunes to make, ought to possess to a certain degree every style. You will see the reigning monarch, in giving audience to his subjects, answer each on an instrument similar to the one used by the person addressing him. When I first saw him going out, followed by his pages carrying instruments of every kind, I thought he was going to give a serenade.

"There are people ready to speak on every subject before they have taken pains to gain a knowledge of it, and desirous of making a figure in the world before they have been prepared for it. The musical instrument-makers here, who are very ingenious, have invented an instrument for them, called the court hand-organ, containing a great variety of airs on several barrels. Grave airs, for example, where it is necessary to be consequential; lofty airs, for giving a great opinion of one's self and credit; low airs, for addressing persons in office, with sourdines to be taken off on quitting a levée; natural airs, to gain confidence; flattering and even wheedling ones, to amuse morning drones; tender ones, passionate ones, sad ones, merry ones, &c. to interest, soften, please, and seduce; noisy ones

for intimacies; others full of fire, to accost new friends; frigid, to return thanks for benefits received; fanciful ones, for raillery and satire, and to banish insipidity from company; very light ones for conversing about women, deciding on the merit of others, estimating works of literature, and setting a value on the master-pieces of artists; in short, airs of every sort, for addressing persons to whom respect or attention is due, and from whom they are expected.

"Sometimes through inadvertence, or some other cause, people fall into strange mistakes: a man plays a lofty air to his equal; receives a gentleman with a tune with which he would receive a lacquey; and uses a low air in the presence of a man of fortune, to make a dupe of him: nay, even in mentioning persons and things the most respectable, he plays some jig or wanton air entirely out of time.

"The instrument, allowing for the sameness of the tunes in so many hands, is well contrived: but the music is defective in science, and the cadences of it will strike you as being common.

"The opulent citizens have had hand-organs constructed on the plan of these court instruments, and you will find them in the hands of some of their children; but, besides that those young people have an awkward manner of turning the handle, their organ is always either above or below pitch, and of course always discordant."

"I should like," said Violetta, interrupting the interpreter, "to hear one of the real court organs; it must be very pleasing."

"It is generally thought so by the Ladies," replied the Squire; "however, Madam, I should apprise you, that the praises I have bestowed upon them admit of exceptions, and that you will now and then meet with Lordlings who have sad organs."

"When these islanders lost their speech, dismayed as they were in the first moments of their privation, they had recourse to the signs and gestures taught by instinct, to be understood; but this instinctive language, enabling them, at most, to communicate to one another their most common events, was much too confined for a nation that had attained a high degree of civilization, and three fourths of the ideas they had acquired were necessarily left without a medium of expression.

"A philosopher having reflected on the almost universal taste of his countrymen for music, their readiness in acquiring it, and the knowledge of it already spread throughout the island, conceived the idea of taking advantage of it to supply the deficiency of speech; and you will be soon convinced, Madam, that the project is by no means so odd as it appears at first.

"But some defects in the method of teaching, some disputes that have arisen among the critics, the ideas formed respecting the real purity of the musical language, retarded the progress of it, and still retards it so much, that I am far from thinking the dialect arrived at a full state of perfection.

"Scarcely had the learned succeeded in representing the letters by the medium of sounds, and in forming them into words, when they began to differ on the modes which it would be most conveni-

ent to employ : there was a long controversy on the diatonic and harmonic, and it was moreover argued, that it was not always the most sensible discourse that had a title to please, a title which ought to be reserved for that, which confined to one measure, forming one melody; and having an appropriate style, should present nearly to the mind the ideas intended to be imparted. In consequence of a decision in favour of this opinion, the brains of the students have been terribly racked, and good sense has suffered extremely.

"The common people, who have not time to attend to such refinement, grate one's ears, and follow their feelings without much rule, yet they play more directly to the point; for they express exactly what they want to say.

"Having given you these general notions, Madam, let us, if you please, descend to particulars, and enter more into detail. You have no doubt some knowledge of music; the nobleness of your exterior declares that of your birth, and makes me presume that no part of your education has been neglected. You probably play some instrument; but the king, who has a great desire to please you, wishes that you would have the goodness to begin practising on the lute. Permit me to give you your first lesson.

"In the first place, then, you will find your alphabet in the various positions of the notes. Sometimes a single note will present you a complete idea; for example, strike a *fi*; you now say *yes*: strike a *sol*, and you say *no*. You will allow that we have here a consent and a refusal expressed with all desirable rapidity.

"But we do not stop here: refinement of expression may be united with rapidity. With the help of a *flat* or a *sharp*, of one of those intermissions called rests, here equivalent to sighs, and by introducing a soft cadence seasonably, a *yes* is made to signify nothing, and a *no* not to mean *no*.

"I fear, Madam, to exhaust your patience; and besides, I feel that I ought to give these ideas time to make their impression. My orders being to be careful of you as well as to instruct you, and being impelled both by duty and inclination to consult your pleasure, I shall now suspend the task I have undertaken, to resume it when agreeable to you."

The Knight Errantry of the second tale is a mere vehicle for an allegorical episode, and a fairy tale. If we lose Mr. D. in many parts of *The Knight of Tours*, and in some parts of *The Knights Errant*, we recognize him throughout the allegory of Benvolio in *Dokimasia* (Δοκιμασία), where the world in several points is portrayed in striking colours.

"Pleasure was the whole business of the house. After the music most of the company danced a variety of figure dances, in which the attitudes were far more elegant than modest. A beautiful young girl went up to Benvolio, took him by the hand, and pressing it with an ardour little expected by the knight, from the shortness of

their acquaintance, asked him to dance with her. 'My sweet girl, said Benvolio, to whose mind Felicia was ever present, 'I should do injustice to the grace with which you tread the floor.' 'Eh!' said the damsel, 'don't you like dancing? I thought every body liked dancing.' And away she glided, hopping on one foot, and beating time with the other to the tune of the music. As he left him, her father went and sat by him, on which Benvolio endeavoured to enter into conversation with him. 'Of what extent, Sir,' said the knight, 'is the valley of Dokimaſia?' 'I don't know, Sir. Do you like coffee?' was the reply. 'I like coffee very much,' said Benvolio. 'I am glad of it,' said his host, 'for we have some of an excellent quality, which you shall taste presently, and after it such a liqueur!' 'Where do you get your coffee from?' asked the knight. 'From the kitchen,' replied the host. 'I mean,' cried Benvolio, 'where does it grow?' 'I don't know,' said the host. 'Pray,' said the knight, 'what is the name of this part of the country?' 'Aisth  sis.' 'And the principal town?' 'Neuron, a charming place, about five miles from this: you have a peep at it from the windows.' 'Under what government is Neuron?' 'I don't know.' 'What is the population of it?' 'I don't know.' 'Its manufactures?' 'Oh! as to those, every thing that you can desire for convenience or pleasure. But they are carried on by a people who come from a neighbouring country called Nouſaiſth  sis.' 'How far are the confines of Nouſaiſth  sis from Neuron?' 'I don't know; but if you will stay here to-night, you may be satisfied in that and every thing else you want to know; for in the morning I expect a Nouſaiſth  sian, and there is hardly any thing those people cannot give you some account of.'

"Although Benvolio already began to feel that pleasure unassociated with mental emanation soon cloyed, the prospect of being introduced to such a character as that given by his host of a Nouſaiſth  sian determined him, and he accordingly accepted his invitation. The music and dancing continued to succeed each other with intervals of lassitude, during which the company lounged upon their seats and sofas, without any conversation. Benvolio at first attempted to make some of them talk; 'Madam,' said he to a lady who had thrown herself on a sofa by him, 'it has been said that music is introduced amongst men, as a kind of enchantment only to deceive and mislead them.'—'Eh!' said the lady, smiling.—'What is your opinion, Madam?'—'I don't know.'—'You are fond of music?'—'I am very fond of it.'—'Is it studied in Aisth  sis as a science?'—'I don't know.'—Benvolio, weary of the perpetual return of *I don't know*, threw himself back on the sofa, in a reclining posture, in despair of a rational answer, while the lady familiarly waving her handkerchief before his face, scented the air around him with the most fragrant odours. The party, recruited by the promised coffee and liqueurs, which disparaged not their master's praise, resumed the song and the dance; and continued them till the evening

repast was announced, on which all the company repaired to the supper room."

Another specimen :

" Nothing could exceed the beauty and elegance of the houses, porticoes, arcades, and temples that presented themselves to the view: the exterior every where offered convenience and gratification, while in the interior of the habitations reigned luxury and licentiousness. Benvolio observing parties following one after the other through a portico into a large building, enquired of his companion the nature of the amusement they were going to. ' Let us join the throng and see,' said Krites. ' You have probably hit its proper appellation, but it is commonly denominated a school of science. The building is divided into several apartments, containing a library and a variety of apparatus to aid the communication of knowledge. But, though there are lectures on different branches of knowledge twice a day, you will find the school of science nothing more than a promenade of idle people who come to see and be seen; let us try.' Saying which, being privileged to take a friend, he conducted Benvolio to the portico, and they entered.

" They followed the train immediately to the lecture-room, which they found almost full. It was a spacious apartment formed by circular seats into a kind of amphitheatre, leaving just room enough on one side for a table and a lecturer. The lecture was on the elements of all things. It was ingeniously handled, and the lecturer took much pains, both by reasoning and experiment, to impress it upon his audience, who, to do them justice, preserved due decorum and silence. Indeed, the experiments were calculated to amuse as well as instruct.

" On leaving the lecture-room Benvolio observed to Krites, that the Aisthesian quality could not be a frivolous race if they understood and enjoyed what they had heard, which by their attention they seemed to do. ' And many of them,' replied Krites, ' do absolutely persuade themselves that they partly understand, and completely enjoy this lecture. There is a watch-word in almost every thing, which, united with the sway of fashion, is very powerful. The word *Nature* is a kind of spell, and to attend to abstruse subjects, without knowing any thing about them, is the present rage at Neuron.'—As he said this, Krites was met by a party of his acquaintance.—' Who would have thought,' said a damsel, ' that'—she made a pause—' That what, my love?' replied Krites.—' I forgot what I was going to say,' cried the young lady, with a simper, and walked with her company. Her brother, who was following, stopped, and, bowing to Benvolio, assured him that his horse and himself were the admiration and talk of all Neuron. The Knight would have frowned at the compliment, had he not thought the complimenter too insignificant. Taking no notice of it, therefore, he asked the youth how he liked the lecture he had just heard. ' Oh, very fine!' replied he, ' but all about Nature is so attractive; the occult science in par-



ticular is so wonderfully adventitious.'—'Adventitious!' exclaimed Benvolio.—'My friend is very right,' said Krites, 'so far at least as it was foreign to this evening's lecture.'—'Exactly so,' replied the young Aisthesian. 'Shall we have the honor of seeing you at the play, Seigneur?' continued he, addressing Benvolio; 'it is a fashionable night, and all Neuron will be there.'—Benvolio bowed; the youth bowed, and walked on.

"Krites then led his friend through the apartments, which were every where furnished with the instruments of science. These were surrounded by groupes of Aisthesians, and were shewn to them like wild beasts, by keepers who were Nousaisthesians. The account of them was given briefly, yet the enquirers always ran from one to another in the middle of it. There were large tables in all the rooms, on which were deposited satires, lampoons, and accounts of what was passing in Neuron. Round these tables the company crowded; some reading, some listening, some talking, but nothing long; and parties succeeded one another expeditiously, catching their transient pleasures, and gliding off for new ones. The company, having walked from room to room, soon went away, and left Benvolio and his friend alone, with the persons employed to take care of the place; and it evidently appeared, that, for the generality, the establishment was mere parade, there being only a few Nousaisthesians settled at Neuron who entered into the spirit of it, and profited by the advantages it afforded."

We are sorry to say that Mr. D. abruptly breaks off this excellent allegory in Aisthesis, after raising a hope that we should have been carried into Nousaisthesis. Allegory in general is allowed to preserve the names of the qualities it embodies; which it must be confessed destroys the idea of reality, and we prefer the Greek terms adopted by the author; yet we fear that one half of his readers will not know that *Aisthesis* signifies the senses, and *Nousaisthesis* the union of mind with the senses; that *Neuron* is a nerve, and *Phreen* the intellect; that *Syneideesis* is conscience, *Parainetes* a counsellor, and *Praxeis* actions. It will, however, be sufficiently understood by the mere English scholar.

These volumes are dedicated to Mr. Pratt, well known to the public as the Gleaner, the author of the poems of Sympathy, Cottage Pictures, and several celebrated novels. It seems that this gentleman was the first anticipator of those talents of which their possessor was too diffident; and which have since been demonstrated to the public, in some of their most chastened and interesting intellectual amusements, in the novels of Aubrey, Percival, and the Morelands, as well as in an excellent history of the Maroon War, and a variety of spirited translations from the French; all of which we have honourably noticed in their successive order of publication.

*The Elegies of C. Pedo Albinovanus, a Latin Poet of the Augustan Age, with an English Version.* Pp. 121. Small 8vo. 4s. Large 5s 6d. Longman and Co., and Rivingtons. 1808.

ALL that remain of this author, who once possessed a considerable degree of reputation, are an Elegy on the Death of Drusus, another on that of Mæcenas, and two inconsiderable fragments. The first, which is by far the longest, is a composition of much merit, and seems to be the storehouse from which all the trite and common-place consolations on mortality have been drawn in all ages. The second is far beneath it as a poem, and is a laboured apology, in which we take neither interest nor pleasure. The rest deserves no particular notice.

The translator gives no account of his author, except that he was beloved by Mæcenas, and probably known to Augustus. He adds "that Ovid designates him by the epithet *fidereus*, which is commonly translated *divine* or *heavenly*, but which he thinks means one who stood *conspicuous* among poets, and in whose compositions were many *brilliant* and *sublime* passages." We believe, on the contrary, that the epithet alludes to some work of Pedo, which has not come down to us, and of which the subject was some branch of astronomy. Pedo has few *brilliant* and fewer *sublime* passages: he is elegant, easy, and correct; and this must be his praise.

The present writer, though desirous that "the character of his author, and the turn of his compositions, may be judged of by the English reader, is by no means desirous that his version should be considered as designed for a close one." This has somewhat of the air of a contradiction. No translations but *close* ones (we do not say *servile* ones) can enable a reader to judge with accuracy of the originals; and that such can be made with a due portion of ease and spirit may be seen by a reference to Giffard's late edition of Juvenal. Indeed, we are induced to suspect that the business of translating with effect demands more requisites than are usually possessed by most of those who think themselves competent to the task.

We are sorry that we cannot compliment the present translator very highly on the performance before us. That he understands his author, we have no doubt; but this is not sufficient—he should also feel him; and of this we find no proofs. How vaguely and how diffusely has he rendered this simple and affecting line!

Nec, posito fili nomine, dicis; uter?

V. 6.

"Not heralds waken a divided care  
To know which son it is that kindly sends  
His duties homeward to his distant friends."

Again, who could find

Maximus ille armis, maximus ille togâ,

V. 14.

in this poor, indistinct expression?

"In deeds illustrious, and with boundless worth."

The following couplet is extremely picturesque in the original:

Funera pro sacris tibi sunt ducenda triumphis,  
Et tumulus Drusum, pro Jovis arce, manet. V. 28.

The translation retains no trace of it:

"Instead of joy, receiv'st thou bitter woe!  
A tomb is all thy Drusus now can know."

We scarcely know how the writer meant the following line to be pronounced; and are sorry to observe that we have found frequent occasion to make similar reflections.

"His varied exploits I shall freely ask!!!" V. 45.

———— indignas, Livia, solve comas,  
is strangely rendered,

"Freely in tears, indignant, seek relief!"

which has not the slightest resemblance to the text; and shews, indeed, an unpardonable degree of negligence or ignorance. Could the writer possibly be unacquainted with the meaning of *indignas* in this place?

The original apostrophises Livia with equal dignity and decorum,

Quid tibi nunc mores profunt, acúmque pudicè  
Omne ævum, et tanto tam placuisse viro: V. 42.

The translation does it without either; and, indeed, makes very close approaches to the burlesque. Certainly Pedo never meant to say that Augustus was won by the wit of his wife.

"Ah! what avail your high-flown claims to sense?  
Your matron, more than matron, excellence?  
Your mannered gentleness; your native ease;  
Your wit an Emperor to win, and please."

It is needless to pursue our remarks: undoubtedly all is not so unjust to the original as what we have quoted; and there are several short passages which convince us that the translator is capable of better things. But the whole bears the stamp of haste; and we should only deceive our readers, if we held out to them the prospect of collecting any very adequate ideas of the genius or manner of Albinovanus from the present work.

The translator has subjoined a few notes from the Variorum edition. As they are not translated, they can be of no use to the English reader; and those who can make use of the original, stand in no need of such paltry assistance.

The work is neatly printed; and as the author is not common, a cheap edition of the text, which is here given with a laudable degree of accuracy, may not be without its use and acceptance.

*A Journey from Madras through the Countries of Mysore, Canara, and Malabar; performed under the Orders of the Most Noble the Marquis Wellesley, Governor-General of India, for the express Purpose of investigating the State of Agriculture, Arts, and Commerce; the Religion, Manners, and Customs; the History, Natural and Civil, and Antiquities, in the Dominions of the Rajah of Mysore, and the Countries acquired by the Honourable East India Company, in the late and former Wars, from Tippoo Sultaun. By Francis Buchanan, M. D. F. R. and A. S. S. Fellow of the Asiatic Society of Calcutta, and in the Medical Service of the Hon. Company on the Bengal Establishment. Published under the Authority and Patronage of the Honourable the Directors of the East India Company. Illustrated by a Map and numerous other Engravings. In three Volumes, 4to. About 1500 pages. 6l 6s. Cadell and Davies. 1807.*

THE *Asiatic Researches* have established the fame of Dr. Buchanan throughout Christendom; the learning and talents displayed in his papers published in the Transactions of the Society of Calcutta, have been justly admired both in Europe and America, by friends and by enemies. The selection therefore of such a man to investigate the natural history and actual state of such extensive countries as the Mysore, Canara, and Malabar, is another proof, were proofs wanting, of the superior judgment and policy of the late Governor-General of India. In Feb, 1800 Marquis Wellesley gave the au-

thor instructions for his journey, stating that his "enquiries were to extend throughout the dominions of the present *Raja* of Mysore, and the country acquired by the Company in the late war from the Sultan, as well as to that part of Malabar which the Company annexed to their own territories in the former war under Marquis Cornwallis. - The first great and essential object of his attention was to be the agriculture of the country; under which head his enquiries were to include and tend to ascertain with as much accuracy as local circumstances would admit the different kinds of *esculent vegetables* cultivated by the farmers; different breeds of *cattle*; farms, their nature and extent; cotton, pepper, sandalwood, cardamomums; mines, quarries, minerals, and mineral springs; manufactures and manufacturers; climate and seasons of Mysore; the condition of the inhabitants in general, in regard to their food, clothing, and habitations, were also to engage particularly his attention, as well as *to enquire how far their situation, in these respects, may have been affected by the different changes in the government.*" In the latter direction we see the Marquis's paternal attention to the welfare of the people, notwithstanding the calumnies which have since been bestowed on his character and principles. With such able and explicit instructions, of which we have only extracted the heads, we might naturally expect a most interesting narrative of a tour, so extensive and so laudably directed to the best purposes of social life, from such a philosopher as Dr. Buchanan. In this, however, we confess we were somewhat disappointed, although not deceived: considered as an *indigested* journal, it possesses much intrinsic merit, and seems to have pretty nearly fulfilled the views of the noble projector; but as a literary publication it is very defective, and often disgusting by tedious monotonous details and repetitions. This, indeed, is not the author's fault; the work, from whatever cause, was published almost unknown to him, at least without his being able to correct and arrange it in a proper manner. Whether the sages of Leadenhall-street did not feel the importance of the undertaking, or wished to thwart the salutary and philosophical measures of the noble Governor, or whether they were more intent on selling their opium and other brewers' drugs in order to raise a few more lacs of rupees, than on the means of meliorating the condition of the people of India, we shall not stop to enquire; but certain it is, that the public are indebted to the sagacity of Mr. Wilkins, the librarian of the India Company's library, in which the MS. was coolly deposited, for the knowledge of this important and curious journey. This gentleman, discovering

the genuine merit of the work, recommended it to the attention of the Court of Directors, and they at length resolved to patronize its publication. As these volumes consist merely of the author's journal, containing dates, facts, and repetitions as they occurred, it is impossible for us to analyze them; we shall therefore make some extracts from such parts as may be either interesting to the general reader, or as illustrative of the country and character of its inhabitants.

The first volume contains the particulars of a journey from Madras to Conjeveram, Arcot, Vellore, Vencataghery, Bangalore, and Seringapatam and its vicinity; from Seringapatam to Bangalore and environs; from Bangalore to Doda Bala-pura, and from Doda Bala-pura to Sira. Dr. Buchanan set out from Madras on the 23d of April, 1800, and, in the usual style of our more respectable tourists, describes the surrounding country on his road. The flat, dry, open plain in the vicinity of Madras is by no means a very picturesque object; but the tanks or reservoirs constructed for irrigating the land are curious, as built by a people but little skilled in the science of hydraulics, though some of them are of sufficient extent and durability to contain a competency of water to irrigate for eighteen months a tract of country maintaining not less than 5000 inhabitants. A late collector, Mr. Place, it appears, gave great satisfaction to the people by some improvements and judicious repairs of their reservoirs. The planting of bamboos round the villages was another great blessing conferred on the inhabitants, as they not only serve as a defence against freebooting cavalry, but also enliven the scenery and refreshen vegetation. The country is rocky, full of detached masses of granite, and covered with prickly shrubbery. The palmira tree, an inspissated juice of which the natives make great use, it is thought would yield either a palatable spirituous liquor or sugar, and that consequently the barren plains of the Carnatic might then be rendered productive. A native of Bengal accompanied the author as a painter, and was delighted with the abundance of milk and four curds of buffalo's milk. The sinking of wells, and forming of reservoirs of water by the wealthy, are sure means of procuring a good name among the Hindus, and they deserve it, as they expend considerable sums in such undertakings. As much has been said about Arcot, we shall extract the author's topographical account of it.

"Arcot, or Arrucate, is the nominal capital of the Carnatic *pâyin ghât* (Carnatic below the Passes) as the Mussulmans and English call the dominions of the Nabob. He maintains a garrison of his

own troops in the fort, which is pretty large, but not in good repair. The music of his *nabut*, or state band, is much superior to any thing I have ever heard among the natives, and is not much harsher than our clarionet. His brother-in-law, who manages this part of the country, resides near the fort, in a good house belonging to the Nabob. The town surrounds the glacis on all sides, and is extensive. The houses are as good as in the town of *Jaghire*. The inhabitants speak the *Decany* dialect of the Mussulman language, which we call Moors or *Hindustany*. They took advantage of us as strangers, and for every supply we procured, demanded three times the usual price. At this place coarse cotton cloth is made. It seems to be cheaper than in the *Jaghire*, but dearer than in Bengal.

“ From Madras to *Kávery-pák*, the road is tolerably good; thence to Arcot a wheel-carriage could not easily pass. Many of the rich natives travel in bullock-coaches, like those in Calcutta, called *chaycra*. Near Arcot I met the Mussulman women riding on bullocks, and entirely wrapt up in white veils, so as to conceal both features and shape. The heat in the glacis of the fort, where I encamped, was intense. The hills in this vicinity are the most barren I have ever seen, those even of St. Jago, in the Cape de Verd islands, not excepted. They appear to be composed of the same granite that abounds in the elevated barren grounds, on which the road from Madras is conducted. They seem to be undergoing a rapid decay, and will probably continue to do so, till they are reduced to nearly a level with the circumjacent plain, when the decomposed parts, no longer rolling off, will cover them with a bed of sand, and prevent them from further decay, as is now the case in the waste lands already mentioned. In many parts of the vallies, formed by these hills, is found *chunam*, or limestone nodules, which in Bengal is called *congar*.

“ The greater part of the *Brahmans* in the lower Carnatic follow secular professions. They almost entirely fill the different offices in the collection of the revenue, and administration of justice; and they are exclusively employed as *hircaras*, that is, guides or messengers, and as the keepers of inns or *choultries*. Much of the land is rented by them; but, like the Jews, they seldom put their hand to actual labour, and on no account will they hold the plough. Their farms they chiefly cultivate by slaves of the inferior cast. There are few Mussulman farmers who possess slaves; but the most numerous class is composed of the different tribes of the *Súdra* cast. Some of these possess slaves, but many of them cultivate their farms with their own hands. The proper duty of a Brahman is meditating on things divine, and the proper manner of his procuring a subsistence is by begging. This mode of living is considered as very agreeable to the gods, and all industry as derogatory. The lower classes of society, however, not being sufficiently charitable, many of their sacred order have been obliged to betake themselves to what they deem unworthy employments, such as judges of cities, collectors of revenues, &c. The Brahmans are considered as the priests of the

Hindus; yet there are none, even of the lowest among the *Lokika*, who would intermarry with the families of the Brahmins that officiate in the temples of *Vishnu* and *Siva*; and in this country [Carnatic] no Brahmin officiates in any of the temples of the inferior gods, whose altars are stained with blood."

It may here be remarked, that very little exertion would be necessary to convert all these secular Brahmins, who are revenue officers, guides, or messengers, to Christianity. Their intercourse with the world, their private interest, their superior acuteness and knowledge, all tend to prepare them for receiving something of the Christian faith. Seclusion from the public, whether among Brahmins or Papists, is unquestionably one of the greatest supports of superstition, and an almost insuperable barrier to the progress of knowledge. These inferior Brahmins, however, having different kinds of business to transact, various things to estimate, and accounts to settle, must have acquired some reasoning powers, and consequently must have some predisposition for a more rational religion than that to which they now adhere. If a few were taught some of the practical doctrines of Christianity, with a little other knowledge of the more useful arts and sciences, there can be little doubt that the work of conversion and instruction would advance rapidly; and that just in proportion as they became enlightened with a knowledge of true religion and European science, in the same degree they would become faithful British subjects. Till some such change takes place, it will be absurd to rely any more on their fidelity or loyalty than what fear or power may compel. This truth, we fear, certain East-India proprietors will not have fully learned till it is, perhaps, too late, when they may then have time enough to meditate whether they should or not encourage the propagation of Christianity in India. But sound policy not only dictates the conversion of the people of Hindustan to the Christian faith, but also the propriety of teaching them the English language, and in fact enabling them to identify themselves with Englishmen. We might ask, indeed, the merchants of the India House, if, in the event of an attack on India by the French, they would prefer having an army of 200,000 Mussulmans speaking a barbarous jargon, or the same number of natives professing the Christian religion and speaking the English language, to combat the enemy? Had they considered this point several years ago, and appropriated a certain sum every year to carry it into effect, the affairs of the Company would now have been in a very different state. But returning to our author.



Dr. Buchanan in his topographical descriptions also includes an account of the botanical and mineralogical productions of the country over which he passes. From Arcot to Caticolli (which is about 164 miles west of Madras), numerous strata of gneiss, felspar, hornblende, were observed with granite and quartz, but no precious stones, as there should have been in such places. Two varieties of calcareous nodules are also found in this soil; they are of an irregular shape, as large as a man's head, frequently perforated with holes as if formed round the roots of trees. Externally they have an earthy appearance, although in some parts there is a semblance of crystallization. They are heavy, very hard, with a splintery fracture, and dissolve in muriatic acid, depositing a fine insoluble sand. The solution contains iron; their colour varies from a greyish white to a purplish brown tinge. The variety of the darkest colour has many sparry concretions, and contains pieces of geode. The people burn these substances for lime. This lime, however, does not appear to be very abundant, as we find that the palace of the Sultan at Bangalore is composed of mud, although the fort of that city was constructed by Hyder, and by him deemed impregnable, till it was carried by British valour. The gardens constructed at Bangalore by Hyder and Tippoo consist of square plots, in which are only one sort of plant or tree, and bordered with cypress trees. Vines, apples and peaches grow there in great abundance. Here are many Mussulmans, owing to the change of government, in great distress: accustomed to a military life, they do not like civil occupations, neither are they willing to enter the military service of the enemies of their late Sultan. The wealthier, however, are now applying themselves to trade, and the poorer to agriculture. But the greatest murmurers against the government are the Brahmans, who are now in the almost exclusive possession of public offices, and are freed from persecution by the fall of Tippoo. During the reign of the Sultan, however, they were permitted to share in the spoils of the country, and for that they were contented to bear his persecutions; now they are compelled to honestly by being observed that they do not extort the subjects. The white leprosy prevails in the elevated and dry country of the Mysore, a fact which seems to invalidate the opinion that this disease in the lower parts of Bengal and the coast of Malabar is produced by a moist climate, and a diet consisting of fish which frequent muddy places. Of the spirit of the people some idea may be formed from the following fact, which occurred on the author's visit to Kingara, a strong town destroyed by Tippoo to prevent it from being of

any use to Lord Cornwallis, at which time it sustained a loss not yet recovered. "The inhabitants," says Dr. B. "were very inhospitable; a Brahman encouraging them to refuse us any assistance, by pretending that my people would not pay for what they might obtain." With such dispositions, we could certainly expect little from these people in war; they are poor, however, and their country is very sterile. Hospitality, indeed, according to Dr. B., is a virtue little known in India. The horrors of Tippoo's government are every where announced, and his treatment to the handsomest daughters of the Brahmans was brutal in the last degree. After he had seized them by force, and kept them till he was tired of them, he sent them back to their parents; and if they refused, according to their laws, to take them into their families again, he deprived them of their property, flogged them severely, and then ordered the girl to choose out a husband among the Brahmans, and if the man did not consent, he also was flogged. The following is the author's account of the appearance of a swarm of locusts at Mundium, a small village not very distant from Seringapatam.

"In the evening a flight of locusts passed over the town. It extended in length probably about three miles; its width was about a hundred yards, and its height fifty feet. The insects passed from west to east in the direction of the wind, at the rate of six or seven miles an hour. The whole ground, and every tree and bush, was covered with them; but each individual halted for a very short time on any one spot. They went in a very close body, and left behind them very few stragglers. In an hour after the flock had passed, few were to be discovered in the neighbourhood of the town. The stragglers from the grand body did not extend above a hundred yards on each side of it, and were, perhaps, not more than one to the cubic foot. In the middle of the flock four times that number must be allowed to the same space. I could not perceive that in their passage they did the smallest damage to any vegetable; but I was informed that last year a flock passed, when the crop of *jola* (*holcus sorghum*) was young, and had entirely devoured it. The noise of this immense number of insects somewhat resembled the sound of a cataract. At a distance they appeared like a long narrow red cloud near the horizon, which was continually varying its shape. The locusts were as large as a man's finger, and of a reddish colour. Some of them I put into a box, intending next day to examine them; but in the course of the night they were devoured by the ants."

Lord Cornwallis's march from Bangalore to Seringapatam may yet be every where traced by the bones of cattle, thousands of which perished through fatigue and hunger. The soil is stony, and the whole country the barest that our tra-

veller has ever seen, scarce a bush to be found sufficiently large to make a broom. The capital of the Myfore kingdom, however, will always attract attention, as well from its memorable capture as from the fate of its despotic Sultan. By the people it is commonly called *Patana* or *Patan*, that is, the city; but the name of Seringapatam, by which it is designated on our maps, is a corruption of *Sri Ranga Patana*, the city of *Sri Ranga*, from its containing a temple dedicated to *Kishnu* under that name. The temple is of great celebrity and of much higher antiquity than the city. The town of Seringapatam is very poor; the streets are narrow and confused; the generality of the houses very mean, although many of the chiefs were well lodged after their fashion, but for European inhabitants their houses are hot and inconvenient. Within the fort Tippoo allowed no persons to possess property in houses; he disposed of them as he thought fit, and on the slightest caprice changed the tenants. According to the register of houses received by Dr. B., the fort or city now contains 4,168 houses, and 5,499 families; and the *Shahar Ganjam* contains 2,216 houses, and 3,335 families: we may, therefore, estimate the population of the city at 20,815 and the suburbs at 11,080, in all 31,895 persons. This, however, is independent of a strong garrison and its numerous followers. In the days of Tippoo the population of the island, in which is the fort or city, probably amounted to 150,000. A great many of the chiefs fell at the storming of Seringapatam: those who survived, and the families of those who fell (all of whom have been pensioned by the Company), have retired to the dominions of the Nabob of Arcot, which they consider as more secure and pleasant than Myfore. Numbers of the houses which were thus deserted are now occupied by the officers of the garrison. Among the greatest and most effectual means of oppression used by Tippoo were his mercantile transactions; he monopolized goods, and then sent them to his governors of provinces to sell them at a price far above their value. This was done by forcing a share of them upon every man in proportion to his supposed wealth. This infamous plan, we should suppose, gave birth to the late attempt of official smugglers between China and Trinidad. Dr. B. also gives a brief account of the storming of Seringapatam, and a description of Tippoo's palace, with the method of making the lacquer-gilding, which its apartments exhibit, although no gold has been used. His concubines are allowed to remain in the palace as quietly as in a convent, whence they wish not to depart. The author then gives a detailed account of the agriculture in the vicinity of Se-


ringapatam, and of the cultivation of rice and other fruits. The process for making castor oil from the seed of the *Ricinus Palma Christi* of Linnæus is thus described :

“ The seed is parched in pots containing about a *seer*, which is somewhat more than a quart : it is then beaten in a mortar, by which process balls of it are formed. Of these from four to sixteen *seers* are put into an earthen pot, with an equal quantity of boiling water, and boiled for five hours ; during which, care must be taken, by frequent stirring, to prevent the decoction from burning. The oil now floats on the surface, and is decanted off into another pot, in which it is boiled by itself for a quarter of an hour : it is then fit for use, and by the last boiling is prevented from becoming rancid. After the oil has been poured from the seed, the pot is filled up with water, which is again boiled ; and next day the decoction is given to the buffaloes, by which their milk is said to be remarkably increased. The boiled seed is mixed with cow-dung, and formed into cakes for fuel ; the dry stems of the plant are also used for the fire. The oil is that which we call castor-oil, and at Seringapatam is commonly used for the lamp. It is taken internally as a purgative ; and the *súdras*, and lower casts, frequently anoint their heads with it, when they labour under any complaint which they attribute to heat in the system.”

After describing the domestic animals, Dr. B. also notices the women, who supply Seringapatam with cow-dung, which is used for fuel ; and, from the veneration paid to the cow, it is considered as by far the most pure substance that can be employed. Women of high cast are often occupied in collecting this fuel.

“ Many females,” observes Dr. B., “ who carry large baskets of cow-dung on their heads, are well-dressed and elegantly formed girls. The dress of the *Karnátaca* women is, indeed, very becoming ; and I have never seen finer forms than even the labouring women of that country frequently possess. Their necks and arms are in particular remarkably well shaped. Their nastiness, however, is disgusting, very few of the inhabitants above the *Ghuts* being free from the itch ; and their linen, being almost always dyed, is seldom washed.”

Leaving Seringapatam, our traveller returns to Bangalore, and on his way describes the manufactories of glass and musical steel wire at Chinapatam, which is celebrated all over India for the latter manufacture. He also describes the mode of cultivating the *areca* or betel-nut and cocoa-nut palms, sugar-cane and factories, smelting furnaces and iron forges ; and to the botanical reader he presents an interesting account of the different kinds of timber and shrubs. The brief sketch of the sufferings and plunder of Bangalore alternately by Tippoo and the English, leaves a strong impression

of the wretched state of a country subject to such a monster. The practice which has been forced on the English of taking all the towns in Hindustan by storm, and consequently subjecting them to plunder, which, however moderately done, was by no means well calculated to raise the character of the Europeans in the estimation of the people. Their rapacity was less ferocious, no doubt, than that of Tippoo; but it was, perhaps, not less effectual in fleecing the unfortunate inhabitants. This city is now, however, recovering rapidly its former splendor; and although it was left for some time entirely deserted, the people at present are flocking to it from all quarters, and its trade and manufactures begin to revive. The copious price current which the author gives is a proof of its actual flourishing state. The manufacturers, especially the weavers of silk and cotton stuffs, are esteemed a very ingenious class of people; and, considering the apparently rude structure of their machinery, their workmanship is truly surprising. In dyeing, it appears, they have made much less progress, although this art is essential to their cotton and silk manufactures. In all their sugar and oil mills they discover no idea of adopting the uniform pressure either of a rolling or a running stone to grind or express the substances introduced; on the contrary, all their mills are made of hard wood, on the principle of the pestle and mortar, only the mouth of the latter is less in diameter than the bottom, in this form : the pestle is made conformable, and is attached to a piece of wood, forming a yoke, to which oxen are applied to turn it round. Even the castor oil made for sale is prepared in this manner by bruising. In other parts their sugar mills consist of two upright cylinders with perpetual screws, and turned by two bullocks: this method the author considers the best. Of the principal tenets of their religion, the following extracts will convey some idea.

“ The *Gurus* or *Swamalus* of the *Pancham Banijigaru* are *Sannyāsīs*; that is, men who have forsaken all; and they possess an absolute authority in all religious matters, among which is included the chastity of the women. Of these *Gurus*, or *Sannyāsīs*, there are four that are called *thrones*, and whose *Matams* are called *Baly-kully*; *Hujiny*, near Nagara; *Sri-jhela*, near Nundyal; and *Canelly*, near Bangalore. These *thrones* seem to be independent of each other, and their occupants for the time being are supposed to be actual incarnations of *Siva*. When a *Guru* leaves this world, and is re-united to *Siva* in heaven, he is in general succeeded by a person of his own nomination. The *Guru* generally educates four or five children of his own family, with a view of choosing the fittest of them for his successor. These pupils are taken into the *Matams* at five or six years of age,

and, until they attain their thirteenth year, are called *Mari*, after which they are not by name distinguished from the common *Jangamas*; but, if they choose to marry, they must relinquish all hopes of becoming a *Guru*. The pupil is made a *Guru* (sage), or an incarnation of God, by receiving from his master a particular *Upadéśa*; and, in case of a *Guru's* dying without having disclosed this awful secret, the other *Gurus* assemble, appoint the most promising pupil to succeed, and at the same time deliver to him the *Upadéśa* of his rank. The *Guru*, when he pleases, may marry; but he is thereby degraded from being a portion of the divinity, and from his power; and no one has yet been found so desirous of marriage as to relinquish these pre-eminencies.

"There are many inferior *Matams* which are occupied by *Sannyāsis*, called *Mahāntina*. These originally received an *Upadéśa* from some of the four chief *Gurus*, and were sent to distant parts to manage the concerns of their superiors; but, though they all acknowledge the superiority of the four *Gurus*, yet they educate pupils in the same manner; and from among these appoint their successor, by teaching him their *Upadéśa*. These pupils, till they arrive at the age of puberty, are called *Putta Décaru*. The *Mahāntina* having sent deputies to different places, even these have now assumed a separate jurisdiction, and educate their own successors.

"The *Mahāntina* attend at marriages and funerals, and punish all persons of the cast for every kind of offence against religion, by ordering every good man to avoid communication with the delinquent. This excommunication is not removed, till, by the intercession of friends, and the most humiliating requests of the offender, he obtains pardon by paying a fine under the name of charity: on this occasion, the *Mahāntina* bestow some consecrated water and viſuals, which wipe away the offence. The *Gurus* occasionally visit the different *Mahāntina* throughout the country; but it is the *Guru* only of the *Matam*, from whence the *Mahāntina* originally came, that possesses any jurisdiction over the inferior.

"The *Pancham Banijigaru* worship only *Siva*, his wife, and his sons; but they allege that *Brahmā* and *Vishnu* are the same with *Siva*. They suppose that their sect has existed from the beginning of the world; but that at the time of *Bejalā Rāja*, who reigned about 720 years ago at *Kalyāna Pattana*, the kings and most of the people were *Jainas*. At this time *Baſwana*, the supposed son of a *Brāhman*, became prime minister of the *Rāja*, and restored the worship of *Siva*. Many of the *Jainas* were converted, and their descendants now form the *Jaina Banijigaru*, who, although they have the same religion with the *Pancham*, are never admitted to the priesthood, nor to intermarry with the original sect."—P. 240, vol. i.

"The *Gurus* of the *Smartal* sect, at Colar, seem to act chiefly in an episcopal capacity. When a *Smartal* commits any fault, if the *Guru* or his deputy be near, he assembles ten learned men of the sect, and with their advice punishes the delinquent. If, however, the fault be of such a nature as to deserve excommunication, which is

the highest punishment, the *Guru* must for the purpose assemble a *Trimatafieri*, or council composed of the most learned men of the three sects, *Smartal*, *A'ayngar*, and *Madual*. These councils may be held, and may punish delinquents, without the presence of either *Guru*, or deputy. The faults that occasion a loss of cast, and for which no pardon can be given, are, 1. Sexual intercourse with the prohibited degree of consanguinity. 2. Sexual intercourse with any prohibited cast. 3. Eating forbidden food, or drinking intoxicating liquors. 4. Stealing. 5. Slaying of any animal of the cow kind, or of the human species; but a *Bráhma*n is permitted to kill his enemy in battle. 6. Eating in company with persons of another cast, or of food dressed by their impure hands. 7. Eating on board a ship food that has been dressed there. 8. Omitting to perform the ceremonies due to their deceased parents. For smaller offences, the *Guru* or his deputies punish in various ways; by commanding pilgrimages, or fasts; by fines; by holding burning straw to the body of the delinquent, which is sometimes done with such severity as to occasion death; by shaving the head, so as to occasion a temporary separation from the cast; and by giving large draughts of cow's urine, which is supposed to have the power of washing away sin. Ordeals are also in use; and a most barbarous one is applied to those who, having had sexual intercourse with a person of another cast, allege that it was by mistake. A male *Bráhma*n, however, even if married, may with impunity have connection with a dancing-girl, all of whom in this country are dedicated to the service of some temple."—P. 307, id.

The division of crops by the farmers, who pay in kind instead of money, and who are always obliged to support (with *tythe*!) their gods, temples, priests, and *astrologers*, is thus stated:

"The division is always made on the actual measurement. Upon every *Candaca*, or 1920 *Seers*, are paid, To the government for *Icala*, explained below, 192 *Seers*; to the *Amildar*'s office, or *Cutchery*, for oil and stationery, 24; to mendicant *Bráhmans*, *Jangamas*, and *Mussulman Fakirs*, 12; to the *Toty*, or watchman, 6; to the measurer, 6; to the *Pujáris* of the temples of the [gods] *Saktis*, &c. 24. To the *Suligaru*, or village officers: *Gauda*, or chief, 24; *Shanaboga*, or accomptant, 24; *Talliari* or *Tallawara*, or beadle, 24; *Nirgunt*y, or distributor of water, 24; barber, 12; blacksmith, 12; to the government, 768; to the farmer, 768: = to 1920 *Seers*.

"The *Icala* is given in place of stoppages which were formerly made for officers, to whom the government now pays fixed salaries. The hereditary *Gauda*, or chief, receives his fee, whether he rents the village or not. Where the soil is bad, and machinery has been used to procure water, the government receives no *Icala*, and in place of one half has only one third share."—P. 414, id.

"In dividing *Jagory* [sweet inspissated juice] a kind of scramble takes place among the same persons who shared in the heap of rice, and in this the farmer partakes. During this scramble about a fourth part of

the *Jagory* is taken away in handfuls, and the remainder is divided equally between the government and the farmer: but besides this, the farmer must pay the following dues:—To the barber, 30 *Seers* for every heap of grain. To the potmaker, for pots, from 20 to 30 *Seers*. To the iron smith, 20 *Seers* for every plough: the farmer finds the materials; but the smith must make all the implements of husbandry, and assist in building and repairing the farmer's house. To the washerman, for any family consisting of two men and two wives, or under that number, 50 *Seers*; for a family of four men and four wives, 100 *Seers*; and for a larger family 150 *Seers*.

“ For every heap of *Ragy* (*cynofurus corocanus*, L.), which upon an average contains 10 *Candacas*, he gives to the gods, 10 *Seers*; to the mendicant *Bráhmans*, &c. 20; to the hereditary poor *Bráhman* of the village, 10; to the astrologer, 10; to the accomptant, per plough, 20; to the watchman, 10. Other grains pay one half only of these deductions.”

The author's description of the honours paid to Tippoo's father, at *Colar*, proves how similar many of the Popish ceremonies are to the Eastern superstitions.

“ *Colar* has a large mud fort, which is now repairing. The town contains seven hundred houses, many of which are inhabited by weavers. It was the birth-place of *Hyder Aly*, whose father lived and died in the town. A handsome mausoleum was erected for him by his son; and near it a mosque, and a college of *Moullahs*, or Mussulman priests, with a proper establishment of *musicians*, were endowed to pray for the repose of his soul. The whole is kept up at the expence of the Company.”

The following account is given of the method of procuring the fine red gum-resin used for varnishes, and sold under the different denominations of stick, seed, and shell lac, according to the figure it possesses.

“ The people who manage the *lac* insect, in the hills near *Nandidurga*, are of the cast called *Woddaru*; and for the exclusive use of the trees they pay a rent to government. The tree on which the insect feeds is the *jala*, which is nearly related to the *saul* of Bengal, or the *shorea* of Gärtner, and perhaps the *vatica chinensis* of Linnæus. All the trees that I saw here were small, not exceeding eight or ten feet in height, and their growth was kept down by the insect and its managers; for this size answers best. The tree, left to itself, grows to a large size, and is good timber. For feeding the insect, it thrives very well in a dry barren soil; and is not planted, but allowed to spring up spontaneously as nature directs. It is often choaked by other trees, and destroyed by *bamboos*, which, by rubbing one against another, in this arid region, frequently take fire, and lay waste the neighbouring woods. By removing all other trees from the places where the *jala* naturally grows, and perhaps by planting a few trees



on some other hills, and protecting them from being choaked as they gradually propagate themselves, the *lac* insect might be raised to any extent on lands now totally useless, and never capable of being rendered arable. In *Kartika*, or from about the middle of October to the middle of November, the *lac* is ripe. At that time it surrounds almost every small branch of the tree, and destroys almost every leaf. The branches intended for sale are then cut off, spread out on mats, and dried in the shade. A tree or two, that are fullest of the insect, are preserved to propagate the breed; and of those a small branch is tied to every tree in the month *Chaitra*, or from about the middle of March to the middle of April; at which time the trees again shoot out young branches and leaves. The *lac* dried on the sticks is sold to the merchants of *Balahari*, *Gutti*, *Bangalore*, &c.; and according to the quantity raised, and to the demand, varies in price, from 5 to 20 *Fanams* a *Maund*. This is what is called *stick lac*.—The colouring matter is extracted from this by the dyers, and it is afterwards formed into *seed* and *shell lac*."

[To be continued.]

*The Siege of Rochelle, or the Christian Heroine.* By Madame de Genlis. Translated by R. C. Dallas, Esq. Three Volumes, 12mo. Pp. 682. Dulau and Co. 1808.

IT has been thought difficult, if not impossible, to combine the Christian religion advantageously with poetical fictions and works of imagination. Authoritative assertions are too often taken for proofs, and the pretender to taste cites, on this point, the *Paradise Regained*; a poem which he has heard decried from his infancy, and which he has therefore never deigned to read; whereas, were he capable of judging for himself, he would peruse it with delight, and think, with men of real taste, that its lustre is only absorbed by the greater splendour of the *Paradise Lost*. Astronomers know that the stars are not less brilliant at noon than at night, but few men go to the bottom of a deep well to see them shine at the time that the sun displays his meridian brightness. Why was such interest excited by the false and absurd mythology of the ancients? The skill, the ardour, in short the genius of the poet bestowed it. The same genius would give far greater interest to the doctrines and to the mysteries of Christianity: Milton has done it; he has done it in the *Paradise Lost*, where the salvation of mankind forms a prominent part of the poem. It is not enough, indeed, that the poet invokes Apollo and the Muses: this he must do; but he must draw his principal inspiration from him

"Who touch'd Isaiah's hallow'd lips with fire."

That the subject wants but the poet, who will deny after reading the following lines?

" See Nature hastes her earliest wreaths to bring,  
With all the incense of the breathing spring;  
See lofty Lebanon his head advance,  
See nodding forests on the mountains dance:  
See spicy clouds from lowly Saron rise,  
And Carmel's flow'ry top perfumes the skies!  
Hark! a glad voice the lonely desert cheers;  
Prepare the way! a God, a God appears!  
A God, a God! the vocal hills reply,  
The rocks proclaim th' approaching deity.  
Lo, earth receives him from the bending skies!  
Sink down, ye mountains, and ye vallies rise!  
With heads declin'd, ye cedars homage pay!  
Be smooth, ye rocks; ye rapid floods, give way!  
The Saviour comes! By ancient bards foretold;  
Hear him, ye deaf! and all ye blind, behold!"

With respect to novels, we do not remember one professedly founded on Christianity; but several immediately offer themselves to our recollection in which the spirit of it is supported with great strength; Richardson's *Clarissa* and *Sir Charles Grandison*, and Goldsmith's *Vicar of Wakefield*; to which we may add the *Aubrey* of the translator of the novel before us. The spirit of Christianity will never be injured by such pens, nor do we think the subject so difficult as to warrant fully the following opinion and feelings expressed by Mr. Dallas in his preface to the present translation.

"I have long harboured the design, or rather the wish, of composing a novel founded entirely on the spirit of Christianity; but the more I considered the subject, the more difficult the execution appeared to me. To give dignity to humility, and spirit to meekness; to make power, and wealth, and honour, bow their gigantic heads before faith, hope, and charity; to pluck the laurel from the hand of victory and substitute the promises of an invisible crown of glory; to bury the sword at the foot of the Cross, appeared to me very possible; but I also conceived that it required the eloquence of a Rousseau, the endowments of a Fenelon, and the mystic spirituality of a Berkeley, not to say the pen of an apostle. Whenever, therefore, I have thought of the design, I have looked with a longing eye at the delightful consciousness that would repay the successful author, and abandoned it as beyond my grasp."

The subject is certainly not exhausted by the present work, and we are sorry that Mr. D. should determine on declining a task which we think peculiarly adapted to his pen: we hope

it is not an unchangeable determination. That the subject should have been adopted by Mad<sup>l</sup>. Broullard de Sillery, alias Madame de Genlis, is rather a matter of surprise to us; but let her politics and her follies have been what they may, it is not for us to protest against her writing as much as she pleases in favour of *religion, monarchy, subordination, and order*: for such are the objects of her present work. In her dedication she states some of the effects produced by the revolution on literature, and her view of counteracting them in this publication.

"For some years the excesses that were committed gave rise to an idea, too generally received, that force, violence, and ferocity, were proofs of talent, energy, and genius: this notion had a melancholy influence on literature, and generated monstrous productions. The passions had subverted France; the passions were therefore to be deified: they were wrought up to the pitch of crimes, then boldly offered for public admiration. Suicide was represented" (by those who aped the vices of pagan Rome, without the smallest inclination to imitate her virtues) "as a *sublime act*; true sensibility was accounted insipid; love, in works of imagination, was no longer called a weakness, but was made to commit atrocious cruelties; Cupid was figured as enveloped in black crape, with a dagger in his hand, hovering over graves, and meditating crimes: such was the form under which love was raised to the rank of a *virtue*! The car of Venus was no longer drawn by doves: Venus herself, tearing off the zone of the Graces, was transformed into a Bacchante, and frequently into a Fury. Then the heroes of romance, according to this revolutionary mythology, became frantic barbarians, constantly threatening, constantly in a fury with the object of their idolatry. Some, in their assignations, expecting their mistresses with the ferocious impatience which a sanguinary ruffian might feel in waiting for his prey, *gnaw stones* in the rage of expectation; others, in some amorous pique, open their veins, and make their blood spirt out upon their mistresses, or threaten to throw them into the Seine; and they almost conclude with killing themselves. The heroines, on their part, more passionate still, throw themselves down before their lovers, *roll in the dust at their feet*, take poison, or plunge into rivers, destroying with themselves the embryo fruits of their love."

"Some have painted fanaticism, that is, an extravagant and sanguinary zeal, far more reprobated by the Gospel than by human wisdom; others have painted the enthusiasm of all the dangerous passions: for my part, I have endeavoured, in this work, to paint the only enthusiasm which cannot produce excesses injurious to others and to one's self; the only enthusiasm that is accompanied with an invariable moderation of principles; the only enthusiasm that allows to subsist together, what, in all else, are destructive of each other;—meekness and energy, fervour and reason, impassioned ardour and constancy. In a word, I have endeavoured to paint the car-

enthusiasm of true piety. I meditated upon the use of which it might be to others and to one's self, in every situation of life, and I then laid the plan of this romance. The plan necessarily required a *perfect heroine*, and to paint her such with truth and probability, I have made her humble, docile, and obedient to the counsels of a virtuous guide; for it is impossible that a young woman, whatever be her principles and the purity of her heart, should be able to conduct herself always irreproachably, if she depends too much upon her own strength, and disdains the counsels of experience."

The *Siege of Rochelle* is undoubtedly one of the most interesting romances which we have read for a long time. There are, however, occurrences which are rather possible than probable; there are also some incongruities; and the interest in the outset of the second volume flags considerably; but these are light faults when weighed against the striking situations, the exalted piety, and the many beauties with which it abounds. We strongly recommend it to the perusal of our readers; and, as our limits preclude us from giving such a detailed narrative of the story as would convey a just idea of the interest of the piece, we shall extract a few passages only to shew its spirit and manner. The Christian duties of humility, forgiveness of injuries, and love of enemies, are inculcated by example; and faith, hope, and charity, are well portrayed. The difference between a philosophical and a Christian heroine is thus contrasted.

"The Priorefs then left her, and Clara enjoyed the pleasure of being alone. God was there, and she could speak to him, and hear him, without having her attention drawn off. Providence, by the means of Valmore, had now snatched her from the hospital at the very instant she had courageously decided upon remaining there. Why did she view in this solitude, become so peaceful, only days of wretchedness? Is there a situation in life which God cannot brighten? Had she not already experienced, that it was possible to expect death with a delightful calm, and to feel in that situation, and even on the very scaffold, all the transports, all the raptures of the liveliest and purest joy? After such wonders, what bounties of the sovereign Power could in future surprise her? Why should she reject the hope of an unexpected change in her lot? God, perhaps, prepared for her legal means of justification; perhaps she had been put to this terrible trial only for the purpose of one day, even in this life, producing a brilliant triumph for innocence! But were she destined to go to her grave, mistaken and abhorred by men, is not God all-sufficient to a faithful heart which gives itself up to him without reserve?

"Such were the thoughts of Clara; and it is thus that Religion answers all; it is thus that she gives, even for this life, boundless hopes, and, at the same time, teaches us to be contented without

them, or to lose them with murmuring and despair. What scheme invented by man would have this powerful influence over our feelings, our conduct, and our lot? Were we, in Clara's place, to suppose a philosophical heroine, possessed of a sound intellect, but not of religious faith, her story would be already finished; suicide would have anticipated her condemnation. When we would paint Virtue, then, struggling with patience and unshaken courage against a dreadful misfortune, we must choose a Christian heroine. And what more useful, what nobler picture can be offered to the admiration of great souls? To such, a sketch of this nature, however imperfect, cannot be uninteresting."

The following beautiful ballad is connected with a story introduced in the second volume: for the original see Appendix to vol. xxix, page 482.

"ALINE'S COMPLAINT.

- " By river-bank, or hillock-rise,  
Fair Aline wanders long;  
And ever and anon she sighs,  
And sings her plaintive song:  
And what's the name of wife to me?  
Or what a mother's joy?  
No husband's cheering smile I see,  
No father clasps my boy.
- " Ere well that I could call him mine,  
Our nuptial knot scarce tied,  
He left me lonely here to pine,  
A sad, forsaken bride.  
Why did he vow a lasting love,  
Yet give his heart to gold?  
Far, far in search of wealth to rove,  
O'er fearful billows roll'd?
- " O happy day that made thee mine,  
Uniting love so true!  
O mournful day that made me thine,  
To bid a long adieu!  
While yet the sprightly dance and lay  
We hear upon the plain,  
The seaman's signal bids away—  
My husband ploughs the main.
- " What dazzling scheme or magic shore  
Could tempt thee thus to roam,  
Preferring dangers, dross, and ore,  
To happiness at home?  
What envious hope's alluring lie  
Impell'd thee hence to run?  
To thee unknown a mother I,  
And born unseen thy son.

" This lovely boy renews my pangs,  
And seems to share them too ;  
While round me thus he crying hangs,  
He calls, my love, on you.  
Can India's wealth my tears repay,  
Or ease my anxious fears ?  
O ! then return ; chase gloom away,  
And seek your treasures here."

That religion does not drive its votaries from society is thus inculcated.

" The night was so serene and fine, that Clara, after she had changed her clothes, was tempted to go out alone, to a little poplar-grove in the Princess's private garden. She seated herself at the end of the grove, on the side of a moss-bank, and her eyes rested on a cascade at some distance, which, reflecting the rays of the moon, formed a long streak of light between two rows of young willows. The grove, the water, all nature was silent and tranquil. Clara, coming from a noisy feast, doubly enjoyed the calm and stillness of this scene. ' How comfortable am I here,' said she : ' I am no longer oppressed with the weight of the unhappy name I bear, and the uneasiness of a mystery which must ever envelope my sad existence. Alone with the Author of the Universe, I am Clara, without blushing ! O how I envy you, happy solitude of the wilderness ! Ye peaceful spots, where pure and religious souls have found the bewitching image of Heaven ! The majesty of God fills alone your immense extent, and the echoes of your grottoes and of your rocks have repeated only the praises of the Eternal ! Fortunate land, spurned by ambition, you have not been watered with the sweat of the poor, you have not been stained with blood ! Oh ! remain for ever uncultivated, that there may still be an asylum on earth for innocence oppressed ! Alas ! the plough that drew the first furrow, opened, at the same time, the road to industry, and that to avarice and to crimes ! Why may I not go and seclude myself in those holy retreats, whither my imagination has so often transported me ? There, the passions weaken, and sensibility improves ; there, the heart, purifying, glows with a sublime love ; a love ardent and unagitated, being unattended with anxiety, unopposed, unthwarted ! But whether do I suffer my thoughts to stray ? Supreme Wisdom approves not those useless wishes. Is God to be found only in these deep solitudes ? Ought we not to be contented with the place he assigns us in this short life ? Or should we not, at least, endeavour to make it supportable ? Yes, I will banish these gloomy ideas ; are they not a kind of murmuring that may lead to a hatred of society ?"

" Thus did Clara, ever sensible, ever guided by the morality of the Gospel, resist this vague and repining sadness, too natural to the unhappy. And thus it is that true piety restrains and corrects all wrong sentiments, be they ever so specious ; it does not allow us,

through a disgust to [for] the deceitful pleasures of life, to despise human institutions, which Providence supports and perpetuates. If religion leads a chosen few into wildernesses, she has placed more in the world, and on the throne. She blesses the humble obscurity of the social monk, but she sanctifies a thousand times more talents, genius, and glory. Above all, she requires of us the qualities and virtues best adapted to our situation; she commands resignation and perseverance, in the state in which we can do most good; she presents the same object to all men, she promises them the same reward, she offers them the sublimest hope. Thus that anxiety, that secret discontent, which throws so gloomy a veil over the present and over the future, can produce an habitual state of melancholy only in the unsettled imagination of those unfortunate beings who doubt every thing; such are the sad consequences of scepticism to tender hearts: pious minds are shielded from them."

In exemplifying charity, the authoress has given a very pleasing account both in the Romance, and in a note at the end of the second volume, of the institutions of *St. Vincent de Paule*, of the society of *Charitable Ladies*, and of the *Sisters of Charity*; but which from its length we shall not extract. We shall only observe, that the contemplation of the almost incredible sums spent by the *Charitable Ladies*, from their own fortunes, in alms and endowments, however gratifying to the mind, falls short of the delight excited by the active charity of the penniless *Sisters of Charity*, who were taught the art of mixing drugs and of dressing wounds, and whose profession consisted in attending, without earthly compensation, on their fellow-creatures, whether rich or poor. The following is one of the regulations made for them by *St. Vincent de Paule*; and we add the anecdote that follows it in the note.

"The Sisters of Charity shall not receive any present, however small, from the poor or rich whom they assist; and they must be careful not to have any idea that these unfortunate people are obliged to them for the service they render them, as, on the contrary, the balance is in their favour; because, for a little charity, consisting not of a gift of their own property, but in their cares, the Sisters make friends in Heaven, who will one day receive them into eternal tabernacles."

"It is only religion that can give such disinterestedness, by proposing such an object, and promising such a recompense. This regulation has always been faithfully observed by these respectable nuns. Many persons of fortune and rank (before the revolution) put themselves under their care, and were never able, in any shape, to prevail upon them to accept the slightest present. Among others we may instance the Duke of Laval, whose leg, in an illness, was dressed twice a day, for several months, by two of the sisters, who constantly re-

fused the offers, dictated by the noblest gratitude on that occasion, however ingeniously veiled."

We shall conclude with another ballad at the end of the third volume, the original of which will be found in our Appendix. It is supposed to be sung to Lewis XIII, after the reduction of Rochelle, by a young woman, who at the same time presents him with a bunch of field flowers.

- " What raptures, what blessings doth this day afford,  
By Clemency mark'd as her own !  
Our hearts are united, and peace is restor'd,  
And plenty our harvests shall crown.  
No longer shall war its sad traces here leave,  
Or hostility tear up the sod ;  
But flowers shall spring in abundance, to weave  
A wreath for their guardian god.
- " When weary of court and its language you grow,  
When sicken'd with pomp and parade,  
Your heart for a tribute of nature shall glow,  
In truth, love, and union array'd ;  
Away from your throne and your palaces steal,  
And come to these plains all alone,  
For what can compare to the pleasure you'll feel  
In love that is purely your own ?
- " Your poets and orators all will unite  
Your virtues, your deeds to proclaim,  
And, far as their words can extend, will delight  
To echo with glory your name.  
Your feats they may tell of in fine lofty phrases,  
In language taught sweetly to flow ;  
But in Memory's fane there's nought like the praises  
A country so blest can bestow.
- " The chisel and pencil, in grand works of art,  
On heights of magnificence tower ;  
Yet 'tis but in viewing our cots that the heart  
Is taught how to value your power ;  
The name of a monarch on marble impress'd  
The torrent of time overwhelms,  
But endless the ages through which it is blest,  
When carv'd on the bark of our elms."

It is unnecessary for us to say any thing in praise of a translation by Mr. Dallas : to say that the version of the ballad is not inferior to the original is hardly doing it justice.



*Travels in Asia and Africa, including a Journey from Scanderoon to Aleppo, and over the Desert to Bagdad and Bussora; a Voyage from Bussora to Bombay, and along the Western Coast of India; a Voyage from Bombay to Mocha and Suez in the Red Sea; and a Journey from Suez to Cairo and Rosetta, in Egypt.* By the late Abraham Parsons, Esq., Consul and Factor-Marine at Scanderoon. Pp. 352, 4to, two aquatinta Plates. 11 11s 6d. Longman and Co. 1808.

THE traitorous speculations of an English news-writer translated into the French journals, and from them again done into English, gave birth to numerous publications respecting the construction and building of immense rafts, each of which was to transport a hundred thousand French troops across the channel to our shores. Strange to say, this delusion lasted several years, and was not totally discredited till such times as a great number of English people had visited France, and been convinced by ocular demonstration, as well as by the assurance of creditable officers, that no such thing ever existed. A similar speculation respecting the invasion overland of India has here brought to light, notwithstanding the enormous expence of paper, a ponderous quarto volume! In perilous times, no doubt, there will always be found persons to prey on the credulity of the vulgar; but we are pleased to know that, if it has sometimes been a profitable speculation, it has never yet been an honourable one. He who writes for fame will assuredly never avail himself of the popular feeling, or, if he does, he will unquestionably be disappointed in his object. To Mr. Parsons, however, these remarks do not apply; he neither wrote for fame, nor to gratify popular curiosity, but for the very laudable purpose of instructing himself and entertaining his private friends. Had his effusions, indeed, been published during his life, or immediately after his death, which took place at Leghorn, we are told, only 23 years ago, they might then have been both useful and amusing. But his editor and nephew, Mr. J. P. Berjew of Bristol, could not find time "to transcribe and correct the MS. sooner," that is, till the "hue and cry" was raised about the march of Buonaparte through Turkey and Persia to India! This is the propitious moment, as a lottery advertisement would say, for wooing fortune: all Mr. Berjew's "professional engagements" vanish, and out springs the *Travels* of the late Abraham Parsons, Esq., nearly half a century after they were performed! The work, too, so happily adapted to the taste of the day, is ornamented with two cheap show views of Bagdad and

Antioch. Yet in the journal Mr. Parsons states his having taken several views, among which were four designs of the ruins of the Tower of Babel. As the author was bred to a sea-faring life, he was more likely to acquire a command of his pencil than his pen; consequently his designs might have been tolerably good, although the views of Antioch and Bagdad possess no novelty, and may have been copied from various other works. Retiring from the sea, he became a merchant at Bristol, where he failed; and was appointed Consul by the Turkey Company, in 1767, at Scanderoon, or Alexandretta. The climate not agreeing with him, he set out on a commercial adventure to Persia and India, the narrative of which journey constitutes the quarto volume before us.

Mr. Parsons describes Scanderoon, or Little Alexandria, where he remained some time British Consul; but as his account is little interesting, and is likewise so very old, we shall pass it over to notice his description of the road between Scanderoon and Bylan, including the celebrated passes from Asia Minor into Syria. These passes have nothing very peculiar, except that they are strait, steep, and dangerous, as usual in such places. The town of Bylan, which is only ten miles from Scanderoon, consists of one street, situated on a chasm in a mountain, where some admirable picturesque prospects are enjoyed.

"The houses on the left," observes Mr. P. "are built against the mountain, and others immediately over them; those on the right are built near the edge of a chasm in the mountain, so that there is no walking behind them: this main street runs north and south, and is nearly half a mile in length, and about sixty feet wide in some places, in others much less; the mountain (against which the houses are built) is so very steep, that no goat (of which there are plenty) was ever seen to climb up it, and so very high, that there is no kind of vegetation on it. Passing still on to the south, after leaving the town, commences the fourth and last pass into Syria, which, by way of distinction, is called the grand pass. Here the road is not more than ten feet wide in some places, or than fifteen in any part, with the mountain to the left, and a parapet wall of about four feet high to the right, from which is seen the most horrible precipice that can be imagined; this chasm between two high mountains is from forty to fifty fathoms deep. This road, with its wall, continues more than a mile in length before it expands, the steep mountain and deep chasm accompanying it all the way."

"The greatest part of the town of Bylan is on the opposite mountain, with the same frightful chasm between them, over which is a bridge of communication between the two mountains. The town is near a mile in length, built entirely against the mountain, which runs north and south, without one regular

street; its inhabitants may rather be said to climb than to walk, the houses all leaning against the mountain, being built one over another five or six feet in some places, and seven, eight, nine, or ten, in others, in such a manner, that the roof of the under one serves as a yard or outlet to that directly above it, and so successively quite to the uppermost house. There is likewise another bridge of communication between the two mountains, which only serves as an aqueduct to convey water into the bagnios of the opposite side. There is such great plenty of water continually running down the mountains, that it is conveyed into most of the houses by earthen pipes. On the neighbouring mountains grow some of the finest grapes in Turkey, and as they do not make wine, they sell them in the season for less than a farthing a pound. Figs, plums, apricots, peaches, apples, and pears, are likewise in great plenty, as well as mulberries and walnuts. The price of bread and meat is fixed by the pasha at the same rate as at Scanderoon. To conclude the account of Bylan, it is so strongly situated by nature, that it is believed that the present inhabitants, which are reckoned at about nine or ten thousand men, could defend it against one hundred thousand or more; they are the most hardy and robust set of men I ever saw; they have no medical person amongst them. When they are attacked with a fever, they suck ice. I paid a visit to the pasha when he had this complaint on him, and found him sitting on his sofa, wrapt in furs, with a large piece of ice in his hand; which he kept frequently sucking. When I expressed my surprise, he asked me if a fever was not a disorder attended with heat? I replied yes. 'Well then,' said he, 'what remedy can be better to expel heat than its opposite, cold?' to which he added, holding up the ice, 'this and water cooled with it, are my remedies to cure a fever.' This, I find, is a general practice all over the mountains. The natives in the plains have their doctors, whether they are Turks, Jews, or Christians, and are treated in sicknesses as in most other places."

Our traveller then gives an account of an excursion from Bylan to Kepsé (the ancient Seleucia), and thence to Latachia (Laodicea), Aleppo, and back to Scanderoon. Here we find that Mr. P. was very hospitably treated by the Turks, and that one of them even refused his presents, in consequence of his treating them secretly with wine,—a very modest mode of proclaiming his own liberality. As to the author's description of Kepsé, it is entirely superseded; he corrects Pococke, who visited it in 1739, thirty-three years before him, denies that there were any statues there, and alleges that Dr. Pococke took many things by report; but this conclusion only proves the difference between a man whose mind was deeply imbued with the ancient accounts of this celebrated city, and he who passes unconscious over the finest fragments of antiquity, wondering what can there excite curiosity. The members of the Syriac church, who are at

perpetual war with those of the Greek, will not enter the latter in case there are no churches of their own in the country, but prefer those of the Roman Catholics. The Mahomedans, very indifferent about religious matters, except in their own ceremonies, tolerate all sects. For a description of Aleppo, the author judiciously refers us to Dr. Russel. In detailing the ceremony of the different Consuls congratulating a Pasha on his arrival as governor of Aleppo, the author relates the following anecdote, which has appeared in almost every jest-book. The Consul is attended by his dragomen (interpreters), janizaries, merchants of his country, and their dependants, who all go in state, the Consul sending an "armed chair, which is placed opposite to the Pasha, as he sits on his sofa."

"The French Consul on such occasions always outshines those of the other nations, not only as there are more French merchants than of any other nation, but, as the missionaries are under his protection (although Italians), they add greatly to the number of his attendants. On this occasion there were upwards of thirty of these ecclesiastics who were known to the Pasha; although, pretending ignorance, he demanded of the Consul who those reverend looking men were. He was told that they were religious, sent by his holiness the Pope to instruct them in the duties of their religion, and to serve as chaplains in their church: 'What!' exclaimed the Pasha, 'so many; why they double the number of the merchants,' and seemed amazed. The next day the English Consul had his audience, and the Pasha spying the chaplain with his gown and band, enquired who he was; the Consul told him that he was a minister of their church, and chaplain to the English factory. 'And have you but one chaplain?' replied he; he was answered in the negative. Some time after the French Consul demanded an audience on some national business, and went attended in the usual manner, and was thus addressed by the Pasha: 'The next day after you were here, the English Consul and the merchants visited me, and I could not help noticing that they had only one chaplain, although, besides the Consul, there were twelve merchants; now here I see with you above thirty chaplains, and only eighteen merchants. I am told that among Christians there are many different sects, and that each has a different way of worshipping God, and that the French and English differ much: I don't pretend to know who is most in the right, but must observe, that if eighteen French men must have upwards of thirty of the religious men of your church to superintend their conduct, and that twelve English men can be kept in order by one religious man of their's, I must certainly give the preference to the English church; and if I turn Christian,' added he, smiling, 'I will be of their church.' Although it was easy to see the raillery of the Pasha, the French seemed greatly chagrined."

Mr. Parsons then sets out on his grand journey "over the Desert [Desert] from Aleppo to Bagdad," on the 14th March, 1774, with full two months provisions, bedding, &c. which loaded six camels, and fourteen others with merchandize; and a good horse for himself to ride, accompanied by three other Englishmen and several Turkish and Greek merchants. The caravan consisted of about 800 camels richly laden, and 150 men well armed. Here the author details with great minuteness the events of every day's journey; how they were obliged to stop for fear of robbers several times, when they only met travellers as innocent as themselves; how the sheik, or Arabian guide (who, by the way, was also proprietor of a great number of the camels), would not starve or over-drive his camels to please Messieurs the merchants; how these armed heroes, trembling on every appearance of human beings, killed snakes and shot hares in the desert; how the Arab sheik (although very different from Donald Campbell's Tartar guide) treated their highnesses the Turkish merchants very cavalierly, conducting his own camels and feeding them when and where he thought proper; how Plaisied stated that there were 180 steps in the tower at Taiba, but Mr. P. only found 85! how the castle of Soor as well as Taiba are desolate, not a man being to be seen, since the Emperor Amurath IV ordered them to be destroyed; how they were ferried across the Euphrates and were visited by the Aga of An-nuh, where the plague had just left out of 2200 persons only 156 *old* men and 138 women and girls! how the town began to recruit by the influx of strangers, but that there were still only 140 women to 850 men! how they arrived at Bagdad after a journey of fifty-four days, which is usually performed in thirty or thirty-four; how many days were lost through fear of robbers, bad weather, and the caprice of the sheik, in traversing but about nine hundred miles (from Aleppo to Bagdad), the camel's pace being, on a good road, three miles and a half an hour; how seventeen camels dropped down dead on the journey, the sheik receiving only forty piastres (5l.) for the hire of each; and finally, how the custom-house officers of Bagdad charged the English merchants only three per cent duty, and the Turks eight!—The following anecdote of Arab *sensibility* will furnish an ample subject for our sonnetteers during the next seven years.

"A little Arab girl brought a young antelope to sell, which was bought by a Greek merchant, whose tent was next to mine, for half a piastre. She had bored both the ears, into each of which she had inserted two small pieces of red silk ribband: she told the purchaser, that as it could run about and lap milk he might be able to rear it

up, and that she should not have sold it, but that she wanted money to buy a ribband, which her mother would not afford her; then, almost smothering the little animal with kisses, she delivered it with tears in her eyes and ran away. The merchant ordered it to be killed, and dressed for supper. In the close of the evening the girl came to take the last farewell of her little pet (knowing that we were to decamp at day-break). When she was told it was killed, she seemed much surprised, saying that it was impossible that any body could be so cruel as to kill such a pretty creature: on its being shewn to her with its throat cut, she burst into tears, threw the money in the man's face, and ran away crying."

Our travelling consul is now arrived in Bagdad, which he very gravely tells us "is *seated* on both banks of the river Tigris, in lat.  $33^{\circ} 20'$  N. and long.  $45^{\circ} 51'$  E. The communication is by a bridge of boats from the one side, which is in Mesopotamia, to the other, situate in Persia; or, as geographical books call it, Irak Arabi. The Persian side is more than twice as large as the other, both in breadth and length; on the banks of the river they are nearly equal, an extent of upwards of three miles." Mr. Parsons, although a speculating merchant, seems either not to have known, or, in the true spirit of monopoly, to have carefully concealed every thing that would convey any idea of the nature and extent of the commerce of Bagdad, or any particulars relative to its political resources, arts, manufactures, or industry. As to statistical details, we expected little, and have found less. On the Mesopotamian side the country is fertile; cheese, butter, milk, fruit, and vegetables, are cheap and abundant; and this part of the town serves as country residences to the Persian side of it. The bridge consists of thirty-five boats, which are sharp, like the London wherries, and are thirty-four feet six inches long, and fourteen feet eight inches broad. Two walls are raised, sixty-six feet long and twenty-eight broad, which serve as piers or jetty heads; the distance from these piers to the first boat is eight feet six inches, and six feet three inches between each boat; so that the Tigris from bank to bank at Bagdad is 871 feet 3 inches broad. These boats are held by strong chains, and are quickly moved to let vessels pass or repass at pleasure; they are covered with thick planks, gravelled over, twenty-four feet broad, with iron-railing four feet high. The waters of the Tigris, in consequence of rains in the interior, continue increasing eight months in the year and decreasing only four. This phenomena, or rather simple fact, attracted our author's attention much more than any thing else.

"On the 30th September," concludes Mr. P., "the water ran at the rate of about one and a half mile in an hour. From the 14th of June to the 30th of September the water had fallen in all thirty-one feet ten inches. On the 30th of September the depth of the river at the centre of the bridge was fourteen feet six inches. From the 30th of September to the 19th of October, from daily observations, I could not observe any rise or fall of water in the river, nor any visible difference in the current, so that from experience from the 7th to the 14th of June, the water was then at the highest, and the depth then was forty-six feet four inches; and from the 30th of September to the 19th of October, the water was at the lowest, fourteen feet six inches deep. According to the best calculation which I was enabled to make, the current of the water, when greatest, was at the rate of seven miles, and when least, one and a half mile in an hour."

The Persian side of Bagdad is inclosed with a high wall, a strong citadel at each extremity, capable of holding upwards of 5000 men in garrison, and mounting above 230 brass guns, from twelve to twenty-four pounders, with ten mortars. Many of the gun-carriages, however, as well as the parapets, were in a shattered condition when visited by the author. The mosques are innumerable, and are ornamented with handsome domes and lofty columns, generally covered with glazed tiles. The people generally live, for coolness in summer, in arched cellars, during the course of the day, till the evening, when they become warm, and they withdraw to the terrace, on the tops of the houses, where they sleep. The plague had made dreadful havoc among the people just before the author's visit; but his accounts of it are wholly incredible. Out of 500,000 inhabitants, which it was supposed to have contained, not above 100,000 remained, besides those who fled, amounting to 50,000, including the Pasha. Mr. P., doubting such a statement, inspected the registers of the dead, who were ordered to be all carried out at one gate, when it appeared that upwards of 300,000 had been carried out to be buried in the course of about four months. From July, 1773, when the plague entirely ceased, till May, 1774, the inhabitants had increased 100,000, and from May to October an equal number, so that in fifteen months 200,000 persons had arrived from different parts of the country to re-people Bagdad. This account, in a country so thinly populated as Persia, is extremely improbable, and we conclude that the author, who discovers little knowledge of these subjects, must have been egregiously deceived. The number of coffee-houses, considering the character of the people, is rather more credible, although extraordinary. As these houses all

pay licence, they are duly registered, and at the office he found that there were then 955 occupied, and 490 unoccupied, which were expected to be all tenanted in less than six months, when the population should have attained the same extent as before the plague. On the Mesopotamian side there were not above 300 coffee-houses, and before the plague about 400; so that Bagdad contained upwards of 1700 coffee-houses, where it is not uncommon to see two or three hundred people at a time, some playing at chess, others smoking, drinking coffee, or engaged in conversation. Nevertheless the melancholy consequences of the plague are thus described.

“ During the time of the plague many families were entirely destroyed, in consequence of several villains, either separately or in partnership, taking advantage to enter and despoil such houses as were left defenceless, which caused the ruin of many of those surviving relations, whose sole dependance was on the deceased. Hence it was common to see many men and women (who, heretofore, had been in good circumstances) walking the streets, with dejected appearances, seeking alms; they never begged, but would accost those whom they thought capable of affording them relief with a down-cast look, and an air that pleaded more strongly than words; and at the same time presenting them with an orange, a lemon, or an apple, or something equivalent; which, if accepted, alms were given; if not, it was civilly returned.

“ Another sort of distressed and pitiful objects were frequently met with, some of which were merry, and others melancholy mad, occasioned by the loss of parents or children, their dearest friends, or their fortune, during the plague. I have many times seen well-disposed people bring one or two into a coffee-house, give them victuals, and afterwards sherbet and coffee. The merry would eat and drink, look round, and laugh at every body the whole time, and go away laughing without speaking a word to any one. On the contrary, the melancholy, although pressed to sit down, would receive every thing with indifference, and whether they eat or drank, or refused, they never spoke, although often intreated; but would, after seeing every thing around with a silent indifference, rise and walk slowly away.”

An event, of which Mr. P. was a witness, will best illustrate the ignorant credulity, ingratitude, and cruelty of the Mahomedans.

“ It happened,” observes our traveller, “ during my residence at Bagdad, that one of the great officers, upon some disgust, omitted his usual attendance at the seraglio, under pretence of indisposition, (he being then ninety-five years old), although a very strong, robust, and handsome man. This man, through his largess and bounty to those in want, had always been and still continued to be the darling



of the people ; and so great was his popularity, that upon the death of the late pasha, he was by universal consent desired to accept the dignity, which he modestly declined on account of his advanced time of life (as he was then upwards of eighty). He was then told that they would invest his son with the dignity, if he would give his consent ; he declined that honour also, judging him not to be a fit person.

“ The present pasha, named Hamet, had been left an orphan under the care of this good old man, and was bred up by him with the tenderness of a father : he chose to embrace a military life, and arrived in that profession to the first honours in the state, unenvied. Him, the old man recommended (in the national assembly convened for the purpose of choosing a pasha) ; and such was the respect paid to his recommendation, that he was appointed about fifteen years since. The pasha was always good and humane, but latterly neglected coming to his council, shutting himself up in the ladies' apartments, where few (except the favourite eunuchs) could get access to him ; of consequence things not going on so well as formerly, the old man became disgusted. The pasha finding himself abandoned by his father (for so he always called him), complained to his favourite courtiers, who had long wished the old man dead, from his possessing more than all of them united. These wretched sycophants told the pasha that they wondered he could not see things in the same light with themselves, but since he did not, it was their duty to acquaint him with what they had hitherto been afraid to mention, which was, that his father intended to dethrone him, and place another in his stead, and that if he had any regard for his own life, he must dispatch the old gentleman and his sons. The pasha, through fear, consented, and invited them to court ; they came, and were stabbed by those courtiers, on September the 17th, 1774.”

From Bagdad Mr. P. proceeded to examine the remains of the Tower of Babel, or Nimrod's Tower (as it is called by the Jews and Persians), about six hours distance from the city, situate west of the Tigris, “ in a vast plain, which is a mere desert [desert]. The materials of the little remains of this once famed tower are unburnt bricks (now as hard as stone), which in dimensions are fourteen inches by ten, and nearly five inches thick ; there is not any cement between them, either of bitumen or mortar. About the distance of every four feet, from the bottom to the top, are layers of reeds four inches thick : by digging about ten or twelve inches into one of these, I pulled out by degrees a handful of them, which are as firm and sound (excepting their being pressed flat) as they were when first inserted, which the Jew rabbies at Bagdad say, according to a tradition of theirs, is 4,200 years ; they also assert that in the memory of the oldest Jew now in Bagdad, it does not seem to have diminished.” The

ruins of this tower now serve for a residence to wild pigeons. Our author then proceeds across Mesopotamia to Helah (or Hella), in company with "Joseph Emin, an impostor, who passed in London some few years back as Prince Heraclius of Georgia, and about forty Turks well armed." Helah, like Bagdad, is situated on the banks of the Euphrates, over which there is a bridge consisting of twenty-nine boats. The water of this river (which was on the 1st of Nov. only fifteen feet deep) is considered even more excellent than that of the Tigris, and is supposed salutary in diabetes and weaknesses. Helah is three quarters of a mile long, and nearly three miles in circumference; it has 84 licensed coffee-houses, and about 30,000 inhabitants. Three miles from Helah are the most extensive ruins which remain of Babylon. At Helah our author and his companions embarked on the Euphrates, and sailed for Bussora, Bassorah, or Basra. Here the editor must have felt the necessity of scattering words over a few quarto pages, otherwise he would not have so tediously related every time the boat struck the banks, or got aground in a small river, during the passage. We shall pass over this little gossip of a week's excursion down a crooked river, only to observe, that Mr. P., in correcting what he considers an error of the ancient geographers (and particularly Pliny), that the Euphrates and Tigris have no connection before their total union at Korna, asserts what his opportunities of observing do not warrant, as the ancients intimated that their connection was by artificial canals cut for the purpose of irrigation, a fact which he could neither verify nor contradict aboard of a vessel. These two rivers united he states to be "half a mile broad from the Persian to the Arabian shore, that is, from Bussora creek to Persia." The walls of Bussora are twelve miles in circuit; the inhabitants, when attacked by the plague in April 1773, amounted to 300,000; in Sept. following, when it ceased, they did not exceed 50,000 with 20,000 who fled. In Nov. 1774, the whole inhabitants were computed at between 80 and 90,000 men, women, and children. During four months in the year it is so very hot that Fahrenheit's thermometer frequently stands between 112 and 116 degrees. In Dec., Jan., and Feb., it is very cold. Here Mr. P. details a long series of the preparation and idle rumours attending an attack on Bussora by the Persians, who actually besieged it, and obliged the English factory there to make their escape, and abandon the Turks. He also relates the natural phenomenon of a cloud of dust so large that it took half an hour to pass over the city, and rendered it so dark, that it was impossible to perceive any thing in the

streets. This dust-cloud seemed to be full thirty miles broad, but its length could not be ascertained. The wind was violent, and the dust penetrated every thing over which the cloud passed. The details of the operations of the besiegers and the besieged at Bussora present some singular instances of warfare, and leave us without any very great apprehensions for the hostility of the Persians, in case they should be assembled under French officers. The English factory, in consequence of this siege, the issue of which is not mentioned, was transferred to Bulhear, in Persia, which was the sole object of the Persian Emperor in undertaking it. The history of Meer Mahanah's getting possession of the Dutch settlement, the island of Karak, by treachery, his subsequent cruelties and avarice, murdering his father, wife, and three of his own children, and afterwards inviting his two sisters, who were wealthy, to visit him in the island, and his causing them to be murdered on their passage, and thrown overboard, present such a tissue of the most wanton barbarities, that we would, for the sake of human nature, willingly believe them either totally false, or greatly exaggerated.

Mr. Parions embarks on a voyage to Bombay, thence along the coast of Malabar, returns again to Bombay and Surat, and finally leaves India, passing the Straits of Babel Mandel (or, according to the Arabs, *Bab al Mondel*, i. e. the Port of Teas), to Mocha, thence up the Red Sea to Suez, and lastly to Cairo. Trifling as the author's knowledge of India is, it is all second-hand; and as to his account of Suez and Cairo, it is, if possible, still more commonplace and uninteresting. The account of Mocha, or Moka, is most worthy of attention. This place, celebrated for its coffee, is situated at the extremity of Arabia Felix, near the entrance of the Red Sea, and is intensely hot during six months, the thermometer ranging from 108 to 112 degrees, and for several leagues it is surrounded by a vast plain where there is very little dew and less rain. "Geographers call this kingdom Yemen, probably from Jam or Jem, a leopard; the natives call it Senna, and according to them it reaches northward on the coast of the Red Sea to lat. 19° 30' N., where it is bounded by a river that divides it from Mecca. To the south it extends beyond Aden, where there is a river which divides the dominions of Senna from those of Muscat, the whole occupying a tract of country above 360 miles long, and nearly as many broad." Beetle Fakey is the capital of the province which produces the coffee berry, which is shipped at Hodedah, about 120 miles from Mocha. It exports an-

nually 60,000 *bahars* of 820 lbs. English each, which are shipped for 105 Spanish dollars per *bahar*.

The little intelligence we have been able to glean from these old travels must be evident to our readers by the insignificance of the best extracts we could select. Mr. P. appears to have been either too intent on making money, or possessed of very feeble powers of mind (both of which may have been the case), otherwise a reflection or suggestion for the melioration of society, or the improvement of trade, would certainly have fallen from his pen in the course of this volume. But religion, laws, commerce, and antiquities, all pass under his eye with equal indifference, and the isolated facts which he records are frequently neither interesting nor illustrative of the subjects which he describes. Had this work, indeed, been published in an 8vo volume, or two volumes 12mo, for one-third its actual price, we should then have had less reason to complain of injustice to the public in bringing it forward at the present day; but in its actual state, it is only another example of vulgar artifice revelling in the exigencies of the times.

## DIVINITY.

*The Unity of Design in the Law and the Gospel; a Sermon preached in the Scotch Episcopal Chapel, Dundee, on Sunday, the 21<sup>st</sup> Feb. 1808; being the Day appointed for a Contribution in behalf of the British Prisoners in France.* By the Rev. Heneage Horsely, A. M. Prebendary of St. Asaph; and late Student of Christ Church, Oxon. 4to. Pp. 23. Hatchard. 1808.

TO be acquainted with the subordination and connection which subsist between the Old and New Testaments, and, from an intimate knowledge of the doctrines and institutions contained in them, to be able to ascertain that they have the same origin and the same object, must be regarded as a very essential department of theological information. It is a subject calculated to exalt our notions relative to the Christian dispensation; for it exhibits the great work of redemption stretching itself through the long series of symbolical institution and prophetic annunciation, until the fulness of time arrived, when Almighty God, in the person of Jesus Christ, realized that gracious purpose, which those more obscure revelations of his will were intended to adumbrate. To those who regard the law of Moses as a separate and entire system of religion, having no prospective or typical import, it must necessarily appear in a great measure as a collection of vain, useless, and arbitrary ceremonies, destitute alike

of moral efficacy, and of the marks of a divine origin and superintendence. Instead of the dawn of a bright and glorious day, it must appear as the faint glimmerings of a polar twilight, sufficient only to disclose the horrors of the scenery, and quicken the dread of approaching night. To state, however, the connection between the old and new dispensations, and to illustrate fully the relation which every type bears to its archetype, and to explain every Jewish observance by a reference to the doctrines or appointments of Christianity, would lead into so extensive an undertaking, that even the outlines of it could not be mentioned in a sermon; and Mr. Horsely has accordingly confined himself to the elucidation of the Agreement between the Law and the Gospel in the general doctrines of morality, and particularly in the precepts which respect brotherly love, and the duty of relieving the unfortunate.

After a very learned criticism upon the words of the text (which is in Lev. xxv, 35 to 38 v.) by which are ascertained the import of the injunction contained in it, and the extent of the relief to which a decayed Israelite was entitled, Mr. Horsely proceeds to the application of his discourse in a very pathetic address to the feelings of his audience.

"I am persuaded that your own hearts prevent me in the application I would make of these general admonitions.

"You have all heard of the state of absolute want and wretchedness under which our fellow-countrymen, captives in the enemy's hands, at this instant groan. You have also heard that the government of this country has been rigorously precluded by that of France from administering to their relief, or interfering in any way in their behalf; and that it is by the donations of individuals alone that any help can be afforded.

"If any one species of distress could be entitled more than another to pity and assistance, it surely would be the one for which I am this day the willing pleader. Embarked at early life in their country's cause, for her sake exposing their persons to the danger of disease in distant climes; seeking not merely the 'bubble reputation,' but their nation's safety in the 'cannon's mouth;' these *brave men* have fallen, but not ignobly fallen, into the hands of an *adversary*, who carries his spirit of revenge beyond the hour of battle; and in the treatment of his captives exhibits a cruelty and inhumanity, unpractised of later years in the warfare of civilized states.

"It is for these *brave men*! beloved, for your *gallant countrymen*! nay, perhaps for your *friends*! your *relatives*! that I am now pleading.

"Immured in cold and loathsome prisons, deprived not only of the comforts but even of the necessities of life; destitute of cloathing, destitute of the comfortable refreshment of wholesome and sufficient food: 'Behold thy brother is impoverished, and his hand shaketh.' The cause of his impoverishment is in yourselves. That *you* may enjoy in quiet the blessings of your native land; that the comforts of *your* firesides may long be preserved to you; that *your*

laws, your liberty, your religion, may remain unmolesed by the rude attacks of a lawless invader; contending for the preservation of these your dearest blessings: 'Your brother has fallen into decay.' Will you not relieve him, will you not support him, and fear your God?"

This specimen will be sufficient to shew that Mr. Horsely is well acquainted with the way to the human heart; but the chief merit of this sermon does not consist in declamation. There is much critical knowledge displayed in it, and the author's notions respecting the design and importance of the Mosaic dispensation are so just and coincident with our own, that we shall be sincerely happy to see something much more extensive on that subject from the same able divine.

*Observations on the proposed Stipendiary Curates' Bill.* 8vo. pp. 11.  
Hinckley, 1808.

THE rights of the clergy, and, what is of infinitely greater moment, the interests of religion, are so materially implicated in every legislative regulation, the professed object of which is to enforce the residence of the clergy, to provide for the due performance of divine worship, and for the regular discharge of all clerical duties, that such questions cannot be too seriously discussed, or too profoundly investigated. Every argument which bears at all upon the point, every fact which can throw a ray of light upon the subject, ought to command the most attentive consideration. We are firmly persuaded that we here echo only the sentiments of Mr. Perceval, who has, on all occasions, shewn himself the true and steady friend of the Established Church; and who cannot be suspected of favouring any measure hostile to her rights, or injurious to her interests. The best men, however, are liable to misconception, and the wisest are subject to error; and therefore that collision of opposite opinions, whence frequently the sparks of truth will elicit, should rather be courted than shunned, when it is not made the vehicle of licentious calumny, or of unfounded abuse. We have not paid sufficient attention to Mr. Perceval's bill, to be qualified to give a decided opinion upon it; but certain we are, that the temperate observations now before us are well entitled to the attention of the minister; and, if they do not suggest any new hints worthy of adoption, they will at least supply corrections for any omissions or objectionable parts which may have crept into the bill. As the tract is very short, and is published in the country, we are convinced that we cannot promote the author's views better than by inserting the whole of it.

"The leading principle of this bill is just, humane, and pious. It is to be lamented that circumstances do not admit the extension of its operation to the most numerous class of the parochial clergy, poor vicars and perpetual curates, who have a much inferior provision than is made for their stipendiary brethren. In the proposed bill, however just the principle, its operation must be guarded; lest

the '*Summum Jus*' become '*Summa Injuria*;' for the relief afforded to the stipendiary assistant, or deputy, should be limited to the various circumstances of his principal: one party should not be impoverished or distressed, for the means of support to another in a more liberal degree. 'The legislator hath authority to make new laws and dispense with old ones, for any cause himself shall think reasonable; so that no distinct interest be prejudiced thereby or injured.' *Ductor Dubitantium*, Dispensation; rule 4.—Age, poverty, infirmity, children, taxes, buildings for the service of religion, are considerations to be regarded in the state of a principal, from which, or most of them, a stipendiary may have no call to diminish his income. The building or repairing of all the parsonage houses in England, and all chancels of rectories not inappropriate, are burdens to which the incumbent is liable.

"The clause, as stated in the public prints, which assigns to an incumbent a curate not of his own election, is fraught with serious evils: it immediately tends to create schisms and parties in a parish, to the great injury of peace and charity, and all cordial co-operation between rector and curate for the edification of the people: and, should they differ in doctrinal points, on Calvinism or Anti-Calvinism, there would be a pulpit-opposition without end; which, contrary though it be to the canons of the Church, would nevertheless have place in the Church. The independent curate would not yield to the rector: the rector, as superior, would not yield to the curate. I refer to the case of the so much and justly famed Hooker, and his opponent Travers, at the Temple Church, which occasioned the irreparable loss to that society of Hooker's labours, and created much uneasiness to the government. An opposition of later date from a curate drove Dr. Hind from the church of Soho, and produced disorder in the parish: and, more recently, the Bishop of Norwich, Bagot, an ornament to the church, humanity, and letters, was obliged to leave his diocese from a similar opposition to his authority and orthodox faith. More, though less notorious instances, might be mentioned: these are sufficient to exemplify the remark.

"To the '*Quantum meruit*' of the stipendiary curate there can be no exception, other things being equitably considered: the scale of stipend might have ascended higher in the higher livings. But, whatever may be the stipend assigned, let the freehold of the rector be sacred from compulsory intrusion: let him have his own house to dwell in, or resort to, as the law directs, whether he reside wholly or partially: let him not be compelled to dismiss a tenant by whose labour both himself and curate are subsisted; at whose expence the premises are kept in repair, and who must, in many cases, hold them as connected with the receipt of the tithe or the occupancy of the glebe: the house and premises may be much too large for the curate's use, or ability to keep in repair: and it would be unjust to charge the rector with upholding unoccupied buildings, which often require more straw for that than can be purchased. Put the case, that the old institution heretofore in this realm, of suffragan bishops,

were revived, to act in the absence of the bishops during their attendance in parliament: which would be useful, especially in what relates to institution and ordination. There was at Canterbury, till the time of Archbishop Lanfranc, a constant suffragan, the Bishop of St. Martins; who, '*sede plena*,' performed all things necessary to order in the diocese, in the absence of the archbishop; and '*sede vacante*,' in the whole province. But would it be deemed proper to place the suffragan in the palace of his principal? The parallel holds strictly.—With respect to an allowance of a portion of the glebe for farming to the stipendiary, it is to be observed that an allowance of pasturage for milk, in some situations, is necessary where milk cannot conveniently be obtained otherwise, as in some it cannot: for horses there can be no necessity; some rectors keep none from inability: horses are a luxury they are unacquainted with. But with respect to a curate's farming, the present mode of farming, by a regular succession of crops and suitable stock, requires the farmer's situation to be permanent; whereas a curate entrusted with the cultivation of the glebe might ruin it from the want of capital, stock, implements, bad husbandry; and then throw it back on the rector's hands, or remove to another curacy: and a succession of-curates might be different in their schemes of farming, or no farming, encroaching or diminishing the portion of farming to the perpetual interruption of the rector's peace, or the injury of his glebe, &c. which the rector must answer for. Besides, law is an essential requisite for the improvement of land: in most parishes it is not to be bought; the landlord binds his tenant to the consumption of it, for the manuring of his land: it may be sometimes had if the manure it makes is returned to the farmer; but what then becomes of the glebe? Again; if the stipendiary leaves the cure at the end of the summer, who is to take at an equal rent the winter's use of the glebe? Will his successor, who may remove in the spring? All the financial resources from his living should be wholly in the power of the rector; the interruption of them may be his ruin, critically situate as he is with so many public and parochial burdens upon him. There seems not in the bill a single provision in his favour. If he is neglectful of his duty, he merits no compassion; his purse should not be spared, if he is avaricious; but he may be worn out in the service, and require aid. It was a holy sympathy with which good men beheld the imbecility of a Pearce and a Sherlock in their decline: a sympathy such as angels feel when martyrs die, though knowing the glories prepared for them. But those noble defenders of the religion of Jesus had kind friends among their brother-prelates, who performed their sacred functions: there was no need of applying, according to the constitution of the church, to the Archbishop of Canterbury for the aid of a suffragan. Not so the worn out and disabled country rector: he can ill spare what is really necessary for a substitute: he should not be pressed too hard; his orphans are to claim a boon among the sons of the clergy.



" But forgive me, ye friends of Protestant freedom, ye friends of the liberties of mankind, not running into the wildness of modern times; if I move this little feather in defence of those sacred rights, rights too of my Church, for which I should be content to die. I venerate the order of episcopacy; it is apostolical: not without reverence to the living, I profoundly honour that host, the angels of our church, from the time of our episcopal martyrs to the venerable Secker and Lowth: I mean, therefore, no disrespect to the order, or to the men; for men they are still, however excellent in talent, or sublime in piety, when I declaim against the increase of power which appears to be granted to the Bishops in this bill, as inconsistent equally with true policy, with the humble and unassuming spirit of christianity, and with the constitutional rights of the clergy of the Church of England.

" It is inconsistent with sound policy; and forefend it, heaven, that, while Europe lies bleeding and enthralled, and a revolutionary spirit hath through the world excited commotions, originating primarily in the abuse of power ecclesiastical or civil in the church of Rome, new powers should be given to the prelaty of England, which directly or consequentially place in subjection to it the persons and the ecclesiastical property of all the parochial clergy of the kingdom; while the existing laws of the realm and the constitution of the Church of England, if admitted to its rights, are amply sufficient for the good government of the church. It is not sound policy to excite the jealousy of the public by such powers, nor to produce a spirit of discontent among so large a body as the parochial clergy. For however no such spirit may at present prevail in the prelaty, as that desire of dominion forbidden and reprov'd by the Founder of Christianity (Matthew xx, 26), and reprov'd especially in that very Apostle, who gives a cautionary precept against being Lords over God's KLEROS, or Clergy, as it may be fairly rendered; yet it may not be so hereafter. I love and honour the King, and without scruple, nay with pleasure, would submit life and fortune to his justice and clemency; yet I would not have him made absolute, nor the monarchy despotic: forbid it, heaven: all absolute domination, that of God alone excepted, is odious, and excites revolt.

" But, lastly, let it be considered that we not only *best* of our happy constitution, but we *pray* for it, as it is, in Church and State. Now the just constitution of the Church of England under the supremacy of the King, and the power of government in it, is lodged, **NOT IN THE BISHOPS EXCLUSIVELY, BUT IN PROVINCIAL AND NATIONAL SYNODS.**—This mode of government existed under the Jewish theocracy, afterwards in the Church Christian, from the first Council at Jerusalem through succeeding periods to the present, if its evanescent form may be called such. For even now, as often as new parliaments are called, writs are issued to call a convocation: they are of right to be assembled concurrently with parliaments, and may come to many preparatory resolutions, without a royal licence, as Bishop Beveridge expresses

It. According to this constitution of the Church of England, presbyters have a right of sitting in provincial synods, and are allowed in all conclusive acts to have a NEGATIVE on the bishops; and it is the more reasonable they should have this negative now (in convocation), since diocesan synods, in which alone they were allowed to vote, are wholly disused in England. In convocation, this assembly has (or had) power to correct and depose bishops, WITH ROYAL LICENCE, to examine and censure heretical books, and, under such royal licence, to enact and publish Canons (those in force of 1603 were so formed), alter and reform the liturgy, and do whatever is necessary to support religion, that can be done by spiritual authority. When the clergy dropped their ancient right of taxing themselves, in 1663, in the first act by which they were taxed in parliament, there is an express salvo for the rights of the clergy, A. D. 1664; which indeed is but conformable to the first article of Magna Charta. And so far from being absolute within their sphere were our prelates ever considered heretofore, that they have always been elected (though it be now only a form) by the deans and chapters of their respective cathedrals; which were originally designed to be the standing council or presbytery of the bishop, to advise and assist him in ordinations, deprivations, examining and censuring all grosser criminals, and defending the doctrine and discipline of the Church. Indeed, it would be not a little surprising if absolute power were vested in the bishops of Protestant Churches, seeing the Papacy itself has admitted councils to form laws and even articles of faith for the Church of Rome: and some instances there have been of the deprivation of Popes by those councils, as upon occasion of the great schism at Avignon.

"Such, as I have stated, has been the constitution of the Church of England, recognized by the call of a convocation, upon the meeting of every new parliament. (*Ancient and present State of the Church of England, 1707.*) To our ancient political constitution, as far back as Magna Charta, we often appeal: it is fair to make the same appeal to the antiquity of our venerable ecclesiastical fabric, to shew that it hath never been exclusively under the government of bishops; and therefore all such exclusive dominion is, as I have endeavoured to prove in a very brief manner, repugnant equally to sound policy, scriptural rule, the genuine principles of the constitution of the Church of England, and the Church of God under the Jewish theocracy, and the Christian Church in all ages down to the present."

We cannot quit this subject without expressing our anxiety respecting the residence of the clergy, which, as far as our observation has extended, has been much less attended to since the late act was passed than it was before. We have seen an instance where a clergyman, holding two large livings in two adjacent dioceses, and within a few miles of each other, has not resided on either, but has even let both parsonage-houses! Now, we will boldly assert, that under no possible circumstances could dispensations for this gross, this

scandalous breach of duty, which we want words to characterize, be justified. One of the livings, too, is interested in a diocese, the bishop of which, in his first charge to the clergy, expressed his firm determination to enforce the salutary spirit of the act, and to compel the clergy to reside on their benefices! At such a time as this, when the church is surrounded on all sides with inveterate and indefatigable enemies, no sober Christian can view such conduct without sorrow, and can contemplate such remissness without alarm.

## NOVELS.

*The Wedding Day, a Novel.* By Elizabeth Isabella Spence, Author of the "Nobility of the Heart," &c. &c. 3 vol. 12mo. Longman and Co.

THE happy event indicated in this very significant title is unfolded with considerable interest, unity of design, diversity of character, and great fidelity of portraiture. The incidents are numerous, interesting, and strictly natural. The heroine, Lady Augusta Delvine, the daughter of the Scotch Earl of Ardo, without being that "faultless monster which the world ne'er saw," combines uncommon beauty with fine talents, sublime virtue, and that noble sensibility which is equally removed from romantic enthusiasm and antisocial apathy. The characteristic sketch of her mother, and the uniform amiability of her rational friend, Miss Irvine, afterwards Lady Ardo, are no less happy than faithful portraits of Scotch manners and principles; the apparently inofficious, yet steady and disinterested, friendship of Mrs. Neville, is not without many originals in this country; nor are the pride, benevolence, ardent affection, and moral enthusiasm of Fitzalbert, unknown in Ireland. The other subordinate characters are drawn with equal judgment, particularly the fashionable, imprudent, yet innocent Duchess of Pemberton. In all these portraits the attentive observer will also discover the effects of different religious opinions depicted with much delicacy and truth. The morality too of the "Wedding Day" is equally laudable both in precept and example, which is really a novelty seldom found in modern novels. As one example of good sense and good advice, we might cite the address of Lady Ardo to her daughter, after returning to their family-mansion in Scotland: "I have endeavoured, my dear Augusta, with an income most limited, to adorn your mind with every intellectual and every elegant accomplishment suited to your birth; but remember, with all the advantages derived from an expensive education, if the heart is not good, the temper amiable, the manners graceful, and, above all, the mind collected under adversity, and meekly resigned to the dispensations of Provi-

dence, all external advantages are without avail. Beauty is sure to attract for a moment; and to men of a dissipated cast of character it is a magnet, that, while it proves electric, yet often, 'as it strikes expires;' for as its durability is precarious, so is it liable to a thousand accidents from various causes, and therefore the most dangerous of all gifts. How many incurable diseases lurk under the lovely forms you daily met at Bath; and time, after a few years, which every day steals something from us, will only leave you a melancholy shadow of what you once were. But the graces of the mind can never fade; they will shine with their native radiance until the latest period of declining nature, they will cheer your fading years, and spread a sunshine over days which, however obscured by misfortune, not any worldly disappointment can wholly overcloud." Advice like this deserves a place on every lady's toilette, in order that she may at some thoughtful moment of wounded vanity consider whether the graceful smile of innocence, enlivened with the look of intelligence, would not be much more fascinating than the nicely adjusted ringlet, the artfully formed cheek, or elevated breast. At least we hope all prudent mothers will fulfil their duty by inculcating such sentiments. This, however, is not all. "But for what," it is asked, "is every other mental power given, if it be not under the dominion of *reason*? A faculty so noble, when called forth to our aid, as amidst the most trying events, with its sober and steady influence, to direct and moderate the indulgence of the most dangerous passions—passions, so erroneous, if too fondly cherished, as to blind the judgment, and be attended with incalculable misfortune!"—"Happily for Augusta she was free from all those *delicate sensibilities* that would have disabled her from the active exertion of a mind, which, though overflowing with tenderness and humanity, was not enervated by fantastic imaginations; and she was grateful for having been taught the use of those *reasoning* faculties and intellectual powers she now found so peculiar a blessing, when left, under such unlooked for difficulties, to act for herself."

Another trait will suffice to shew that there is much acute discrimination of character evinced by the interlocutors in this piece. Speaking of frivolous companions: "But, my Lord," observed Miss Irvine, "by what are we to judge of strangers, except by their conduct, conversation, and associates? The mind, which on a slight knowledge has not leave to disclose itself, may be very good, although its outward appearance does not lead to favourable impressions, when obscured by such frivolous company."—"Your observation, Madam," answered Lord Seymour, "is too generally just; but draw the Duchess of Pemberton into that serious conversation she affects to despise and rally off, and I am confident you will find her heart naturally virtuous and good. Think not, however, knowing as we all do the leading features of a life I grieve has been so imprudent, I stand up as her advocate; for she has been most faulty, yet I fain would veil her errors, convinced she feels the sense of them more acutely than people are aware of. It would be playing the

part of a most consummate hypocrite, were the Duchess of Pemberton, with her various attractions, to become a devotee. For, believe me, women like her seldom become such, except to hide some incautious step, or from a disappointment in love. Be assured, Lady Augusta, while your aunt mingles like others in public society, her repentance is more likely to prove sincere. Without being in the prime of life, she is still young, still beautiful; she has been deserted by her family and friends, even by the fastidious of society; and if I am happy enough to council, to guide her, standing alone as she has done, it is a duty not more pleasant than interesting to me."

Throughout this pleasing novel there is a chastity of thought, a purity of sentiment, and soundness of morality, which cannot fail to render it acceptable to all readers, especially when these desirable qualities are accompanied by good principles and good taste, with a *settled* of expression often approaching simple elegance. It does equal honour to the talents and principles of the author, and as such we recommend the perusal of it as a safe and instructive amusement.

## EDUCATION.

*An English Spelling and Pronouncing Vocabulary on a new Plan: with Rules for pronouncing Greek and Latin proper Names, illustrated by numerous Examples. Also Lessons in Reading, with the proper Pauses, Inflections, and Emphases, recommended by Mr. Walker. The Whole adapted to the Use of Schools and private Teachers, and intended to facilitate the Acquisition of a uniform Pronunciation, and an accurate Delivery.* By William Angus, A. M. Teacher of English. Pp. 191. Price 2s. Vernor, Hood, and Sharpe. 1808.

THIS Vocabulary embraces all the improvements that have been made in the pronunciation of the English language, by Walker, Sheridan, Jones, and other orthoepists; prosecuted upon a much more simple and concise system of notation. Indeed such is the simplicity of the principle and limited number of the signs employed to denote the quantity and quality of the vowel sounds, that they are capable of being understood, and followed out, by the youngest pupils. The rules for reading, and the skill with which the lessons are selected to exemplify these rules—the correctness of the orthoepy, and the accurate division of the words in spelling—the judgment and taste which are shewn in the position of emphasis and inflexion, in the exercises subjoined to the Vocabulary, sufficiently manifest that Mr. Angus is well qualified for the work which he has undertaken; and, at the same time, call upon us to recommend his performance as a very useful and economical school-book.

*Collectanea Oratoria; or, the Academic Orator: consisting of a Diversity of Oratorical Selections, appertaining to every Class of public Orations, appositely arranged, and calculated for the Use of Schools and Academies. To which is prefixed a Dissertation on oratorical Pronunciation or Action; mostly abstracted from Professor Ward's System of Oratory. By J. H. Rice. Pp. 500, 12mo. 5s bound. Longman and Co. 1808.*

HAD Mr. Rice not aimed at an excessive impartiality which excites the suspicion of double-dealing, we should have had reason to commend his selection. He has undoubtedly too much taste to think that there is any true eloquence in the egotistical verbiage arranged under the head "Deliberative," p. 232. We would also bury in oblivion all the effusions of living orators, that are afterwards proved to be totally false, such as Sheridan's "Invektive against Mr. Hastings." The selections in this class, indeed, are very indifferent: if the editor wished to be impartial, why were not some of Mr. Pitt's speeches and the Earl of Mornington's (now Marquis Wellesley) introduced? We approve of the author's selection of "Sacred Reading; Ritual and Devotional, and Sacred and Moral Orations;" these we think a very proper and even indispensable appendage to every book designed to initiate youth into a knowledge of oratorical and polite literature; but we pointedly reprobate the introduction of dramatic pieces immediately after these sacred readings; they and the characters of the passions should have been first, in order to teach youth how to read the subsequent orations with proper emphasis.

## MEDICINE.

*Practical Observations on the Radix Rhatania or Rhatany Root, a [supposed] Production of Peru; containing an Account of its sensible Qualities, its Powers as a tonic or stomachic Medicine, the various Forms in which it may be employed; and the most respectable Testimonies in its Favour, as superior to the Peruvian Bark in all Cases that require the Use of a strengthening Medicine. To which are added, Directions for the Use of the Phosphate and Oxyphosphate of Iron in Cancer, &c. By Richard Reece, M.D. Pp. 55, 8vo. 2s. Longman and Co. 1808.*

NO authentic information has yet been received respecting the native country or natural history of the throb which possesses the root here examined. It is supposed to grow in the district of Lima, and an extract of it has long been in use in Portugal as a wine colouring. This extract, with Campeachy wood and Brazil rum, have made many a pipe of Port wine, which the honest credulity of John Bull thought was the produce of the vineyards in the vicinity of Oporto.

This root is not very dissimilar to bark; and whether taken in substance or as an extract, decoction or tincture, it has a very grateful taste, slightly bitter and aromatic, and is a most powerful vegetable astringent. We have made several trials of it, and found it to agree well with many persons who could not take bark. In all our experiments we uniformly found it to increase the appetite very considerably, and to act as a very agreeable and efficient tonic. Those persons, indeed, who are fanatically attached to the administration of bark, may not be so successful, for they will not believe that any substitute can be found for their favourite drug; but every attentive observer of nature must have long since noticed the inefficiency and not unfrequently the injury of bark in the stomach. Medicines are subject to the same vicissitudes as every other thing belonging to man; they have their youth, manhood, and old age: Peruvian bark is now in the latter stage, and we think the public very much indebted to the fortunate discovery and labour of Dr. Reece for thus furnishing a cheap, and perhaps we might say *elegant*, succedaneum. To dispensaries the rhatany root will be particularly advantageous, as from its cheapness it may be used to satisfy the desires of the poor, at a time when every intelligent physician must be conscious that no drugs can have any salutary effect. Dr. Reece has found it effectual in intermittents, epilepsy, nervous head ache, dyspepsia, dropsy, gleet, fluor albus, paralysis of the lower extremities, and in lepra. Drs. Chester and Beugo, and surgeons Griffith, Carmichael (Dublin), Hill, Platt, and Howard, all testify the efficacy of this new medicine. To this pamphlet is annexed an account of phosphate and oxyphosphate of iron, successfully used in the cure of cancer, chlorosis, &c. Thirteen extemporaneous formulæ for the exhibition of rhatany root are also added. We earnestly recommend this intelligent and comprehensive pamphlet to the immediate attention of all medical men.

*Observations on the Rise and Progress of the Medical Art in the British Empire; containing Remarks on Medical Literature, and a View of Bibliographia Medicinæ Britannicæ.* By W. Royston, Esq. Apothecary Extraordinary to his Royal Highness the Duke of Clarence. Pp. 48. 8vo. Callow. 1808.

WE do not believe that a laboured panegyric on the art of printing is a necessary introduction to a biographical and bibliographical account of British medical writers; neither do we know any greater use of *Bibliothecas* than to foster indolence, generate vanity, and increase pedantry and superficialness. Such works are never encouraged in any country unless before the public have attained a taste for enquiry, or after they have lost it. On the decline of states, we usually find their philosophy and literature minced down into dictionaries and *bibliothecas*. The same may be said of appeals to our national feelings; science scorns such assistance, however necessary they must always be to the politician and statesman, and even the moralist. We must also beg leave to differ from Mr. Royston when he says

that the people on the Continent are ignorant of British medical science : there is, perhaps, no other branch of knowledge cultivated in England with which they are so well acquainted, and there is scarcely an old woman on the Continent who is not firmly persuaded that an *English* physician could rescue her from the jaws of the grave at any time. If Mr. R. has read any of the works of the Italian physicians, he must have been surprised at the number of English medical writers they frequently quote, and even many of them authors not of the first celebrity in this country. We are far from denying, however, that a critical classed catalogue of medical publications, accompanied with biographical sketches of the authors, may be a very convenient and even useful work, which may be comprised in *one* or at the utmost *two* volumes. The number and copiousness of several medical dictionaries which have recently been published, preclude the necessity of entering very minutely into systematic or practical details. Mr. R. appears to possess talents adequate to the task in which he has engaged, and if he can induce the people of the United Kingdom to depend more on temperance than on drugs for the recovery or preservation of their health, we shall wish his work every possible success. We extract the following notice :

Mr. Royston, " convinced that a *Bibliographia Medicina Britannica* is a NATIONAL WORK, has no reluctance to solicit assistance ; and those gentlemen who have the means and the inclination to supply him with information, either by relation of facts, description of books, anecdotes, biographical and historical reports, or by critical remarks on his plan, are requested to transmit their communications to his residence in Princes-street, Cavendish-square, London ; or to Mr. Callow, medical bookseller, Crown-court, Soho."

## POETRY.

*Poems by [the REVEREND] Mr. Polwhele. In Three Volumes. 12mo. Pp. 701. Cadell and Davies. 1806.*

MR. Polwhele's fame as a poet has been too long established to be either increased by our praise, or diminished by our censures, were we disposed to inflict them. Few poets, indeed, of the present day, have written so much and written so well ; and though most of the poems which are inserted in these volumes have before appeared, indeed, in a different form, and in different publications, they will not fail to be read with pleasure, in their collected state, even by those who perused them on their first appearance. The first of these volumes contains *The English Orator* ; the second, *Sir Allan, or the Knight of Expiring Chivalry*, a part of which was formerly published under the title of *The Old English Gentleman*, and some of the additional cantos appeared, as original poetry, in an early volume of the *ANTI-JACOBIN REVIEW* ; the third is filled with miscellaneous



pieces. Two of these last, which have never before appeared, we shall select as specimens of the whole.

“ ON LAWRENCE POLWHELE,

*“ Who died an Infant, Aug. 10, 1805.*

“ Thro’ the long night my cradled child  
Drew quick his feeble breath,  
And vainly stretch’d his quivering arms  
Amidst the shade of death.

“ The day-star rose, the redbreast pour’d  
A note to dawning day;  
His spirit, ere the note expir’d,  
Had pass’d, serene, away.

“ And, oh ! it left, in pale repose,  
A smile upon his cheek :  
Thus, thro’ the still cold gloom, I view’d  
The placid morning break.

“ Dear babe ! that warbled strain I hear,  
Thy pensive requiem sweet ;  
As, lifting up the coffin-lid,  
Those features, mild, I meet.

“ And, plac’d in either lifeless palm,  
And, on thy breast, the flowers  
That fade so fast, and seem to say  
How short thine infant hours.

“ But thou art spar’d full many a pang,  
Escap’d from sin and care ;  
And ever shall a Saviour’s love  
Such fainted children spare.

“ ‘ Hail, with affection hail (he cries),  
‘ These spotless babes of grace :  
‘ For, lo ! their angels e’er behold  
‘ In Heaven, my Father’s face.’

“ Thither I see the seraph wings  
Earth’s little strangers bear—  
Thee, LAWRENCE ! child of innocence !  
Thine angel greets thee there.”

There is an original simplicity in these lines that render them irresistibly pleasing. They have nothing of the tinsel of art about them ; they are pure nature, and have evidently their source in the heart. The next specimen which we shall lay before our readers is a tribute of filial piety, and is a fit companion for the preceding tribute of paternal affection.

\* Written Dec. 19th, 1804, the Day of his Mother's Burial in the Family Vault at Saint Clement's, near Truro.

" Pale o'er my aged mother as I hung,  
 Borne to her ' narrow house ' a hurried look  
 (As all my limbs with sudden tremor shook)  
 Into the hollow vault of death I flung;  
 But, as soft raindrops dimpling the still brook  
 Whose sands were troubled by a transient storm,  
 So fell, in kind relief, tear after tear!  
 For I desiered the coffin that contains\*  
 The dust of him to filial love so dear!  
 And strait, methought, I saw my father's form  
 Beck'ning my soul to yon celestial sphere,  
 To hush *this* throbbing heart. Yet, O, that near  
 That coffin may be laid my cold remains,  
 Tho' a poor earthly hope, is the hope trembling *here*."

We lament very much that Mr. Polwhele did not render the collection of his Poems complete, by reprinting all that he has before published in the same form as these volumes. His "*Influence of Local Attachment*"—" *The Unsexed Females*"—The "*Grecian Prospects*," and another poem, the title of which we do not remember, but we think *The Progress of Methodism* was the subject of it, would form three or four more volumes of the same size; and, if his Translation of Theocritus were added to them, they would form a work highly interesting. We recommend this suggestion very seriously to Mr. Polwhele's attention.

*Legendary Tales.* By Eaglesfield Smith. Pp. 139. 12mo. 4s. Bell and Bradfute, Edinburgh; Longman and Co., London. 1807.

IT appears that the author has the merit of adhering pretty closely to the tales which prevail in the North, and his versification is sufficiently easy and simple for such like compositions, although it has no claims to the elegance and dignity of poetry. These Tales, however, possess very considerable interest; some of them terminate horribly, such as Morcar and Elfina; and others happily: they will

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\* " Alas, my SINE, how fleeting is the view  
 Of pleasure's shard with thee!—E'en now I shed  
 Fresh tears; in fancy all my griefs renew;  
 And wring my little hands beside thy bed;  
 Press thy cold lips, and pillow up thy head!  
 Yet, by a sweet remembrance sooth'd, I tell  
 How with a placid smile thy spirit fled;  
 And on those charities delight to dwell,  
 Which I ador'd in death, and lov'd in life as well!"

LOCAL ATTACHMENT, 2d edit. p. 83.

be read with avidity by young persons who take an interest rather in striking events than in brilliant sentiments, and are perhaps as innocent and as amusive as any other romances. Their shortness will in some degree prevent them from preying too strongly on the juvenile imagination. We think the author has talents for compositions of a higher cast : his simplicity evinces something poetical.

*Critical Opinions and Complimentary Verses on the Poems of H. Downman, M. D., particularly on those addressed to Thespia, by a Friend. To the above are added Verses occasioned by the Death of Lieut.-General Simcoe. 8vo. Pp. 70. Exeter, printed; Cadell and Davies, London. 1807.*

THESE friendly contributions are highly creditable to the talents of Dr. Downman, to whom the public are indebted for the gratification which they will infallibly receive from the perusal of them. Many of them display both genius and taste, and most of them have considerable merit.

## MISCELLANEOUS.

*Remarks on a supposed Error in the Elements of Euclid. By the Rev. W. Lax, A. M. F. R. S. 8vo. Pp. 19. Deighton and Nicholson, Cambridge; Lunn, London. 1807.*

THIS little tract contains the refutation of a charge brought by the French mathematicians against the supposed inaccuracy of a definition in the 11th book of Euclid. It was sent to the Royal Society, in whose Transactions it should have appeared, and it was certainly of a nature to do that learned body no discredit. If we did not know that the President had descended to the meanness of sacrificing the reputation of the Society to that of a neighbouring kingdom—we beg pardon, we would say empire—and played the sycophant to an envious rival, we might be justly surprised at the rejection of the paper before us; but Mr. Lax should be informed; that to prove the French guilty of ignorance or error is the most unfortunate claim he can urge to the notice of the Royal Society. Sir Joseph has already told the world that the “FIRST SOCIETY IN THE UNIVERSE IS AT PARIS;” and a due regard to consistency will keep his gentle and candid spirit from countenancing any attack on its infallibility by a blunt and plain-dealing Englishman, with nothing but superior truth and science on his side.

With respect to the tract before us, we cannot, from the nature of our work, enter into any detailed examination of it; but we can take upon us to say, that it is drawn up with great ability and knowledge of the subject, and completely proves both the correctness of Euclid, and the mistake of Le Sage, whose misconception, like that

of many of his more learned countrymen, seems to have arisen from his incompetent acquaintance with the full import of the language from which he made his translation.

*The British Tourist's or Traveller's Pocket Companion through England, Wales, Scotland, and Ireland; comprehending the most celebrated Tours in the British Islands. Third Edition, much enlarged. By Wm. Mavor, LL.D. 6 vols. 18mo. 11 11s 6d. Phillips. 1808.*

THE empire which forms the great subject and object of these volumes is considerably indebted to the zeal, industry, and ingenuity of Dr. Mavor, whose powers of condensing and consolidating works of extraordinary bulk, diminishing their size, yet augmenting their substance, by preserving every thing of pith and judgment, and omitting what is less valuable, is well known to the public, and we trust as well rewarded.

The Doctor very justly observes, that "it was long a reflection on the national taste and judgment that our people of fashion knew something, from ocular demonstration, of the general appearance of every country in Europe, except *their own*. *Proximorum incuriosus, longinqua sectamur*, might, with justice, be applied to the great majority of Britons, who, from fortune or talents, were qualified to travel to advantage, only half a century ago. Yet, in whatever light we regard the British islands, whether as the cradle of liberty, the mother of arts and sciences, the nurse of manufactures, the mistress of the sea; or whether we contemplate their genial soil, their mild climate, their various natural and artificial curiosities, we shall find no equal extent of territory on the face of the globe of more importance, or containing more attractions, even in the estimation of those who cannot be biassed by native partiality.

"Roused at last from the lethargy of indifference about what was within their reach, and inspired with more patriotic notions than formerly of the pleasure and utility of home travels, we have of late years seen some of our most enlightened countrymen as eager to explore the remotest parts of Britain, as they formerly were to cross the Changel and to pass the Alps. Nor was mere amusement their only object in such perambulations and researches. While gratifying their own curiosity, or enlarging their own ideas, they appear to have been zealous to benefit and inform their country, by a close investigation of whatever could conduce to its interest or to its credit, its happiness, or its peace. The natives of the three kingdoms have been linked more closely in the social tie by the intercourse which has taken place; and the judicious and liberal sentiments promulgated through the medium of the press by a Pennant, a Newte, and a Topham, have manifestly tended to lessen prejudices, to obviate error, and to extend knowledge.

"The various tours through Great Britain and Ireland, which have been published within the last thirty years, amount to many volumes, and cannot be purchased but at a very considerable ex-

pence. The authors, however, were not all men of equal talents for observation or description; nor are their works uniformly excellent or interesting. A summary, it was conceived, might exhibit whatever is valuable in several; and that for general readers many retrenchments might take place and many details be omitted in all.

"Impressed with this idea, and wishing to put that information within the reach of every class of his fellow-subjects which only few comparatively can now enjoy, the editor of the following volumes has selected from the body of our tourists the most celebrated works, and has endeavoured to give a faithful view of the peculiar merits and the most valuable contents of each; not with the most distant design of superseding the use of the originals, but rather in the hopes that the attention he has paid them will excite, or keep alive, the attention of the public, and stimulate others, who have leisure or abilities, to follow the same examples.

"Within the original limits, however, every important object could not be considered at such length as might be necessary to gratify the inquisitive; and it has been suggested that a tour of the metropolis, of the two universities, and of the most fashionable sea bathing watering places, which are only casually or not at all noticed in the previous volumes, would be a valuable addition. That design is now accomplished, it is hoped, with the same degree of respectability and attention as has already gained such distinguished approbation. The list of market towns, and their distances from London, cannot fail to be useful to all classes of readers."

Two editions of this work have already been sold in a short period. In the present edition several additional tours are introduced, and some originals, particularly one by that elegant and classical scholar, Mr. KETT, and another through Wales, the most recent published, by the editor, Dr. MAJOR. The two last mentioned performances are not the least valuable in the present collection; and the whole forms a compact yet comprehensive library for the post-chaise or portmanteau, for all who travel on British ground, or love the British nation, as well as for those who wish to know what that nation inherits of good, comfortable, great, or curious.

*A Letter to the Proprietors of Bank Stock, in consequence of the Result of a General Meeting held at the Bank, pursuant to Notice, on Thursday the 21st of January, 1808. Pp. 24. 8vo. 1s. Ridgeway, 1808.*

THE late Mr. Allardyce brought forward important facts when he required the Bank Directors to make a dividend of  $12\frac{1}{2}$  per cent; but this "old Proprietor" only furnishes the public with a fable, which we shall leave with him and his fears.

*A Topographical Dictionary of the United Kingdom; compiled from Parliamentary and other authentic Documents and Authorities; containing Geographical, Topographical, and Statistical Accounts of*

*every District, Object, and Place, in England, Wales, Scotland, Ireland, and the various small Islands dependant on the British Empire, Accompanied by forty-six Maps, drawn purposely for this Work, on an original Plan.* By Benjamin Pitts Capper, Esq. About 1150 pages, 8vo, 25s. plain maps, or 30s. coloured; or the maps coloured and half bound separately, 12s. Phillips. 1808.

WE have so recently noticed the ponderous yet jejune quartos of Mr. Carlisle, that our remarks on the much more portable and still more useful volume before us must necessarily be concise. Dictionaries of this kind are merely designed as books of reference, therefore comprehensiveness of plan and portableness of form are two essentials which Mr. Capper's work possesses, and Mr. Carlisle's does not. To say, indeed, that this 25s. volume is virtually equal to two five guinea volumes, would be great injustice to its merit; it will be found not only equal but even superior in what relates to England, with the valuable addition of Wales, Scotland, and Ireland! It contains all that is either useful or interesting in the quartos, without their endless repetitions and trifling distinctions of pitiable minuteness. But, to avoid all invidious comparisons, we shall extract the first page of this Dictionary, whereby our readers will be enabled to compare it with the same page which we laid before them from Mr. Carlisle's work.

" \* **ABBAS-COMBE**, a parish in the hundred of Harethorne, Somerset, 4 miles from Milbourn-Port, and 112 from London; containing 88 houses, and 425 inhabitants. It is a rectory, value 9l. 9s. 4d. The Frome canal passes through it.

" \* **ABERNHALL**, a parish in the hund. of St. Briavell's, Gloucester, 3 miles from Newnam, 12 from the city of Gloucester, and 116 from London; containing 38 houses and 185 inhabitants; is a rectory, value 6l. 1s. 8d. *Here is a spring of rock water said to be efficacious in the cure of cutaneous eruptions.*

" \* **ABBERFORD**, a parish and market town in Skyrack wapentake, West Riding of Yorkshire, 8 miles from Leeds, and 186 from London; containing 123 houses and 650 inhabitants; a vicarage, value 6l. 6s. 8d., in the patronage of Oriel College, Oxford. The town is a straggling place, seated on the river Cook, where the Roman highway crossed. Here are the ruins of an ancient castle, built soon after the conquest. The chief trade is in pins. It has a tolerable market on Wednesdays.—*Brifled's Northern Tour.*

" \* **ABBERLEY**, a parish in the hund. of Lower Doddingtree, Worcester, 8 miles from Bewdley, and 135 from London; containing 82 houses and 495 inhabitants; is a rectory, value 14l. 10s. 2d., and stands near the Kington canal, on the declivity of Abberley Hill.

" \* **ABBERTON**, a parish in the hundred of Winstree, Essex, 6 miles from Colchester, and 55 from London; containing only 30 houses and 150 inhabitants; is a rectory, value 14l. 7s. 8d.; patron, the King.

" **ABBERTON**, a parish in the hundred of Pershore, upper division Worcester, 2 miles from Pershore, 7 from Worcester, and 105 from London; containing 15 houses and 86 inhabitants; *is noted for a bitter purging mineral water.* The living is a rectory, value 5l. 8s. 1d.

" \* **ABBEY**, a hamlet to the parish of Malmesbury, Wilts, 96 miles from London; containing 14 houses and 80 inhabitants. *It derived its name from an abbey built by Maildolphus, an Hebridean Scot, in the time of the Anglo-Saxons; from whose name is derived that of Malmesbury.*

" \* **ABBEY-HOLM**, or **HOLM-CULTRAM**, a parish and market town in the division of Allerdale Ward, Cumberland, 4 miles from Wigton, and 309 from London; containing 428 houses and 2187 inhabitants, *of whom 250 were returned employed in trade.* The parish is divided into four townships, was formerly of great repute, and had a stately abbey, *founded by David I, King of Scotland, who resided chiefly in Cumberland.* The church is dedicated to St. Mary, and is a vicarage, value 6l. 13s. 4d.; patron, the University of Oxford. *The town is pleasantly situated on the river Traver, near Solway Frith. About five miles distant from the sea-shore are the vestiges of an ancient castle, built by the abbots of Holm-Cultram, for securing their books and charters from the depredations of the Scots.* Here formerly was a good market on Saturday, now almost in disuse.—*Houseman's Descript. of Cumberland.*

" \* **ABBEY-KNOCKNOY**, a town in the county of Galway, province of Connaught, Ireland.

" \* **ABBEY-MAHON**, a town in the county of Cork, province of Munster, Ireland.

" \* **ABBEY-ODORNEY**, in Kerry, Munster, near the river Brick, 141 miles from Dublin.

" \* **ABBEY-SHAULE**, in Longford, Leinster, Ireland.

" \* **ABBOTSHALL**, a parish in the district of Kirkaldy, Scotland; containing 368 houses and 2501 inhabitants, 14 miles from Edinburgh.

" \* **ABBOT'S-ANN**, a parish and market town in the division of Andover, Hants, 2½ miles from Andover, and 65½ from London; containing 85 houses and 457 inhabitants; it is a rectory, value 42l. 17s. 6d.

" **ABBOT'S-BROMLEY**, or **PAGET'S-BROMLEY**, a parish in the hundred of South Pinhill, Stafford, 6 miles from Stafford, and 129 from London; contains 180 houses and 808 inhabitants, and is a vicarage, value 5l. 1s. 3d. After the dissolution of the monasteries, it was given to Lord Paget, from whom it has generally been named.

" **ABBOTSBURY**, a parish in the hundred of Ugglecomb, Dorset, 8 miles from Dorchester, and 128 from London; contains 170 houses and 788 inhabitants; the living is a vicarage, value 10l. It took its name from a magnificent abbey, built on an adjacent hill, by Orifius, steward to Canute the Great, for secular canons. On the ruins of part of the abbey stands the mansion of the lord of the

manor. The town is a poor ill-built place, in the shape of a Y; its chief trade is fishing: here is a weekly market on Thursday."

In the above extract those places marked \* are not to be found in Carlisle's "Topographical Dictionary" in the same order, and the words printed in italic characters contain miscellaneous information either wholly omitted or imperfectly stated in that work. Here is no disgusting repetition of "resident population," "king's books," &c. &c. but a concise and connected description of every thing peculiar or interesting belonging to each place, with the addition of some really *topographical* remarks, such as the external appearance and situation of places, which is entirely omitted in the quarto volumes. The style is perspicuous and intelligible, not a barbarous admixture of ancient and modern language. The number of houses is also added, and in many cases the proportion of males and females, as well as those employed in manufactures, with several other incidental facts illustrative of British statistics. The principal natural curiosities and antiquities of each place are also mentioned; and, what we consider true fair-dealing, the authorities are affixed to almost every article. In the preface, Mr. Capner gives a copious list of nearly all the works which have been published either on the general or local topography of the United Kingdom, omitting, however, the Beauties of England and Wales, and some other works, which are faithfully quoted in the body of the work. Let it not, however, be supposed that we think this Dictionary either complete or faultless; on the contrary, we have noticed numerous errors and misconceptions, which the author might himself have corrected. Thus, for instance, the account of the Members of Parliament returned by Irish boroughs states them to be *two* for each, whereas every borough returns only *one* since the Union, and the number of boroughs was reduced to thirty-six; so that with two members for each county, only one hundred members are sent to the Imperial Parliament. In describing Bristol, we are told that "the Bristol and Matlock waters are of the same quality, their mineral contents being *chalk*, *lapis calcareus*, and *calaminaris*! without any impregnation of iron." Perhaps, however, for the first edition of so copious and multifarious a work, it is as correct in general as the circumstances would admit.

We must not omit to speak of the maps, which are said to be on an original plan, and which are, we think, indispensable to all topographical works. In addition to the accurate divisions of hundreds and parts of other counties intervening, the roads, iron railways, and canals, every place or parish in each county is laid down containing above a certain number of houses. For example, the map of Bedfordshire exhibits the name of every parish or place containing more than twenty houses. To this is added a brief statistical view of each county; thus—"Bedfordshire contains 10 market towns, 124 parishes, 11,888 houses, 63,393 inhabitants, 260,000 square acres, 40,000 arable, 168,000 pasture, and sends four Members to Parliament." The utility of this plan must be sufficiently obvious to every



reader. We are surprised, however, that the editor or publisher should have followed the absurd plan of *lining* the sea, introduced by Pinkerton, without either utility or beauty. Such a fantastical and disagreeable innovation should meet the unanimous reprobation it deserves. Upon the whole, Mr. Copper's Dictionary and Maps unquestionably form the most useful work of the kind that has hitherto appeared. It is but justice to observe, that although we noticed Mr. Carlisle's "Topographical Dictionary" first, the present work was announced prior to his publication.

*Ronaldsha; a Romance, in Two Volumes.* By Mrs. Doherty, Wife of Hugh Doherty, Esq. Author of the "Discovery, or Mysterious Separation." 12mo. Pp. 435. Symonds. 1808.

PASSING over, without comment, the *dedication* and *preface* to these volumes, because they have become the subject of a *criminal information* in the Court of King's Bench, where the Attorney General told such a tale as, if true, would render the author of them an object of execration to every honest mind; we shall briefly remark, that the *Romance* of *Ronaldsha*, when considered as the production of a young lady of eighteen, is a performance that will surprise as well as amuse the reader. It is replete with incidents which, though not very natural, serve to enliven the tale;—the story itself, though unskillfully constructed, is not uninteresting;—the language, though not always correct, is above mediocrity; and, in point of sentiment and moral, there is nothing objectionable.

*The Stranger's Guide through London; or, a View of the British Metropolis in 1808: equally useful in the Counting House, and on the Road; presenting an Historical and Descriptive Sketch of the Capital of the British Empire; its Civil and Military Government; Administration of Justice; Commerce and Population; Public Buildings; Curiosities and Antiquities; Exhibitions and Amusements; Literary, Philosophical, and Charitable Institutions; and every Object deserving of general Notice; systematically arranged. With full and accurate Lists of Public Offices, London Bankers, Inns, Taverns, Coffee-Houses, Stage-Coaches, Wharfs, Hackney Coach, Watermen's, and Porters' Fares, Tax Tables, &c. &c. To which is added, a New Commercial Directory, or Register of the most respectable Names connected with the various Branches of the Arts, Manufactures, and Trades, carried on in London.* By William Carey. Pocket size. Pp. 400. 3s 6d in boards. Cundee. 1808.

WE have derived much amusement, and some information, from this little "Guide," which really contains more matter than many octavo volumes. As it would not, however, be within our limits to enter into an analysis of its contents, some idea of which may be formed from the title-page, we shall only offer a few general remarks, and one or two short extracts. In this age of depravity, every

writer is entitled to the praise of society who lends a helping hand to exterminate or to repress vice. On this account, and as reiterating sentiments which we ourselves have frequently expressed with an indignant pen, we notice the following passage with considerable pleasure :

" We cannot dismiss the subject of our established theatres without adverting to the scandalous breaches of decorum which prevail in the audience departments. The frequenters of either Drury Lane, Covent Garden, or the Haymarket theatre, must be aware that we allude to the admission of prostitutes to every part of the houses, excepting what are denominated the *dress boxes*. That these unfortunate women have a right to be admitted, on the payment of their money, will perhaps be concluded by some ; but, on the other hand, the respectable part of the company have a right not to be insulted by the language and gestures of the stewards. It is notorious, that numbers of husbands and fathers of families will not suffer their wives or daughters to visit the theatres, solely from a consciousness, that, were they to enter their contaminated walls, their eyes and ears must be exposed to the most shocking obscenity. We beg leave to ask the managers of the London theatres, whether all the unfortunate women alluded to actually *pay* for their admission ? Whether many of them are not regularly *franked* in, for the purpose of attracting dissipated men of fashion, and clerks and shopmen, who endeavour to pass for gentlemen, to the nightly orgies of playhouses ? If this be really so, we would seriously recommend it to the managers to reform the infamous abuse ; and, as the acquisition of money must be their primary object, we doubt not that they would be gainers by the reform ; for though there would be less *half-price* company in the theatres, the houses would be better and more respectably filled by those who would pay *whole* price for their evening's entertainment.

" We think that the agents of the *Society for the Suppression of Vice*, having the promotion of virtue *really* in view, might be most advantageously employed at the theatres, and at other places of public amusement."

To the patrons and admirers of the arts, this little volume will be highly acceptable, as pointing out every collection of paintings, &c. in the metropolis, deserving of notice. Connected with this subject, the following anecdote of Alexander Davison, Esq. of St. James's Square, merits attention, and ought, indeed, to be generally known :

" The origin of his collection," says the writer, " which is chiefly historical, by British artists of the present day, is somewhat curious. Mr. Copley's picture of the death of Chatham having been raffled for, Mr. Davison won it. The cost to him was only a hundred guineas ; but as the painting was supposed to be worth two thousand, he very liberally resolved to expend the estimated sum in a collection of British paintings. He accordingly engaged some of our first artists to paint a single picture each ; and thus he commenced a collection which reflects great honour on his patriotism and taste."

We cannot close our remarks on this volume without observing, that much attention appears to have been bestowed upon its compilation throughout. A small but distinctly marked plan of London, Westminster, and Southwark, is prefixed; the numerous lists, tables, &c. which it contains, will render it serviceable in almost every family; and, altogether, it will be found a very agreeable present to youth of every description.

*An Introduction to Botany, containing an Explanation of the Theory of that Science, extracted from the Works of Linnaeus; with an Appendix and Glossary.* By James Lee, Nurseryman. A new Edition, corrected and revised, by C. Stewart, F.L.S., Member of the Edinburgh Natural History Society, and Author of the Elements of Natural History, in two Volumes. Pp. 395, 8vo. 8s. Mundell and Co., Edinburgh; Cradock and Joy, London.

THE original simplicity of this work has procured it such a general reception with the public, that numerous impressions of it have appeared from time to time; and notwithstanding the errors and defects which multiplied with every new edition, it still retains, and not undeservedly, a considerable degree of popularity. Mr. Stewart has corrected a great many of the most injurious errors, and has also added several new genera that have been discovered since the second edition of this Introduction appeared, for all subsequent editions were only incorrect copies with additional errors. In the Appendix he has likewise added several trivial names, especially of West India plants; but many more might still be added, and before we can consider this work as complete, it must have the number of trivial names greatly increased, and also a much more copious index of English names, to facilitate, as really designed, the acquirement of the science by persons wholly unacquainted with botanical researches. Had the plates been re-touched, this volume would have been still more valuable; as it is, however, the public are indebted to Mr. Stewart for diminishing the errors in a work which will long hold a respectable place among the elementary treatises of botanical science.

*A Letter to the Governors, Legislatures [Legislators], and Proprietors of Plantations in the British West India Islands.* By the Right Rev. Beilby Porteus, D. D. Bishop of London. Pp. 48. 8vo. Cadell and Davies, and Rivingtons. 1808.

THE ecclesiastical jurisdiction of the London diocese extending to the West Indies, the pious Bishop has very properly addressed this Letter to the principal persons in those islands, on the subject of educating the negro slaves, and the necessity and means of procuring them instruction in the principles of morality and religion. The subject is confessedly of such importance as renders it well worth the attention of the Bishop; and the appropriation of the legacy of the

"great Mr. Boyle, for the advance and propagation of the Christian religion," to this purpose in the British West India islands, leaves us with some well founded hopes of success. The Bishop lays it down as a fundamental principle of interest and duty in the West India planters to "encourage the natural increase of the negroes now in the islands;" and that the "most practicable and most effectual means, beyond all controversy," of doing this, will be by "a careful and assiduous instruction of your slaves, both children and adults, in the principles of the Christian religion, and a strict attention to the regulation of their moral conduct." To this proposition we most cordially agree; but we fear that there are very few persons in the West Indies who have truly any just grounds for being considered Christians: religious duties are among the very last thought of by persons who undergo a kind of voluntary exile only to accumulate such a fortune in a few years as will support them during the remainder of their lives in splendour in England. Among such characters we fear fanatical missionaries will rather contribute to turn their indifference into absolute infidelity than convert them to more pious feelings. The establishment of public schools, however, on the plan recommended by the Rev. Dr. Bell, of which a copious abstract is given by the Doctor himself in an Appendix, could not fail to be eminently useful, and we sincerely hope that the planters and the government also will see the proposal in a proper light, and adopt it accordingly. His Lordship's views and expectations seem equally moderate and rational on this subject; they are manifestly dictated by the pure spirit of Christianity, and we hope will be no less beneficial to the public than they are honourable to the prelate. If the planters will it, the expence will be nothing, as it appears that all the necessary instruction can be given by Sunday-schools; but it has been laconically observed, with truth, that "Christian masters make Christian slaves."

*Crosby's Complete Pocket Gazetteer of England and Wales, or Traveller's Companion. Arranged under the various Descriptions of Local Situation, Public Buildings, Civil Government, Number of Inhabitants, Charitable Institutions, Antiquities and Curiosities, Manufactures and Commerce, Navigation and Canals, Mineral Springs, Singular Customs, Literary Characters, Amusements, Parishes, Churches, &c., Market Days and Fairs, Bankers, Posts, Inns, Coaches and Waggons, Distances from London, surrounding Towns and Gentlemen's Seats, and whatever is worthy of Attention to the Gentleman or Man of Business throughout the Kingdom. With a Preface and Introduction. By the Rev. J. Malham, Author of the Naval Gazetteer, &c. Pp. 615, 18mo, with a Map, 5s. Crosby and Co. 1807.*

THE copious title page of this small volume, printed on a very small type, sufficiently describes its contents. It will be found a very useful because a very portable publication, and abounding in much

miscellaneous information reduced to a very narrow compass. Its greatest defect, however, is in not being sufficiently copious in the names of places, instead of which too much irrelevant matter is introduced into a work of this nature: neither is it always very correct in the description of places; still less in the curiosities which they contain: but the defects are, perhaps, counterbalanced by the variety and smallness.

*Mathematical Tables, containing the Logarithms of Numbers, Logarithmic Sines, Tangents, and Secants, and a traverse Table; to which are prefixed Logarithmical Arithmetic, and Plane Trigonometry; also Examples on the Mensuration of Heights and Distances. For the Use of Schools.* By J. Brown, Mathematician. *The second Edition, corrected, improved, and enlarged, with the following Additions, viz. an Account of the Nature and Calculation of Logarithms, and of Sines, Tangents, and Secants; Answers to the Examples on the Mensuration of Heights and Distances, and Solutions of the most difficult given in Notes; Rules for the Computation of Interest and Annuities, with Tables of Compound Interest, Probabilities of Life, and Annuities for Years and Lives; and an Appendix, explaining the Application of Logarithms to the Mensuration of Heights by the Barometer.* About 180 pages, 8vo. Hill, Edinburgh; Longman and Co., London. 1808.

AN improved edition of a useful work; yet considered as designed "for the Use of Schools," it would have been much more complete had it contained a little more introductory and explanatory matter. It is a great defect in most part of our books of education, that the respective branches of science are either very carelessly or imperfectly defined. Even our common grammars furnish examples of this defect, by exhibiting very defective definitions of nouns, verbs, &c. In like manner in the present work, some more explanatory definitions of the nature of logarithms would have tended considerably to facilitate the acquirement of logarithmic knowledge. Still, however, their application to plane trigonometry, to the mensuration of heights and distances, and to interest and annuities, will be found very convenient for various purposes of calculation. But the principal articles in this comprehensive volume which will attract attention at the present moment are the "tables of compound interest and annuities," shewing the amount and present value of an annuity, compound interest, probabilities of life, value of an annuity of 1*l* for a single life and on two joint lives. The new system adopted by the Chancellor of the Exchequer, with such unanimous approbation, of paying off the national debt by means of annuities, is likely to render calculations of that nature an object of general attention, as little doubt can be entertained that the measure will become extremely popular and patriotic. Considerable pains have been taken to render the logarithmic tables in this volume very correct, and the whole are very neat, and well worthy of the approbation and confidence of the public.

*A Series of Mercantile Letters, intended to give a general Knowledge of Business to those young Persons whose Views are directed to Commerce, and for the Use of Schools.* By E. Hodgkins. Pp. 261, 12mo. 4s. Booley. 1808.

THESE Letters contain a great variety of miscellaneous mercantile information that will be very convenient and useful to young persons unacquainted with composition, and also with many of the most familiar forms and usages of commercial transactions. Tables of weights, measures, coins, &c., reduced to the English standard, are added; with a vocabulary of mercantile expressions, specimens of prices current, and almost every topic which generally concerns the English merchant in transacting business with others on different parts of Europe and America. Considering how little young persons engaged in trade usually read, we think the author has very happily suited their indolent taste and their convenience, as well as devoted his Letters to subjects which their daily occupations must render interesting to them, and thus rendered them an acceptable and essential service. We recommend these Mercantile Letters to the perusal of such persons.

## MISCELLANIES.

### ANNIVERSARY OF THE BIRTH OF MR. PITT.

ON Saturday the 28th of May the birth-day of Mr. PITT was celebrated at Merchant Taylor's Hall, by one of the most respectable assemblages of persons which ever met on any occasion. This was no *party meeting*; it originated entirely with a body of opulent citizens, who were anxious to shew their respect to the memory of a man whose public services they had experienced, and whose private virtues they had felt. The design was no sooner known than many of the independent nobility signified their wish to join in so laudable an undertaking. Not one, however, of his Majesty's ministers had the smallest concern with it, nor was any one of them consulted on the occasion. They all attended, indeed, to their honour be it said; but they attended as guests; as private friends to Mr. Pitt.

The Duke of Beaufort filled the chair, and discharged the duties of his convivial post with a dignified ease and good humour highly becoming his situation, and well calculated to exhilarate the spirits of the company. The Dukes of Rutland, Montrose, and Buccleugh, the Swedish Ambassador, and a great number of the nobility, were present. In casting our eyes around the Hall, which was filled even to repletion, in search of the personal friends of Mr. Pitt, we descried LORD CARRINGTON, but could not discover either the BISHOP OF LINCOLN or LORD SIDMOUTH. Possibly their feelings were too

acute to admit of their attendance on such an occasion ! We did not expect to meet the BISHOP OF NORWICH there, his Lordship being too much fatigued with his personal exertions the night before in defence of the Established Church, against the assaults of the Papists, ancient and modern, and in exposing the danger of the mischievous decrees of the councils of *Lateran* and *Trent*, which, as the Popish Primate of Ireland, Dr. Troy, has so recently asserted, all Papists are bound to obey. But there were some Bishops who, we thought, might, without any degradation of dignity, or any sacrifice of gratitude, have paid this tribute of respect to the memory of a statesman, who lived and died in and for his country's service.

Among other appropriate toasts given after dinner were the following—" *May the Spirit of Pitt ever inspire the Councils of England.*"—" *His Swedish Majesty.*"—" *The Spanish Nation, and success to them in their present struggle against Buonaparte.*"—To the sentiments and wishes implied in these toasts every heart in the company beat responsive, whilst it gave vent to its feelings in repeated bursts of applause. Mr. CANNING returned thanks in the name of the Swedish Minister, who sat next to him, in a short and appropriate speech, pointed with a neatness peculiar to himself.

When "*the present Ministers and success to their endeavours*" was given, the LORD CHANCELLOR attempted to address the company, but his feelings nearly subdued his powers of utterance. The language of the heart, however, is most expressive, and its eloquence produces the greatest effect. His Lordship observed that he had been honoured with the intimate friendship of Mr. Pitt during twelve years of his life, and that, in all his private communications with him, he always displayed *the most careful, the most earnest, the most zealous anxiety for the liberties of the subject*. His Lordship also expressed the most fervent, the most dutiful attachment to his Sovereign, whom he knew to be the best man in his dominions, and the firmest friend to the freedom of his people.

Never did greater harmony, never did greater union of sentiment, prevail, than at this meeting. It exhibited an admirable contrast to those whig-orgies, at which the spirit of discord seems always to preside.

The following verses were recited after dinner—the Ode by Mr. Quin, and the "Independent Tribute" by Mr. Fitzgerald, whose Muse has grown grey, without however having lost any portion of her youthful vigour, in the service of loyalty.

ODE ON THE CELEBRATION OF THE BIRTH-DAY OF THE LATE  
RIGHT HON. WILLIAM PITT, MAY 28th, 1808.

Faction, avaunt—if Faction dare appear  
Among the loyal Band assembled here—

To Gallia's slavish regions fly :

Go, if averse to Britain's order'd reign ;  
There crouch beneath a ruthless tyrant's chain ;

There basely live, and meanly die.

The Sons of Freedom here unite to pay  
The homage due to Virtue, on the day  
Which gave that Virtue to mankind :  
Britain records the time with grief and pride ;  
For her he liv'd—for her, exhausted, dy'd,  
The victim of his patriot mind !

- Not Envy's self can say this noble train  
Their grateful rites with fordid ends profane,  
Each heart its own reward supplies ;  
Each pays the tribute of a fond regret  
To him whose glorious Sun, alas ! is set :  
No—it illumines its native skies.

Oh ! let his great example prompt us all  
With ardour to attend our Country's call,  
And but in death, like him, submit :  
Now rise, and give the toast to Briton's dear—  
So may his awful Shade complacent hear—  
“ TH' IMMORTAL MEMORY OF PITT.”

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AN INDEPENDENT TRIBUTE TO THE MEMORY OF THE RIGHT  
HONOURABLE WILLIAM PITT.

*Written by William Thomas Fitzgerald, Esq.*

Scarce had the tear that dew'd our Nelson's hearth  
Call'd forth the tribute of each patriot verse,  
When Pitt, in manhood's prime, resign'd his breath,  
And join'd the Hero of his choice in death.  
Long had he stood the Atlas of the State,  
By those who lov'd him not acknowledg'd great !  
Contending parties charm'd, attentive hung,  
On Tully's periods flowing from his tongue :  
His matchless eloquence all bosoms fir'd,  
Which those who most oppos'd him most admir'd !  
His upright breast pursu'd no selfish end,  
At once the Monarch's and the People's friend !  
And when he trusted to himself alone,  
He seldom err'd—his faults were not his own.  
Through many a civil storm he firmly stood,  
The object of his life his country's good !  
And till his plans by Austria's fate were cross'd,  
The Liberties of Europe were not lost.  
Amidst the wreck he left this island free,  
Safe in her strength, and sov'reign of the sea ;  
And, if his Spirit be allow'd to know  
The mortal struggles of this world below,  
Pitt will for England feel a guardian's care,  
And all her sorrows and her triumphs share :



For ere to death his parting sigh was given,  
 The Patriot cried, " Oh ! bless my Country, heaven !"  
 Though plac'd where strong temptations might allure,  
 The Minister of England still was poor :  
 Do justice, Britons, to his spotless mind,  
 Who govern'd Kingdoms, left no Wealth behind !

It is understood that Mr. Pitt's Birth-day will be, henceforth, celebrated annually, and in all the great towns of the kingdom. On the present occasion, many hundred were disappointed of tickets. His person is no longer with us; but his name still presents a rallying point, round which the genuine friends of the country may at all times assemble.

### THE PICTONIAN PROSECUTION.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

I CLAIM from your impartiality an insertion of the following letter in your next Number, and the justice of the claim upon the two following grounds :

First, upon your having admitted many observations into your Review upon the different works which have appeared against the subject of what the authors of them called "*The Pictonian Prosecution*," and the consequent right, if I may so call it, which those have to be heard who have adopted different sentiments upon that great question.

Secondly, I demand it still more pressingly upon the strong and indeed unanswerable ground, of the great main spring and author of all the proceedings and productions which have appeared before the public, the amiable and enterprising Colonel Fullarton having most unfortunately closed his earthly career, and his accomplished representative being a weak unprotected female, claiming of course in a more powerful manner the liberality and justice due to her sex, and what may now justly be called *her* cause. I therefore, Sir, on those two different accounts, appeal to your generosity and liberality for an immediate admission of the following article, in which I have, as far as my slender abilities allowed me, contributed my mite to the support of the cause of this lady, now rendered solitary, helpless, and inconsolable, by the untimely death of an adoring husband.

#### LETTER I.

To the Hon. Mrs. Fullarton, late of Worton House, Isleworth, Middlesex.

Madam,

As the sole heiress and representative of the noble fortune and family of the late Wm. Fullarton, Esq. " a colonel in his Majesty's service in India," as well as the amiable *inheritrix* of his virtues, manners, and dispositions, I take the liberty of addressing you in this letter.

Since the sudden and lamented departure of that virtuous and gallant officer to another, and, I trust, a better world, your indefatigable exertions to perpetuate the remembrance of his notable exploits in the minds of his afflicted countrymen, by whom I do not particularly mean Scotch men; your unrelaxing endeavours to force upon his character that posthumous fame which even, without such extraordinary interposition on your part, the world would not have been so ungrateful as to have refused him; the unwinking vigilance with which you have alarmed even the very doors of many of the liege inhabitants of this metropolis; the great utility which you have been of to the Post Office revenue, in sending to the various classes of friends, foes, and neutrals in every corner of this kingdom, the elegant productions of your husband's pen; all these pious duties, Madam, demand from me, who in his lifetime was such a zealous and sincere admirer of his public worth, and of the native simplicity, gentleness, and elegance, which grace and distinguish your manners, to pay this tribute of respect to the principles which have directed you in the choice of those particular subjects, which you have with so much good taste and propriety thought proper to select, as the most appropriate matter to embalm and emblazon his memory.

In whose hands, Madam, more worthily than in your's could so precious a charge be deposited, as the nice and judicious selection of those works, which to eminent political, military, and even naval knowledge, add all the blandishments of style, and all the ornaments of classic information?

The letters of *Decius*, like those of their great prototype Junius, whose wit and information they so happily rival, will now be read by all classes and descriptions, and, unlike the selfish author whose renowns they so eagerly seek, their beauties are imparted to the learned and unlearned without that odious tax which in his time we were obliged to pay for the inspection of what was curious or entertaining. You, Madam, in this instance, have given another and indisputable proof of the noble and generous use which you can make of a large fortune, by communicating to an anxious and expecting public what you thought proper to give of the fruits of your husband's labours without payment or penalty; and, as standing first and original in the history of modern literature, to your honour be it recorded, that no bookseller was employed, as in the case of an illustrious departed statesman, to cut up his history in every shape and form, from duodecimo to folio, from coarse foolscap to double hotpressed, from figure to no figure; but, in just imitation of the expanded philanthropy which was the paramount trait in your husband's character, you promptly and liberally pay the printer, the bookseller, and the newspapers, all their demands; and, not content with this proof of your generosity, faithful to the example of virtuous and patient industry in every thing that was praiseworthy which he exhibited while living, you employ the same means for the propagation of his christian knowledge, and, for aught I know, the very persons who from his hands received their private instructions to go from coffee house to

coffee house, and without any of the ostentatious parade of puffing or proclamation, silently, modestly, and unobserved, to deposit their humble offerings on the tables of those persons whose servants are so notorious for converting them to a base and most ignoble use. The Letter to a Noble Lord typified with seven stars, or, in plain English, Lord Holland, but which your modesty has thought proper to withhold from the public, has in the same gratuitous manner been circulated with a zeal equal only to the truth of its contents. Some of the highest personages in the land have received the honour of your correspondence on the occasion; and thus, Madam, on that gracious plan of equality which alike extended its palm to the peer and the peasant, to the black and the white, the slave and the task master, on this superhuman principle which characterized your departed husband, have you too acted in promulgating to the world the dying sentiments of that illustrious officer.

It is, Madam, one great purpose of this letter, and the best proof of the estimation in which I held his character, to warn you in what manner you will be assailed by calumny and ignorance; what desperate attempts have been and will be made to traduce and revile you by an enraged faction, whose indignation was so provoked by the honest and spirited attempts which the noble Colonel made to rescue the weak and the helpless from oppression and tyranny. I implore you to hold on the course which you have so nobly begun, and, in spite of all the imposing names and characters which stand in your way, to pass by in silence and scorn every impediment and obstruction of the kind, let the opposing authorities be whatever and who they may. It is also a part of that sacred duty which I have imposed on myself, to give you the earliest intelligence of the machinations of many of those persons, who, it seems, are determined to go every length to uphold the principles of what they call honour, virtue, truth, integrity, and talent, in the person of General Picton. I shall fearlessly, and let the consequences be what they may, expose for your observation the names of those persons who are now supporting, as they have hitherto done, the character and conduct of this officer. I am well aware of the unjust and iniquitous law of libel, which to the disgrace of this country is permitted to remain on the statute book; and however conscious of the general terror which the influence of this law produces amongst all ranks, I shall, notwithstanding, intrepidly unmask those supporters of General Picton, and publish their names to the world, that it may be universally known what the rank and description of those are against whom you have to contend in this great cause. Suffer me, Madam, to implore you not to allow yourself to be alarmed by mere names; let not the softness of your gentle nature be terrified by rank, place, or character: remember, Madam, that you were the wife of a great commander, more active, more ingenuous, more enterprising, more subtle, possessing more intrigue, than the whole corps of rank and file that can be brought against you. Allow me, Madam, to put it to your judgment and discrimination, whether the imposing evidence of such

names as General the Earl of Carhampton, General Greenfield, General Maitland, Sir Samuel Hood, K.B., General Hope, and the rest of the swarm of Generals, Colonels, and Captains who appeared in General Picton's favour, can be put in competition with the illustrious house of Fullarton? Who, Madam, and what are they? Must-rooms, upstarts, pretenders to military knowledge and fame. Who is that arch rogue Colonel Draper, who had the presumption to give the lie publicly to what your noble husband had asserted, but which gross insult he so gallantly in reply pledged himself on paper to thrust down the Colonel's throat with the point of his sword? Can even the name of a Lord, or the rank and place of a secretary of state, have any weight against such a personage as my departed friend? What though Lord Castlereagh introduced General Picton to the King? What though the privy council, composed as they boast it was of all descriptions of parties, of what consequence is their unanimous acquittal? what even is the boasted gracious reception of this officer by his Majesty at court? Madam, Colonel Fullarton has, in those immortal letters signed Decius, replied so unanswerably to all these circumstances, as not to leave a single barrier in your way, nor one cause for you to dread any thing from any quarter, however high, elevated, or authoritative. But be pleased to see, Madam, the stuff and composition of those persons: on what is their evidence built? Examine it, I pray you, should any the smallest doubt yet remain on your mind of the views and principles of those persons. I shall begin at the root, and go up to the highest stem. There is, first, Captain Shelton *swearing* before the privy council, that your husband, notwithstanding his prosecution of Colonel Picton, had assured him in conversation "that no man had a higher opinion of his zeal, abilities, and energy, and of his indefatigable perseverance and attention, to which the colony of Trinidad was so particularly indebted; not only and so far from depreciating or wishing to lessen him in the public opinion, that he had the highest opinion both of his talents and his administration, and that he should think himself bound as a man of honour to give the most ample testimonials of it, and should be happy to follow his example." These the Captain swore, Madam, were my friend's exact words; but what man can believe him, or imagine for a moment such inconsistent wickedness in my virtuous friend? Then Sir Samuel Hood, K.B., foolishly asserting in full council "that nothing but the paramount obligation of his Majesty's commission could seat him and my departed friend at the same board," but at which declaration it is well known that my gallant friend attempted to put his hand to the handle of his sword. Then his afterwards writing home an impertinent letter to Lord Camden, the colonial minister, in which he avers that all that the Colonel had written against General Picton "was false in every page." Then come the silly resolutions of what they call the honourable members of his Majesty's council in the island, in which they presume to declare "that by my noble friend's connecting himself with all the disaffected characters and classes of inhabitants inimical to the

"former government, he excited mutinous ideas in the minds of the numerous bands of free coloured people; and that, on a serious consideration and retrospect of the whole conduct of Colonel Wm. Fullarton since he has been in the exercise of the government, and comparing it with the desertion of his post, carrying away the public records, &c. &c. therefore praying his Majesty to advise the king to remove him for ever from the government of the colony." Then the commander of the forces in the West Indies, General Greenfield, with his officious deposition to the commander in chief, his Royal Highness the Duke of York, and to the colonial secretary Lord Camden, "that his, Colonel Picton's, conduct has been such as will convince the world of his merit," and ostentatiously adding "that his fame will rise the higher for the unmerited persecution under which he labours," and then afterwards subjoining, "That the disagreeable situation in which he had been placed through what he has the effrontery to call the *extraordinary* conduct of Colonel Fullarton, required him to express his entire satisfaction of Brigadier General Picton both as a soldier and a gentleman;" and afterwards that knight-errant Colonel Draper accusing my friend not only of a "*breach of veracity*," but of peculation in his regiment, and associating him with negro drivers, whom, he asserts, he made his companions on his voyage home from Trinidad. General Maitland comes forward also, to give the lie, but indirectly, to what my noble friend had asserted of his having procured the government of Trinidad for him from Sir Ralph Abercrombie. Then a crowd of navy captains, in their blustering coarse language, proclaiming that all that the Colonel wrote, in which they were concerned, was in every respect false and calumnious. These, Madam, constitute but a small portion of the number who have volunteered their services in General Picton's affairs. I shall in my next letter expose the names of other persons, who have the same pretensions to veracity which those pretended gentlemen have boasted; and shall in the remaining part of this letter advert to the different observations and remarks which I know have been industriously, and as they say with great effect, made on some part of my noble friend's character and conduct, as well as some of a very calumniating description, which they had the hardihood and cruelty to charge even upon you, Madam.

It was impudently observed in my presence the other day, when speaking of the very sudden and unaccountable manner in which my noble friend was cut off, that there was a remarkable coincidence between his death and that of the priest Josef Maria Angeles, who, he said, was convicted of making a false entry of the baptism of the prostitute and thief Louisa Calderon, and of a consequent perjury on his defence (both of which crimes he said were, by a positive order from the Secretary of State here, of the date of the 21st of Sept. 1805, ordered to be investigated), in order that General Picton might be convicted of having illegally punished her, and which priest, the very day before he was to be brought up for sentence, died suddenly in his bed: this coincidence in fate he attempted to prove,

from a motion that was made in the Court of Exchequer, on Wednesday the        of February last, to commit my departed friend to jail for tampering with, and *precognoscing*, as he called it, a number of witnesses in Scotland, who were to give evidence against the Colonel on a charge made against him by Colonel Draper, of making false returns of cavalry horses. The motion, he declared; was to have come on on the Wednesday following, the consequence of which indubitably would have been the sending of my honoured friend to the Fleet Prison; when, fired with indignation, as I naturally must have been at this extraordinary story, I replied, in warm language, he stopped me suddenly, and informed me, that on Saturday night, that on which my friend departed this life, there was actually then sitting a consultation of the ablest lawyers in the kingdom, to determine what measures should be taken respecting a forgery which had been committed on the signing of one of the vouchers of my hon. friend's regiment, the 23d Dragoons, the name of John Bruce being affixed to the receipt to the paymaster of that regiment for the sum of three hundred and odd pounds, which said John Bruce never had been in existence; that the person whose name it pretended to give was Alexander Bruce, a steward of my departed friend's, who denied *in toto* having any thing whatever to do with the transaction, and made oath that such a man as John Bruce never existed in that country, (Ayrshire.) The original of this receipt he shewed, or pretended to shew me, and said that it was brought by a particular order from this country from the offices in Ireland, to be used as the lawyers might direct, in whatever form of criminal prosecution they might think proper to adopt. He stated that my respected friend did actually go into Scotland last summer, under the pretence of having some very particular interest and influence in the election for the county of Ayr; that he did attend at the meeting of Heritors, although he had not, until some arrangement was made by some of his former tenants, even a freehold there; but that all this seeming public business was to cover the secret operations that he was carrying on with the sheriff in *precognoscing* the witnesses that were to appear against him on the charge of peculation; and that he actually did compound with this Alexander Bruce, one of Colonel Draper's witnesses, whom, *after* this compromise, he did *precognosce*; and which said Alexander Bruce he had, in his petition to the Lords of Session, in the month of February, *before* accused of *acquiring the farm of Darley by stealth* from him, and of *being guilty of fraud in imposing upon him* in other matters. The account of his *precognoscing* the witnesses in this illegal and secret manner he said he had from Mr. Anderson, W. S., one of the most respectable legal men in Scotland, who had been appointed one of the Commissioners by the Court of Exchequer. The accusations of fraud against this Bruce, with whom he compounded at this time, were, he said, taken from his own printed petition to the Lords of Session.

You may well believe, Madam, that I lost all patience on the re-

presentation; and though very willing, as you may suppose, yet I felt myself unable, from his declaring that he shewed me the actual *original* of this forged voucher, to make any other reply than disbelieving the whole, and having a perfect confidence that, had my honourable and worthy friend lived, he would have given the lie to all those stories, with whatever seeming plausibility and strength they were related. His eagerness to shake my faith in the integrity and honour of my friend did not rest here—he would proceed farther; and, seeing my incredulity, as he presumed to call it, he said he would refer me to my friend's near relative, Lord R., for his true and genuine character: he then stated some circumstances respecting the raising of two regiments, the particulars of which he detailed; and remarked, that, if I had any doubt of the facts, he referred me to Lord R. himself, and desired me to make use of his name as the author. His effrontery astonished me beyond measure; nor could all the indignation which I felt, nor the marked manner in which I stated my discredit and disbelief of his stories, repress or discountenance him. He would proceed, and said that a most honourable nobleman, a man of the most unimpeached integrity and honour, the Earl of —th, had mentioned to him such an extraordinary history of the contract for shoes for his regiment, as put me out of all patience: he again referred me to this noble Lord, and said he would pledge his existence for the truth and fidelity of the account as he stated it.

Losing all temper at the conclusion of this declaration, I instantly withdrew from the room, although I was still pursued by this man entreating me to stop a little longer, declaring to me that he had not spoken either with heat or anger, that he never in his life had any thing to do with my friend, had no personal ill will against him; that for every thing he had asserted he had given the most respectable authorities, and that, therefore, it was not a matter in which *his own* assertion had any thing to do; that he referred me to the noblemen and gentlemen *by name*, all now actually in the country; and adding, that if they did not *literally* substantiate every word he had said, he pledged himself, as a man of truth, to make ample apology and compensation for any errors, mistakes, or exaggerations, into which he might have fallen.

Anxious to get out of such a dilemma, I told him that I would very quickly inform myself on those subjects, and had not the smallest doubt but I should be able to bring such damning evidence of the falsehood of what he had thus so triumphantly (as he termed it) urged, as to reduce him in a very short time to the very unpleasant predicament of recanting his assertions respecting my honoured and lamented friend.

I have thus, Madam, put you in possession of some of the animadversions which a part of this faction have been for some time in the habit of disseminating, and, as they say, with powerful effect, on the conduct and reputation of the worthy Colonel. With many of the noble referrees, you Madam, from your elevated situation in life, must be in the habit of friendship and intimacy; and knowing with

what superior facility you can appeal to those personages for the truth or untruth of those abominable calumnies, I shall not presume to interfere myself in a circumstance where you can so easily command all the authorities you require.

Pardon me, Madam, for mentioning the words truth or untruth ; I do not believe that there is the smallest foundation for any part or portion of them, and it is one of the most convincing and satisfactory proofs of the total contempt and disregard which I entertain both of the authors and the calumnies, that I venture thus publicly to repeat them to you, under the firm conviction that you will have an immediate opportunity of exposing the wickedness and falsehood of those persons, from the very mouths of those who have been with such matchless effrontery, and barefaced impudence, appealed to to confirm and substantiate them.

As to the charges which were brought against yourself, Madam, I reserved them for the conclusion of my letter, although, in fact, the person had commenced his conversation with a statement of them. He asserted, but of this part he adduced nothing but general information, which, however, he stated to have received from the very highest authority, persons that were in the Island of Trinidad at the time of the disputes between the Commissioners, and nearly connected with them. He averred, on those testimonies, that you Madam, you yourself, were the principal cause and prime mover of all the contentions that took place there ; that, if you had not accompanied Colonel Fullarton to that island, it was probable that none of the unhappy circumstances that have followed would have taken place ; that, whenever my old friend seemed disposed to relax from the measures he was pursuing, you immediately urged him on to still more violent ones : on one occasion in particular, when a general reconciliation seemed to have taken place, and that my departed friend, with his usual goodness and kindness of heart, melted into tears, and gave his hand in the most cordial and friendly manner to his opponents, you, on his return home, prompted him that very evening to a severer and more insulting repetition of his former conduct ; that you went out of your proper sphere as a gentleman, and interfered in the most unprovoked and imperative manner in the affairs of the commission ; that you wrote the most improper letters to the junior commissioners, copies of which, he said, he had in his possession, and would shew to me if I thought proper ; that you personally insulted many gentlemen who called upon you, and branded some who had not interfered at all in the disputes with the imputation of having been active in the quarrel. That you associated there with mulattoes, and mulattresses, and very much degraded yourself and your high situation by so doing ; that, on your return to Scotland, he would prove from the most correct testimonies in Glasgow, whose names he mentioned, that you had what he was pleased to call *the baseness* to take a mulatto prostitute, who had acknowledged herself to have been also a rogue, into your carriage,



and drag her about with you to different respectable families in that part of the country; that a most respectable Trinidad merchant, Mr. Downie, who was then in Ayrshire, had heard it asserted without contradiction at the table of the former Provost Bowie, that when you were questioned by some gentleman whose name he mentioned on this most extraordinary conduct, you replied, that you merely took her about in the carriage as you would have taken any peasant's daughter: this he declared was your apology, not at all denying the fact of your having done so. That this prostitute lived in your house for some time, and whilst in your family had been got with child by some person; that the reputed father of the child was known to you, and that it was reported you had declared you would protect the offspring of the virtuous Colonel's protégée.

He maintained that, whilst in Trinidad, you calumniated even the King's Ministers, the Colonial Secretary, the Earl of Buckinghamshire, and the Right Hon. John Sullivan, Under Secretary, by giving out to every person who approached you, that those Ministers had positively sent my old valued friend out to Trinidad on purpose to supercede Colonel Picton; that you positively expressed it, in what he termed these officious, intermeddling, and impertinent letters (his own words, Madam), which you wrote during the worthy Colonel's absence to the junior Commissioners; and when stating this charge, he put his hand in his pocket, and drew from it the original of one of those letters of your's to Sir S. Hood, which he shewed to me, and said, "You have been hitherto very incredulous. Look on that letter: whose hand is it?" and on my immediately recognizing and acknowledging it to be your's, Madam, he desired me to read it, and to keep and shew it to you if I thought proper. It was dated April 14, 1803, and part of it worded as follows: "Had those who alone have a right to judge on this subject (the Ministers for the Colonial Department I presumed, the Earl of Buckinghamshire and the Right Hon. John Sullivan) conceived the former head of government here (Colonel Picton) qualified to carry on the *new measures* that became necessary, for what reason did they supercede him by a man in every point as opposite as the two principles of light and darkness? This *supercession* having actually taken place, by what part of the instructions did you, &c. &c." On this charge he commented with the greatest severity, observing that it was putting all these who had any thing to do in the appointment of this Commission in the most awkward situation; that from my old friend's having, as he asserted, mentioned this very circumstance "of his appointment being intended as a *virtual supercession* of Colonel Picton, and that he wondered it was not so considered by the Colonel," to a gentleman who had a very lengthened and serious conversation with him on the subject in Trinidad, and who, since his return to Europe, made an affidavit to the truth of it in the Court of King's Bench; from the union of these three authorities, and looking me full in the face, says he, who could know better the foundation of these declarations? He said, that every person who

was concerned in the arrangement of the Commission must necessarily be placed in the most embarrassing circumstances, particularly my noble friend himself, the Colonial Secretary, and the Right Hon. John Sullivan. Nay, says he, though I do not wish or mean to make a direct charge against your departed friend, Colonel Fullarton, yet how is such a junction of testimonies as the gentleman's recorded affidavit, and Mrs. Fullarton's own recorded original letters, to be reconciled with the Colonel's, the Earl of Buckinghamshire's, and Mr. Sullivan's testimony on the trial of Colonel Draper? Because they go, added he, in the very teeth of his wife's voluntary assertion, now produced from those originals, and the gentleman's uncontradicted testimony.

I have now, Madam, as far as the limits of one letter will permit me, pointed out to you, in the most open manner, the names of that part of the faction who have hitherto been most active in the exertions against the cause of my loved friend: they are the most imposing in rank and situation, and therefore I have commenced my exposition of their views and sentiments, in order to deter the minor rogues who are leagued and colleagued, as my old friend once so justly remarked to me, in misrepresenting your objects and traducing your principles: I have also, according to my pledge in the opening part of this letter, proclaimed the sentiments and opinions of those persons, which, as I have before remarked, they say they disseminate with the most powerful effect. I give them to you, Madam, from the mouth of one of the chief conspirators in this league against you, a man of whom, though I am constrained to brand with such an opprobrious name as that of conspirator, I once in my life had an intimate friendship with, and a very high opinion of; a man, who then possessed talents and integrity, and who, I believe, if he had not been by some extraordinary and unaccountable cause warped from his early principles, would now have been as zealous and as powerful an advocate in the cause of truth, honour, and humanity, as he was when I had, what I *then* considered, the honour of his acquaintance.

Deprived however, Madam, as you have been by the will of Providence of your loved coadjutor, you must now summon up all the resources of your own large mind and fortune. Call to your assistance also those who in his lifetime he most trusted and regarded. Fortunately for you, a friend survives, whom, by every tie of virtuous principle, the worthy Colonel was intimately connected; a similarity of thought and conduct bound them together while living, and the gratitude which I know warms your heart will now indissolubly join you to him in friendship and affection. He will be the ready accoucheur of all your labours. His literature is as extensive and avowed in this country, as his humanity to his negroes was notorious in the West Indies: joined to this, he is a man of the most engaging manners and prepossessing exterior. You already, Madam, anticipate whom I mean: no person but *one* could fill up the niche I have here carved for him. He is, indeed, an extraordinary man;

the versatility of his powers and acquisitions is wonderful. He will fill the place of all professions, and will be as useful to *you* in law, as he was to the noble Colonel and to others in physic, and, as even some of his admirers say, in politics and divinity. Cultivate, dear Madam, his intimate friendship. Who can look into the book of fate? Rapid changes are every where growing and scattered around us. Kings and constitutions vary with the rapidity of lightning. Old, firm, and established, as our blessed constitution appears in church and state, yet this too may alter; and even that great basis of our present state of society, the allowing but of one wife, may undergo an alteration; polygamy may be established, and the whole frame and order of things be turned upside down. Though all those things, Madam, may suffer revolution, though kings may die and constitutions decay, I trust and hope that your resolutions to follow up the great task you have undertaken will remain unalterable; and, that as I expressed myself before in this letter, "You will hold on your course, and, in spite of all the imposing names and characters which stand in your way, in spite of the partial eclipse of your own lustre, which it may possibly induce, that you will pass by in silence and scorn every impediment and obstruction of the kind, let the terrors be what they will, or the opposing authorities what or who they may."

As for me, Madam, may I indulge myself with the hope, that this letter will bear to your anxious mind the fullest assurance that I can give you, that I shall not be wanting in my endeavours to promote the object of your labours; that I shall not relax in my efforts to expose to your just indignation the remaining part of this faction; and that I shall, with the permission of the editor of this Review, presume to address you at the commencement of every month, until the very last and lowest of this desperate gang be laid in the dust, "prostrated," as General Picton foolishly said of your late revered husband, "never to rise again."

Should an ambitious hope now creep into my bosom, and fill me with the fond illusion that, at the conclusion of my labours, some partial friend may conceive my scattered productions entitled to collection and preservation; should the modesty and diffidence natural to a young author be reluctantly overcome by the praise and persuasion of those who are better entitled to judge; and should the sheets, diffused as they will be in the disjointed numbers of a monthly register, be thus deemed worthy of collective publication, may I, Madam, ambitiously flatter myself with the expectation that the work in that form would be acceptable to you, and that, in the dedication which I would most humbly solicit for your patronage and protection, I might be allowed the high honour of approximating myself, in the only mode within my power, to the illustrious author of the productions so often alluded to in this letter, by subscribing them with all possible respect, duty, and deference,

*April 26th, 1805.*

DECIUS ALTER.

# NEW SYSTEM OF PARLIAMENTARY DEBATES.

TO THE EDITOR OF THE ANTIIACOBIN REVIEW.

Sir,

IN the debate which took place on a late motion in the House of Commons for the production of papers relative to the accounts of the East India Company, an honourable member is reported in the newspapers to have stated, that the speech made by another honourable member had already appeared in the Morning Chronicle. On reading this passage an idea struck my mind, which, I flatter myself, may be matured into a plan of great public utility; and which, in that hope, I shall submit to the consideration of your readers.

It was first observed, I believe, by Aristotle, and the distinction has been adopted by the philosophers of every succeeding age, down to the great Scotch metaphysicians of the present day, that the faculties of the human mind consist of three parts,—imagination, judgment, and memory. That few men are gifted with all these faculties in any very eminent degree, common experience demonstrates. It is equally evident, that even when they are united in the same individual, their exercise must be bounded by the powers of the corporeal frame. Now, Sir, to apply these observations to my object. What wear and tear, both of body and mind, have all our great political characters in the House of Commons lately undergone! What with, first, the labour of composing speeches, then the labour of delivering speeches, and, though last, not least, the labour of listening to speeches, till five, six, and seven o'clock in the morning, both sides of the House have been most dreadfully exhausted; and feeling, as I do, a warm interest in the preservation of these faithful guardians of the public weal, who nightly wake that we may sleep in safety, and who sacrifice their own constitutions to support that of their country, it is with infinite satisfaction that I find myself able to suggest a plan, which will lighten their labours, and render their future exertions equally beneficial to us, without being so highly injurious to themselves.

I would propose, that when any member of the opposition has given notice, that on a certain day he will make a certain motion, on a certain subject; on the morning of that day, as was the case in the instance I have already mentioned, the Morning Chronicle should state in its columns all the arguments which can possibly be adduced in support of such motion, and that some other daily paper, the Morning Post, or the Times, should in like manner, on the part of administration, present all the arguments which can possibly be urged against it. By this means, the gentlemen who conduct the debate would have only to prepare themselves by reading the paper out of which they were respectively to argue, and would be spared the necessity of calling two out of three of their reasoning faculties into exercise. Imagination and judgment need then no longer be exerted; memory alone, merely to retain what they had read, would be in the smallest degree requisite. Even this would be a great point gained; but the system is capable of still farther improvement. It

might be so arranged, that as soon as Mr. Speaker had read the order of the day, Mr. Ley, the Chief Clerk of the House of Commons, should read the opposition and ministerial papers in succession, and thus put the House in possession of all the arguments *pro* and *con* upon every subject that came before them, without putting any of the honourable members to the necessity of using any one faculty of their minds on any occasion whatever. All that would then be required of them would be the corporeal exercise of following their leaders whenever a division took place.

The duties of the members might be still farther abridged, and the recital of the arguments on the ministerial side of the question alone might suffice, if the administration of this country were endowed with that "union of irresistible force with the most consummate art" which so happily characterizes the government of Buonaparte\*, all whose measures are so wise, so just, so calculated for the happiness of his subjects, and so unexceptionable in every point of view, that nothing can ever be urged against them; and therefore, in his Council of Antients, the public orator alone speaks on the part of government, and perpetual silence is observed by all the other members. But it unfortunately happens, that with us the case is just the reverse; and that the measures proposed by his Majesty's ministers are the worst possible in all possible cases\*; at least to represent them as such is the constant employment of opposition, and to hear them so represented is the great privilege and delight of Englishmen. My respect for these laudable usages induces me to recommend the continuance of arguments on both sides of the question.

When it is considered how desirable and indeed necessary a relief will be given by this plan to his Majesty's ministers, who are now incapacitated from giving proper attention to the business of their several departments by day, after having been kept up debating all night; and to the members of parliament, whose understandings are fatigued, and whose constitutions are impaired, by their attendance on their public duties at such unseasonable hours; when it is farther considered how much more leisurely, and of course perspicuously, the merits of every state measure will then be given in the daily papers, than they now are in the hasty confused notes of sleepy reporters; and how much more satisfactory it will be to the public to read the arguments on both sides fairly and fully stated, once, and once only, than to read them, as we now do, over and over again, in the speeches of different persons, till they nauseate by repetition, I trust

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"\* The union which the world never before saw, of irresistible force with the most consummate art, is combined to rear this gigantic fabric; while the total destitution of energy and genius on the other side appears to exhibit, by such an unusual concurrence of circumstances, the hand of Providence in this extraordinary revolution."—*Inquiry into the Causes and Consequences of the Orders in Council*, by Alex. Baring, Esq. M. P.; Introduction, p. 3-4.

this measure will be approved of by all parties, and every class of the community, and that, on the opening of the next-session of parliament, the proceedings of the House will be regulated on the system here proposed.

ARCESILAS.

## REMARKS ON THE LETTER OF PHILO-ECCLESIASTICUS.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

AS you have evinced yourself a watchful and zealous guardian of the public weal, nor less indifferent to the cause of truth, I indulge the hope that you will allow me to resort to you for the maintenance of so inestimable a treasure, which has been violated by some biased correspondent in your publication of last month, under the delusive signature of Philo-Ecclesiasticus.

I possess neither time nor inclination to enter the lists against so doughty a champion of the Establishment, who, to express his lively feelings for its interests, scruples not, out of pious regard for its welfare, to calumniate its most respectable and firm supporters.

But a charge exhibited publicly against a venerable and conscientious Bishop and his Archdeacon, for a breach of duty, is an aspersion too gross to pass unregarded; I am induced, therefore, to take up my pen in justification of such respectable characters, by briefly laying before you, what hitherto you are a stranger to,---a statement of facts.

Complaint was made to the Archdeacon by a parishioner of remissness of duty and irregularity of conduct in his minister, which upon investigation was discovered, in some trivial instances, to be well grounded; but even these omissions were found to proceed not from any wilful reprehensible inattention, but from the pitiable circumstance of occasional infirmity. Many letters passed upon the subject; and the Archdeacon, who was, at length, fully convinced that the charges took their rise not from that pure and evangelical source from which they were declared to spring, and finding all his efforts unavailing to effect a reconciliation, declined any farther correspondence, referring the matter in debate to the Diocesan. Upon the receipt of the charges, his Lordship lost no time in summoning the supposed reverend delinquent, to afford him an opportunity of refuting them. When he was informed that it was absolutely requisite for him to disprove the alledged accusations, to supersede the necessity of an ecclesiastical process, he not only asserted his innocence, but, in confirmation of it, transmitted to the Bishop a certificate attested by a large majority of his parishioners in his favour, which honourable testimony of his conduct induced his Lordship to relinquish any farther proceedings against him. But the clergyman, encouraged to make an example of his adversary, who had publicly stigmatised him with repeated acts of intemperance founded in falsehood, had recourse to the civil power for redress. This step his feelings as a man,

and his character as a clergyman, impelled him to pursue; and no doubt existed of ultimate success, had not legal obstacles prevented the hearing of the cause, which, of course, subjected the plaintiff to a nonsuit.

This is a plain unvarnished tale; and, to prove the light in which this business was viewed by his neighbours, a subscription was opened, and a sum collected amounting to nearly 700*l*; not only sufficient to defray the whole of his expences, but also to afford a considerable surplus in aid of himself and family.

VERITAS.

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### CLERICAL IRREGULARITIES.

May 10, 1808.

Mr. Editor,

THERE is no man, not even yourself, nor any one of your praiseworthy coadjutors, who has a higher opinion of the generality of the established clergy than I myself have; most sensibly therefore do I feel every thing that may tend in the slightest degree to lessen them in the opinion of the public. It is a question which has been often agitated in my mind, whether the publication of such cases as that related by your correspondent Philo-Ecclesiasticus tend to the benefit of the clergy or not. I am rather inclined to the former opinion, though a fear of doing mischief has prevented me from bringing forward several cases little inferior in their evil tendency to the one alluded to. In every large body of men improper members will, through some cause or other, be introduced. But if the bad conduct of individuals among the clergy is to meet with no check, if the veil of Christian charity is to be for ever stretched over the clerical drunkard and debauchee, it will no doubt become, nay it is already become, a cloak for licentiousness. But, alas! what is to be done? If the superiors in the church will not hear, or will not believe, complaints of improper conduct; if the individual who prefers them is to be prosecuted as a libeller; to what power are we to look for redress? Must not a disease be arrested in its course, because the medicine may be unpalatable, and the mode of treatment repugnant to the feelings of the patient? Would the characters of the respectable part of the clergy be tarnished by the expulsion of their depraved brethren from the profession? Or is mere commiseration for the family of a drunken curate a sufficient cause for continuing his pestilential residence in a parish? Does any such cause preserve the subaltern officer from the sentence of a court martial? Where incumbents knowingly and wilfully appoint improper curates, their conduct cannot be held up to the public view in too strong a light. It is highly to be regretted that they who have the power to censure such conduct do not do it.

The following fact has lately been communicated to me. Two very respectable inhabitants of a parish waited upon their rector to remonstrate against the appointment of a curate, who was extremely

well known to them, having been resident in the next parish for many years, and from which, on the appointment of a new incumbent, who also had long been his neighbour, he had been recently dismissed. The chief cause alleged was drunkenness, and a total want of that conduct which would make him respected. Without deigning to take the case into consideration, or making the slightest enquiry why his neighbour, who is a most respectable clergyman, dismissed this person from his church, he, to use the very words of the complainants, 'made light of all they said,' and appointed the curate. It is very probable that this rector did not prefer a drunken curate to a sober one, and that he acted such a part through mere indolence. But will that extenuate his offence? Surely some such man sat to Cowper for his picture of a priest prepared to make God's work a sinecure. Considering the times, and the dangers overt and covert with which our church is threatened, there is too much cause to subjoin the poet's pious wish, "from, such apostles, O ye mitred heads, preserve the church!"

I am, dear Sir,  
With the most perfect esteem, your obedient servant,  
F. DE COURCEY.

If the clergy will be guilty of such *suicidal acts* as that here noticed by our correspondent, they are fit subjects for public reproof. *Amicus Plato, Amicus Socrates, sed magis amica veritas.* We are friends to the clergy; we are friends to the Established Church; but we are greater friends to the Christian religion. The interests of the last must not be sacrificed out of delicacy to the first. As a *body*, a more correct, pious, and exemplary set of men are not to be found in the world than the clergy of the Establishment. That among such numbers *some* should be seen who disgrace their sacred calling is no matter for surprise; but still the frailty of human nature forms no excuse for the irregularities of men, whose first duty it is to subdue that frailty in themselves, as far as it is practicable, by the aid of religion, and to correct it in others, with the *care of whose souls* they are solemnly entrusted, and whom, therefore, they ought not only to instruct by their precepts, but to edify by their example. This subject, however, is too important, to be discussed casually, as it were. It is one of vital importance; and we call, most strongly, on the heads of our church, to apply to it such remedy as it is in their power, and as it is their duty, to administer.

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TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

AS I trust that upon every occasion you are well disposed to assist the public in judging "righteous judgement," and feeling as I do for the credit of my cloth, I am led to address you by a few lines on the subject of *clerical inebriety*, as brought forward by *Philo-Ecclesiasticus* in your last Review. It there stands as a stigma (upon ap-



parently fair record) that a certain *Northamptonshire clergyman* was of an "abandoned and profligate character;" at the same time it is observed, that such instances of clerical misconduct were "*frequent in the country.*" The latter representation is surely indefensible; and as to the clergyman in question, it was much doubted whether, if the case had been *tried*\*, that the inebriety and neglect of duty charged upon him would have been proved; the persuasion of which was (it seems) what induced him, by the advice of some friends, to institute a prosecution for a *libel* at the *assizes*, which being out of order was soon quashed on the opening of the cause.

This business occasioned much interest in the neighbourhood, and great preparations were made on both sides to prove and disprove. I am sorry to say, that being *non-suited* it involved the poor *plaintiff* in expences to the amount (at least) of 800*l.* Yet humanity will be pleased to hear, such was the general feeling in his behalf, that in a few days nearly this sum was voluntarily subscribed by gentlemen of the county, to relieve the rector from impending distress; and it was expected that much more than was sufficient would be obtained, and dispensed for the benefit of his family.

I am reluctant, Mr. Editor, to trespass on your time, but surely (let me add) the most respectable names in the county could not stand forth thus to countenance an "abandoned and profligate character." It is observable, that *Philo-Ecclesiasticus* says, "The true cause of this clergyman's *incapacity* arose from the effects of his habits of excessive drinking." Now, Sir, "gross neglect of duty" and incapacity are certainly two very different things; and the case is, that about *seven* years ago he had a fall from, or with, his horse, which occasioned such a violent concussion of the brain, that it so impaired his faculties, as ever since to make him liable to *mistakes* in the performance of his duty. And such is the weakness of his brain since the fall, that he can scarce drink a glass of wine without being in a degree intoxicated. Yet the "gentleman of the county,"

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\* That is, as to the *facts* at issue. The Bishop and Archdeacon were cited merely to prove their hand-writing. And be it so, that the only witness examined "*rather established than disproved*" the charge of inebriety;—on which let me relate the following circumstance.—It is now about two years since, the rector dined and sat next to me at a meeting on public business, and three small glasses of wine after dinner was all we drank. We sat off together homewards, and parting in a few minutes for different roads, he had scarcely left me before he fell from his horse, and was so insensible as to be taken home in an apparent state of intoxication.

Sir, this clergyman, called "an abandoned and profligate character," is as mild and inoffensive a man as can be met with. I am by no means intimate with him, living at too great a distance; and trouble you only as actuated by candour and truth, to check the spirit of gainsaying, so prevalent, with some, as to the ministers of the Established Church.

who complained of him, has known him only in this weak state, i. e. about three years. In the rector's parish a good house, ready furnished, was advertised to be let, and this *complainant* came from *London* to it, but has now withdrawn himself.

I am, Sir, yours,

SOBRIETAS.

PS. *Philo-Ecclesiasticus* gives this case as a *proof* that the *Bath Chancellors* are not overcharged; but that they are, there can be no doubt.—And what has he *proved* in the present case?

## HINTS FOR IMPROVEMENTS IN PRINTING AND READING THE LITURGY.

“The subject is of very great importance; for what can be so unpleasant as to hear the public service of the Church spoiled, as it were, by the awkwardness of a bad reader? and what is so likely to drive people from the Church?”

ANTI-JACOBIN REVIEW of *Pearson's Dangers of the Church*, vol. xxviii, p. 40.

### TO THE EDITORS OF THE ANTI-JACOBIN REVIEW.

Gentlemen,

THE quotation I have made from your valuable publication, as it expresses your own sentiments on the subject, induces me to solicit your sanction to a plan, which I flatter myself will promote the welfare of that Church for which you have ever been able and zealous advocates.

When I recollect the observation made by you on a former occasion (*Antijac. Rev.*, vol. xx, p. 517), “that the defects in emphasis escape the observation of the generality of men, without taste, without knowledge, without judgment, it will be for ever incorrect,” it may seem presumption in me to prescribe rules for an art, for which so many qualifications seem requisite; but I do not assume to myself any merit in the work which I propose to lay before the public. I am so happy as to be situated near a church where the services are performed with such solemnity and decorum, and read with such apparent devotion and peculiar propriety, that the observations I shall make are not the result of fanciful speculation, but drawn from real practice.

After this apology, I must now inform you of my plan of recommending to the two Universities (in whom, I believe, the privilege is vested of printing the Book of Common Prayer) to publish the next edition with such improvements as I shall propose, if they in their wisdom shall approve of them. It will supersede the necessity of any “*ritual lectures*” in either University; as the emphatical words being printed in the *old English black letter*, or in capitals, may be distinguished by the most careless B.D. that ever sallied from a college to “*serve in the sacred ministry of Christ's Church.*”

I need not here enter on the importance of emphasis, as it affects the sense and meaning of a sentence; or as it affects the ear, in the modulation of the voice. The great error of those who are called good readers arises from the placing the emphasis chiefly on adjectives, which probably denote only the quality of the object: or on verbs, which, though dignified by name, have often little claim to distinction. From the specimens which I shall subjoin, it will appear that prepositions and pronouns are more particularly deserving of pre-eminence; notwithstanding the ridicule which Churchill endeavoured to throw on that distinguished actor, Mr. Mossop, in those well-known lines—

“Conjunction, preposition, adverb, join  
To stamp new vigour on the nervous line;  
In monosyllables his numbers roll;  
He, She, It, And, We, Ye, They, fright the soul.”

*Rosciad.*

But my improvements will not be confined to emphasis only: I shall enumerate many errors in the pointing of the present Book of Common Prayer (particularly in the folio editions), and the divisions of sentences.

My plan will be chiefly comprehended under the following heads: *Transposed Emphasis—Emphatic Emphasis—Iterated Emphasis—Affected or pompous Pronunciation—Improved Punctuation—Rapid Enunciation—Unnoticed Connection between Parts of the Service supposed unconnected.* I shall subjoin a few specimens under each of these heads, by which you may judge of the great utility of my plan, and how far I may deserve your patronage in submitting it to the public.

The zeal you have ever shewn for the welfare of our Established Church encourages me to hope for your aid in promoting a plan so likely to effect some reformation in a branch of duty essentially connected with its interests. I hope a few pages may soon be found in your useful Review for so desirable a purpose, as I am not instigated to this work by any interested motive, but only with a view to rescue so fine a composition as our Church Liturgy from that disgrace to which it is now exposed by careless and injudicious readers; and to give it that efficacy which it would probably produce, was it judiciously and devoutly read.

I am, Gentlemen, your constant reader,

April 16, 1808.

S. F.

#### TRANSPPOSED EMPHASIS.

*Of*—The absolution and remission *Of* their sins.  
Forgiveness *Of* the same.  
The resurrection *Of* the body.  
From all perils and dangers *Of* this night.  
In the strength *Of* our salvation.  
The deceits *Of* the world, the flesh, &c.  
The healthful spirit *Of* thy grace.

*Upon*.—Have mercy *Upon* us.

For his travail shall come *Upon* his own head.

And his wickedness shall fall *Upon* his own pate.

The emphasis is, by many, placed on the word *Own*, and the sense may seem to require it; but how much more harmonious does this transposition render it!

*With*.—Before his presence *With* a song.

Endue them *With* thy Holy Spirit,

Enrich them *With* thy heavenly grace.

We beseech thee *With* thy favour,

Endue thy ministers *With* righteousness.

And are threatened *With* invasion.

*By*.—By an inveterate enemy.

By their endeavours.

How shall we sing the Lord's song

*In* a strange land.

That I offend not *IN* my tongue.

When they spake with their enemies *IN* the gate.

The strength of *Our* salvation.

A great King *Above* all gods.

And hallowed *It*.

The sea is his, *And* he made it.

Thou *Art* the everlasting Son.

Are governed by *Thy* good Spirit.

Thy providence *Has* set over us.

Set forth *HIS* most worthy praise,

To hear *HIS* most holy word.

That *WE* may enjoy them.

Be merciful unto *ME*, O God,

For man goeth about to devour *ME*:

He is daily fighting, and troubling *ME*.

EMPHATIC EMPHASIS.

That *All* our doings may be ordered by thy governance,

To do *Always* that is righteous in thy fight.

Beat *Down* Satan under our feet.

*Confound* their devices.

ITERATED EMPHASIS.

Let me *never* be confounded.

Thou *shalt not* commit adultery.

RAPID ENUNCIATION.

That it may please Thee, to *bless and keep* all thy people,

From all uncharitable—

*Lets pray*.

IMPROVED PUNCTUATION.

to keep thy Church; universal in the right way.

We beseech Thee with Thy favour,—to behold our most gracious Sovereign,—Lord King George.

## POMPOUS PRONUNCIATION.

Lord God of *Saba oth*.

This should be founded very broad, as it must satisfy the hearers that you are well versed in the Hebrew language.

That he may always *incloine* to *thoy* will, and walk in *thoy* way.

No man living be *justifoid*.

From *hordnefs* of *hort*.

Through Jesus *Chroist* our *Lud*.

JUDICIOUS CONNECTION BETWEEN PARTS OF THE SERVICE  
SUPPOSED UNCONNECTED.

And this we beg for Jesus Chroist's sake forasmuch as it hath pleased Almighty God to give you safe deliverance.—

And he spake unto them in the Hebrew tongue, saying, here endeth the second lesson, O be joyful in the *Lud*, all ye lands.

And her daughter was made whole from that hour I believe in One God, the Father Almighty,

The 25th day of the month, the 119th Psalm I made haste and prolonged not the time,

## LITERARY INTELLIGENCE.

MR. Parkinson is expected to publish, in the month of June, the second volume of his ingenious *Researches into the Organic Remains of a former World*. It will contain representations of nearly two hundred fossils of the remains of zoophytes, many of which are found dispersed over Great Britain.

ANSWERS TO CORRESPONDENTS in our next.

☞ The Appendix to the twenty-ninth Volume of the *ANTI-JACOBIN REVIEW*, containing a Review of Foreign Literature; a *Political* Preface, exhibiting a Sketch of Continental and Domestic Politics, including particular Details on the recent Events in Spain, and Thoughts on the purposed Emancipation of the Papists; and a copious Index to the Volume; was published with the present Number.

THE  
ANTI-JACOBIN  
Review and Magazine,

&c. &c. &c.

For JUNE, 1808.

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Es bien facil de conocer, que la Historia se ha conformado mas al Genio de los Pueblos, que á la Verdad, ó Importancia de los Sucesos.

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FRYNO.

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ORIGINAL CRITICISM.

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*Delineations of St. Andrew's; being a particular Account of every Thing remarkable in the History and present State of the City and Ruins, the University, and other interesting Objects of that ancient Ecclesiastical Capital of Scotland. Including many curious Anecdotes and Events in the Scottish History.* By James Grierson. Embellished with three elegant Views, and a Plan of the Town. 8vo. Pp. 240. Hill, Edinburgh; Vernor and Co., London.

WE regret that it has not been in our power sooner to take notice of this little topographical work. While historical and statistical accounts of many places of less celebrity have lately appeared, it was to be hoped that some friendly pen would collect what information could be obtained respecting the ancient ecclesiastical metropolis of Scotland, the scene of so many interesting transactions, and point out to the curious traveller the dilapidated remains of its venerable antiquities. The latest account of St. Andrew's, of this description, is the *Reliquiæ Divi Andreae* of Martine, who was Secretary to Archbishop Sharpe, which (slow as the progress of improvement is in that deserted city, only recently begun to rise from its ruins) must be very defective; and which is not calculated for common readers, as his authorities are often quoted in a dead language, without any translation. "A publication, such as the present, there-

fore, seemed evidently wanted, and it was this consideration solely which induced the author to undertake the task. How far," adds he, "he has been successful in the execution of it, it is not for him to judge. In so great a multiplicity of objects there can hardly fail to be some errors or omissions, but these, it is believed, are not numerous, nor of material consequence; and if any such shall be found to exist, he hopes they will be forgiven, as he can truly say he has spared no pains to avoid them." The author's modesty pleads our indulgence, and as far as a regard to truth will allow he shall have it.

The work is divided into four chapters. Chap. I. General history. Chap. II. Rise, extent, power, wealth, and revolutions of the archbishopric and other religious institutions. Chap. III. General description of St. Andrew's. Chap. IV. Particular account of objects that severally deserve notice in and near St. Andrew's; the first and second chapters being devoted to the historical part of the subject; the third and fourth to the statistical, or descriptive. We cannot help remarking that this division of the subject might have suggested a different title to the work in preference to that which the author has chosen to give to it. There is a quaintness in the term "*Delineations*," in its application here. Would not even the plain and hackneyed title, "*The History of St. Andrew's*," have been preferable? But, perhaps, the author intended this as a modest title, considering his performance as only *outlines* of the subject.

In the opening of the work, our author gives an account of the origin of St. Andrew's, collected from Fordun, the *Scotichronicon*, &c. with which, as a sample of legendary history, we present our readers.

"The earliest part of the history of St. Andrew's is involved in obscurity and fable. Like Rome of old, this city is reported to have owed its origin to an immediate interposition of Heaven, or, to speak more properly, a miracle. Now, although we cannot admit this as in itself deserving even of serious notice, far less of serious belief, yet we think it necessary to begin this account with the following statement, as having been not unlikely founded in truth. The reader, we imagine, can be at no loss to distinguish those circumstances of it which admit probability from such as have been the additions of superstition or credulity.

"It is thus related by Fordun, and the other early Scottish writers. A Grecian monk, they inform us, of the name of Regulus\*, abbot of a monastery at Patrae, a town in the province of

Achaia, was admonished by a vision to abandon his native country, and, like the father and founder of a celebrated ancient nation, to depart without delay into a far distant land. This land, he was informed, was an island in the great ocean, situated in the remotest extremity of the Western World, and known by the name of Albion. But, previous [previously] to his departure, he was commanded to visit the shrine of the Apostle St. Andrew, whose relics had been deposited in the above-mentioned city, and to take up from the tomb the arm bone, three of the fingers, and three of the toes of the Apostle, to be the companions and protectors of his long and perilous voyage. The Saint was so faithless that he hesitated with respect to obedience, startled, it would appear, at the idea of an enterprise of such magnitude. But the admonition having been repeated in a more awful and terrific form, and menaces employed in case of further disobedience, the reluctant abbot was at length induced to comply. He repaired to the holy shrine, took up the commanded relics, deposited them in a box which he got constructed for the purpose, and, having provided himself with companions, and other necessaries for his voyage (which he had been also directed by the vision to do), he embarked in a small vessel, and immediately put to sea.

"Seventeen other monks, and three nuns, or, as they are termed by the relaters of the story, *devoted*, that is *devout* virgins, agreed to accompany him. Their names are all particularly specified, but it is needless to insert them here. These twenty-one persons, after having been for the space of two years exposed to innumerable hardships and dangers, while they coasted along the shores of the Mediterranean Sea, through the Streights [Strait] of Gibraltar, round the whole extent of the Spanish and French coasts, and up the English Channel into the German Ocean, were at length, by a violent storm, shipwrecked in the Bay of St. Andrew's. Their vessel was dashed to pieces, and they themselves with difficulty escaped, losing all they had on board, however, except the box of relics; but this they were so fortunate as to be able to preserve."—P. 1.

After mentioning the state of the country at that time, which was almost entirely covered with wood, and infested with wild beasts, particularly with boars, of a size and fierceness scarcely credible, from which circumstance it obtained the name of the Land of Boars, Muckross, he goes on :

"At the period of the shipwreck of St. Regulus, which is said to have happened in the three hundred and seventieth year of the Christian æra, and on the 29th day of October, the eastern coast of this kingdom was all under the dominion of the Picts, a rude and barbarous race, unacquainted with the Christian religion, and even so ignorant as to be without the use of letters. The capital of their kingdom was the town of Abernethy, situated about twenty miles to the westward of St. Andrew's, and near the confluence of the rivers



Ern and Tay\*. The Pictish monarch upon the throne when Regulus and his company arrived, and whose name was Hergust or Hergustus, happened fortunately to be a prince of superior accomplishments and good sense, divested of much of the barbarism and bigotry of his predecessors, and disposed to listen with fairness to the doctrines that might be proposed to him. He had no sooner been informed of the arrival of these strangers within his dominions, than he repaired to a palace which he had in the neighbourhood of the place in which they were, and commanded them to be brought before him. He was no less struck with the sanctity and gravity of their manners, than with the beauty and sublimity of the doctrines which they taught. He, in short, became a convert, and his people followed his example. The heathenish Druidical worship was exchanged for the rites of the Gospel, and the darkness of former times gave way to the light of truth.

"The king, upon his conversion, was not unmindful of the temporal interests of those whom he had thus chosen to be his spiritual fathers, for he presented them with a large tract of land adjoining to the place where they then were, gave them his own royal palace as a convenient place of residence, and erected for them a church, of which the fine ruin still remains, and continues to bear the name of Regulus.

"The name of the place he shortly after changed, and, instead of Muckrofs, appointed that it should be called Kilrymont†, an appellation which it continued afterwards to bear, till about the middle of the ninth century, when this was again given up for the present name of St. Andrew's, imposed upon it by Kenneth Macalpin, King of the Scots, who, after having vanquished and completely subjugated the Picts, transferred the seat of his government hither from the town of Abernethy, and augmented his new capital by a number of his Scottish subjects, whom he settled in it under the protection of a chief called Fífus Duffus, and who, having had the province of Pictlandia assigned him for his services, communicated to it the name of Fife. The noble family of Macduff, so noted in Scottish history afterwards, as Thanes and Earls of Fife, were, it is believed, the descendants of this chief. The transference of the before-mentioned relics to this country by the Grecian Abbot Regulus was the cause why the Apostle St. Andrew became the tutelar Saint of the Scots, and that his festival is celebrated annually on the 30th of November."

It would have been more satisfactory to the reader, and would have very much abridged our labour, if Mr. Grierfon

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\* There is still to be seen at Abernethy an ancient cylindrical tower, which tradition says belonged to a church formerly erected by the Picts."

† That is, as some will have it, *Cella Raimondi*, or *Cella regis in monte*."

had given his authorities for ſeveral aſſertions, which we thought questionable, and which, on inquiry, we found to be at variance with the beſt authorities.

Mr. G. ſays, p. 9th, “Regulus is believed to have been the founder of the ancient order of prieſts called Culdees, who ſubſiſted here, as well as in other parts of the kingdom, for upwards of a thouſand years, and have been celebrated for the ſanctity and ſimplicity of their mode of life.” It might have been expected that for this aſſertion Mr. G. would have given his authority. Archbiſhop Spottiſwood, whoſe authority is entitled to ſome credit, gives a very different account of the origin of the Culdees. “Our ſto-ries report,” ſays he, “that at the ſame time (that is, about the beginning of the fourth century, while Amphibolus was Biſhop of *Man*, and 200 years after the converſion of the Scots) there lived in this kingdom (that is, in the weſtern parts, then under the dominion of the Scots) divers zealous and notable preachers, of which number they name theſe fix, Modocus, Priſeus, Calanus, Ferranus, Ambianus, and Carnocus, that ſeem to have been men of principal note, and of them all generally it is witneſſed, that living ſolitary, they were in ſuch reputation for their holineſs of life, as that the cells wherein they lived were after their deaths turned into temples or churches; and of this it came that all the churches afterwards erected were called *cells*, which word, I hear, is yet retained among the Irish Scots. The prieſts they termed *Culdees*, which Heſtor Boeth thinks to have ſignified *Cultores Dei*, the worſhippers of God; but it is more like, this title was given them for their living in theſe cells, whereas people aſſembled to hear ſervice. Somewhat it maketh for this, that in certain old bulls and reſcripts of Popes, I find them termed *Keledei*, and not *Culdei*.”—P. 4.

Now, the arrival of Regulus is ſuppoſed to have been about the year 370, ſixty or ſeventy years ſubſequent to this period, and during the temporary exile of the Scots, who are ſaid to have been defeated and expelled by the Picts and Romans. There is a paſſage in Buchanan, which we ſhall quote, in perfect harmony with that juſt quoted from Spottiſwood.

“Tandem viribus Romanorum domi bellis civilibus, et foris aſſiduſ contentioneſ attritis, quietioribus rebus Scoti quoque libenter pacem ſunt amplexi. Liberati curis externis, nihil prius habuerunt, quam ut religionem Chriſtianam promoverent, occaſione illino orta, quod multi ex Brittonibus Chriſtiani ſævitiam Diocletiani timentes ad eos confugerant: è quibus complures doctrina, et vitæ integritate, clari in Scotia ſubſiſterunt, vitamque ſolitariam tanta ſanctitatis

opinione apud omnes vixerunt, ut vita fundorum cellas in templa commutarentur. Ex eoque consuetudo mansit apud posteros, ut prisca Scoti templa cellas vocent. Hoc genus Monachorum Culdeos appellabant: mansitque nomen, et institutum, donec monachorum genus recentius, in plures divisum sectas, eos expulit; tanto doctrina et pietate illis inferioribus, quanto divitiis, et ceremoniis, cæteroque cultu externo, quibus oculos capiunt, et animos infatuant, sunt superiores."—Lib. iv, cap. 46.

Mr. Grierison's mistake here probably originated from not adverting to the circumstance of the northern part of the island being then divided into two distinct kingdoms; the western parts being occupied by the Scots, and the eastern by the Picts. Among the latter, it does not appear that the Christian religion had met with any favourable reception (though it had been preached among them by some of the Scottish clergy), before the arrival of Regulus, who may, therefore, be considered as the Apostle of the Picts; but, among the former, it had been publicly embraced in the beginning of the third century, and its propagation had been further extended by numerous Christian refugees from the southern parts of the island, during the persecution under Dioclesian, in the beginning of the fourth century; some of whom, residing in caves or cells, and celebrated for the sanctity and simplicity of their life, are rather to be considered as the founders of the order of priests called Culdees. By not adverting to this, Mr. G. has fallen into several palpable mistakes. He is not more fortunate in the opinion which he hazards respecting the origin of Bishops in Scotland; and for which, too, he gives no authority.

"While this order (the Culdees) continued," says he, "they consisted, it is said, of different divisions called cells, and in each cell there were twelve persons, in imitation of the twelve Apostles; but one of the twelve was always chosen to have a kind of superintendency over the rest. And of this superintendant, president, or rector, the office was to manage the private affairs of the cell, preside in the time of public worship, and direct their missions into the unenlightened parts of the country. About the beginning of the ninth century he began to be distinguished by the title of *episcopus*, bishop, or overseer. But it was not till the time of Malcolm Canmore, when the Papal hierarchy was introduced, that the country was divided into dioceses properly so called. The Culdees bishop or overseer exercised his office in any part of the kingdom where he happened to be."—P. 12.

In Abp. Spottiswood's History we find a passage much to this effect, on the authority of Boece, which Mr. G. has not

only misapprehended, but has not fairly quoted. The passage is as follows :

"The same Boeth, out of ancient annals, reports, that these priests (the Culdees) were wont, for their better government, to elect some one of their number, by common suffrage, to be chief and principal among them, without whose knowledge and consent nothing was done in any matter of importance ; and that the person so elected was called *Scotorum Episcopus*, a *Scots Bishop*, or a *Bishop of Scotland*. Neither had our Bishops any other title whereby they were distinguished, before the days of *Malcolm* the Third, who first divided the country into dioceses, appointing to every Bishop the limits within which they should exercise their jurisdiction. After that time they were styled either by the countries whereof they had the oversight, or by the city where they kept their residence."—P. 4.

Now, it is to be observed, in the first place, that the order of Culdees, of whom the Archbishop is here speaking, is that which he mentions in the passage formerly quoted as existing among the Scots before the arrival of *Regulus* among the Picts ; and, secondly, that their president was distinguished by the title, not simply of *Episcopus*, bishop or overseer, but of *Scotorum Episcopus*, a *Scots Bishop*, or a *Bishop of the Scots*. This latter title, Mr. G. says (p. 62), the president of the Culdees was dignified with by *Kenneth Macalpin*, King of the Scots, on his uniting the Pictish crown with the crown of Scotland, and transferring the seat of his government to St. Andrew's from the town of *Abernethy*. Abp. Spottiswood says nothing of *Kenneth's* having transferred the seat of his government ; but says, he "translated the episcopal see (which, while the Pictish kingdom stood, was settled at *Abernethy*) to the church of St. *Reul*, ordaining it from thenceforth to be called the church of St. Andrew's, and the Bishop thereof *Maximus Scotorum Episcopus*, the principal Bishop of Scotland."—P. 24.

Mr. G. places this elevation of the see of St. Andrew's to the metropolitan rank in a subsequent reign, and two hundred years later ; viz. in the reign of *Malcolm* the Third, who divided the kingdom into different dioceses, and assigned to each bishop the limits of his jurisdiction, and his proper designation, p. 68. Mr. G. is somewhat behind in his chronology of these facts. We have not been able to discover his authority ; but we have given ours. But the chronology of the facts is a matter of trivial importance. The point at issue is, whether this be a fair and correct account of the origin of bishops in Scotland. *Buchanan*, indeed, had asserted, that, before the time of *Palladius*, a *Romish* missionary,

about the middle of the fifth century, there was no bishop in Scotland; but this opinion, which is warranted by no authority, has been refuted by Spottiswood. Here, however, it is to be remarked, that even Buchannan, one of the ablest and most zealous champions of Presbytery, admits the existence of episcopacy in Scotland from the time of Palladius, i. e. about the middle of the *fifth century*, though Mr G. tells us, that the president of the Culdees *begun* to be called *episcopus*, a bishop or overseer, about the beginning of the *ninth century* (p 62), and that this was the origin of Bishops in Scotland!!! We ought to apologize to our readers for attempting any thing like a serious refutation of an opinion so palpably erroneous.

“They,” (the Culdees) says Bishop Keith, as quoted by our author, “constituted the chapter, wherever there was a Bishop’s See established, and had the power of electing the Bishop, when a vacancy occurred.” Having the power of election, is it not extremely probable that they would generally elect one of their own body? Notwithstanding their noted sanctity and simplicity of manners, we are not to suppose that they were totally divested of that *esprit du corps* so prevalent in all public bodies. We may, therefore, fairly conclude, that their choice would fall upon their own president, who, of course, came to be dignified with the title of bishop, on his elevation to the episcopate. However, though they had the power of election, they had not the power of consecration. No more have the dean and chapter of an English cathedral; neither can his Britannic Majesty, though he sends his *congè d’elire* to the Dean and Chapter, and, as the protector and nursing father of the Church, recommends a person to their choice, confer those spiritual powers annexed to the episcopal character. Neither his Majesty, who nominates or appoints to a vacant diocese; nor the Dean and Chapter, who, *pro forma*, elect the person recommended by the crown; nor both united; can convey powers, with which they themselves are not vested. Those spiritual powers the spiritual rulers of the church only can confer. The spiritual powers of even the inferior clergy the world can neither give nor take away. They, therefore, who suppose that the origin of bishops could, any where, be such as Mr. G. asserts it to have been in Scotland; that the office could originate in a gradually assumed and increasing consequence, or in a successful usurpation; or that it is a temporal dignity, in the power of any earthly sovereign to confer; are under a gross misapprehension; since, for the first three centuries of the Christian era, the Church was under the government of

Biſhops, as a diſtinct order from thoſe of Preſbyters and Deacons, and deriving their ſpiritual authority, through a regular ſucceſſion, from Chriſt and his Apoſtles, while not only unpatronized and unprotected, but often, with relentless fury, persecuted, by the civil power. They were allowed to poſſeſs the excluſive power of ordination; and that power was not uſurped till the days of Calvin.

After this, it is unneceſſary to repeat, what Spottiſwood aſſerts, on the authority of Boece, that there were Biſhops among the Scots at the firſt planting of the faith Amphibolus we have mentioned as the firſt Biſhop of *Man*, in the beginning of the fourth century; and the Culdee Biſhops among the Scots, whom Spottiſwood and Boece mention, were diſtinguiſhed by the title of *Scotorum Epiſcopi*, not only *about the beginning of the ninth century*, but long before the arrival of Regulus, whom Mr. G. will have to be the founder of the order. It would appear to us very extraordinary that a man of Mr. Grierſon's modeſty and good ſenſe ſhould, in the face of ſuch authorities, have ſo ſtrangely miſconceived and miſrepreſented this part of the eccleſiaſtical hiſtory of his country, did we not know, that, with party writers, the diſcovery and vindication of truth, and the detection and expoſure of error, are often objects of infinitely inferior conſideration to the eſtabliſhing of ſome favourite point, or the cheriſhing of ſome deeply rooted prejudice.

We will now diſmiſs this ſubject, with directing Mr. Grierſon's attention to two circumſtances of ſome ſmall moment, which his anxiety to eſtabliſh his favourite point may have made him overlook; the one involving an *argumentum ad hominem*, the other an *argumentum ad verecundiam*, for his conſideration. The firſt is, that the preſident of the Culdee eſtabliſhment at St. Andrew's *began*, by Mr. Grierſon's account, to be diſtinguiſhed by the title of Epiſcopus, about the time of the erection of that biſhopric; i. e. *he was dignified with the title on being promoted to the office*. The ſecond we ſhall ſubmit to Mr. G. in the form of a query. When Kenneth II erected the ſeat of this monaſtic eſtabliſhment into a biſhopric, he is ſaid to have "translated the *Epiſcopal See* (which, while the Pictiſh kingdom ſtood, was ſettled at Abernethy) to the Church of St. Keri," afterwards called that of St. Andrew's. What is the inference? Is it not, evidently, that the Pictiſh Church was governed by biſhops before the preſident of this monaſtic eſtabliſhment *began*, by Mr. Grierſon's account, to be diſtinguiſhed by that title? And we have ſeen, that the Scottiſh Church was governed by biſhops long before the arrival of Regulus among the Picts.

If, then, Mr. G. can, for a moment, divest himself of prejudice, the attentive consideration of these well-attested facts must induce him, if his work come to a second edition, to expunge from his pages his fancied origin of bishops in Scotland, and to own that Episcopacy and Christianity were there coeval. If he do not, we shall only say, *none are so blind as they that will not see.*

[To be continued.]

*Human Life. A Poem, in Five Parts.* Pp. 152. Small 8vo. Cadell and Davies.

THIS Poem, as being entitled *Human Life*, is addressed to mankind, and it presents a field more comprehensive than any which we remember to have seen occupied in all its parts by any poetical writer, although many have figured, and some with eminence, in its separate departments. The reader however will see, upon examining its contents, that the plan of this Poem is adequate to its subject, various as are the objects which it presents to the mind. Of the five principal stages, the author has very properly subdivided youth and manhood by spheres that are perfectly distinct, in which however each is occupied. There are therefore seven divisions in the plan, which stand as follow:—Infancy.—Childhood.—Youth in education.—Youth in the world.—Man in the city.—Man in retirement.—Man in decline. The reader will immediately see that so copious a subject as is here proposed cannot be treated in all its extent without placing before him a continued succession of prospects, and a corresponding compass of observation. To these it is also necessary that the composition should correspond, in the same manner as a miniature of elegant form, whose enamel is happily suited to shew the lineaments of the portrait which it incloses in the clearest and most fascinating points of view. A poet will, no doubt, find difficulty in obtaining this purpose increase in proportion as the objects are numerous to which his attention must be directed.

Our author has told his readers that the poem before us is partly descriptive and partly didactic, or, in other words, that it contains a description of scenes that vary with the age and situation of the actors; and moral observations suggested by those scenes, of which the tenor is instructive, and the tendency beneficial. We shall now present to our readers specimens of both kinds from different parts of the poem, from which they may judge of the merit of the work, and of the

entertainment which they will find in perusing it. A man of poetical taste will observe that there is in the first scene of this drama of Human Life judicious intermixture of descriptive exhibition and of reflections that seem to grow out of the subject, as the ramifications of a tree which give strength and beauty to the stock from which they are derived. Of the first kind is the dream of the sleeping infant, consisting of pure description, enlivened, however, with a rich vein of poetic imagery.

"Hast thou seen innocence? She stands in view  
White-robed, and pure as heaven's ætherial beam;  
Set from yon infant lids she wipes the dew,  
And prompts the wandering smile, the soothing dream.

"O say, what radiant forms thou bring'st to sight!  
What wild note strikes the little trembling ear!  
What dies, heaven-tinctured from th' abodes of light,  
Swim o'er the placid thought, all hovering near!

"I see a sparkling group their wings unfold,  
Unlike in shape, in gesture, and in mien;  
Sylphs, in blue plumage fringed with flowering gold;  
And fairies, tripping light in living green;

"And elves, that from the hill's inclosing side  
Pour forth, to gambol in the lunar ray,  
Fays from the cowslip's lap, and lights that glide  
O'er the dark fen;—all as in mirthful play!"

Few of our female readers who are mothers themselves will, we presume; be insensible to the first emotions of the maternal heart, as these are delineated in the following simple and beautiful lines.

"Instinctive nature to the nipple clings;  
Down glides in copious draughts the luscious store;  
While round her boy th' indulgent parent flings  
Maternal arms, and eyes him o'er and o'er.

"Another look, another smile succeeds:  
To sleep she sends him, yet recalls again;  
Adjusts unpliant folds, thinks, ponders, feeds  
On airy hope; how near allied to pain!

"Ah cease, fond mother! Could thy hand withdraw  
The veil that shades all human search at last;  
Could'st thou o'erleap the bound of nature's law,  
And see the future, as thou know'st the past;

"An early tomb might close upon his head;  
Or anguish wither what disease might spare;  
Or fury rock him on his iron bed,  
Lock'd in the giant grasp of grim despair!"



The first appearance of sensation and intelligence occasioned by the little hands that are raised with apparent eagerness to catch a bauble that swings over them, suggests a moral reflection.

- " Ambition, pause!—attend what Reason says.—  
 ' Is not this infant's playful sport thine own ?  
 ' The bauble bright in fancy's circling rays  
 ' Mocks thy vain search—'tis distant, false, unknown :  
 " ' 'Tis gain'd, despised, forgot. Another scheme  
 ' Succeeds ; but heav'n denies the expected joy ;  
 ' Doubt shades and night o'ercasts the varying dream :  
 ' 'Tis all a meteor's dance, an infant's toy ! "

We give the reader with much pleasure the introductory verses to childhood, as being surpassed by nothing in the present, we had almost said in *any*, poem on the subject. Judge, reader, for yourself.

- " O happy days that sit on downy wing !  
 O joys that rise on life's ascending morn !  
 Why sport ye gladsome in the train of spring ?  
 Why leave in age the silver'd head forlorn ?  
 " False friends, ye wanton on the sunny hill,  
 And sweetly carol in the matin song ;  
 But shrink when fancy points impending ill :  
 'Tis pleasure draws your willing feet along.  
 " See, on yon carpet mantled o'er with flowers,  
 A little babbling playful tribe disport !  
 As yet no cloud o'erthrusts their joyous hours,  
 Nor thought intrudes, nor Reason holds her court ;  
 " But all is bustle in the busy hive ;  
 Each sense imbibes the honied dews of May  
 For general use ;—all eager, all alive,  
 As summer flies, that sit from spray to spray."

In this department the author seems to be animated by a lively remembrance of the past. In the last part of it Harry begins to read.

- " Slight is the tiny book, august the theme :—  
 Of Jack, the Giant's formidable foe ;  
 Of many a chief in strength, in power supreme,  
 And monster shape, by his strong arm laid low.  
 " Of great Tom Thumb,—alas ! how vainly brave !  
 Doom'd—hapless offspring of immortal fame !  
 Imp of renown—to find an early grave,  
 Ingulph'd within a cow's capacious frame !

- " Of Cinderilla fairy-loved, who rose  
From the black hearth to share imperial sway:  
In vain, pale envy, pride, revenge, oppose,  
When heaven-taught spirits point, and guard the way."

The farewell to childhood is poetical and affecting.

- " Thus glide the joyous hours serene along,  
When now the firmer tread, and mellow tone,  
Speak of approaching Youth:—the dance, the song,  
Proclaim the reign of happy Childhood gone.
- " Ye blissful scenes of ever-new delight,  
Ye shades, where musing thought delights to dwell,  
Ye skies, obscured by no returning night,  
Sweet haunts of ease and innocence,—fare-  
well!"

In the third department, youth in education, Harry, the hero of the poem, advances from the school to the university, under the guidance of his tutor Sophronius. Here the first openings of the mind and the gradual appearance and expansion of the passions are touched with a discriminating but very delicate hand. The process is interesting, and will be traced with much pleasure by a man of taste and sensibility. We need make no eulogium to such a man on the apostrophe beginning—

- " O happy ignorance of ill!—O state  
Fairer than poet feign'd of bower or grove,  
Where heaven with man in full assembly sat,  
Pleased with pure hearts, and looking kindred love!
- " Yours is the calm of life, ye gentle few  
Who steal to quiet, from a scene of care,  
Meet health light tripping on the morning dew,  
Her brown cheek dimpling, and her bosom bare:
- " Ye hear the din of bustling crowds afar,  
On the green summit of the mount reclined;  
Bless'd, save when rumour paints the rage of war;  
Nor sigh;—but for the frenzy of your kind."

In this book the poet's account of the Copernican system rises to the sublime.

- " What man discerns of Heaven's mysterious ends  
They taught;—of orbs that gravitating roll;  
Each in his sphere revolves, recedes, ascends;  
A sun presiding, as th' informing soul.
- " Hæ, from his central palace, looks abroad  
On pendant worlds, that claim his parent care;  
And speaks to nature's limit, of the God  
Who cast him flaming on th' expanse of air!"

In the succeeding verses the general plan of university education is detailed in its several branches of moral philosophy, history, and divinity.

"Whate'er Ilyssus' letter'd sages taught,  
What truth informs the chaste Platonic page;  
At this pure fount what Roman genius caught,  
To MAN address'd in each progressive stage,

"Stand full display'd. Beneath th' enlivening beam,  
Like embryos ripening in congenial mould,  
Eager they quaff the rich Pactolian stream,  
A limpid tide, that rolls on sands of gold."

The scenes that open in the succeeding book, *Youth in the World*, are far too numerous to be displayed in their full proportions within so small a compass as the author has assigned to each in its turn. Considered, however, as miniatures, each is distinctly marked by characteristic circumstances, and the reader is amused, with an unceasing variety of male and female characters passing over the stage, like actors who play their part and disappear. We must not omit here the description of Religion, in the end attended by Love, Faith, Hope, and Resignation, all personified in four lines, with their proper insignia.

"Love in her train beholds his native skies;  
'Faith sees the dwellers in the blest'd abode;  
'Hope spreads her wings with elevated eyes,  
'And Resignation kneels to meet the rod.'"

Harry in the succeeding stage is a man of the world, endowed with good sense, above dependence, and observant of mankind. He goes to court, attends at the levee of a minister of state, makes one at the toilet of his lady, and passes the evening at cards in a fashionable circle. We omit these, however, to entertain our readers with the author's account of social life, and of the commercial opulence of his country.

"On MAN now Henry turns his prying sight,  
On social man, on means that civilize;  
And saw, emerging from a long dark night  
At last, the great COMMERCIAL world arise.

"Power, splendour, opulence, while yet he stood  
And eyed the stores from every part convey'd,  
Now seem'd in ships imported on the flood,  
Now o'er the fields in gay profusion spread.

"The sea, with fleets from foreign climes, that bore  
The wealth of nations to their distant home;  
The land, with cities rising on the shore,  
With many a splendid arch, and sumptuous dome;

" The cultured plains, with pendent woods embrown'd,  
Fair smiling lawns, and opening walks between ;  
The garden, flowering on enchanted ground,  
Here waved in shades, there bright in vivid green."

The principal scene in the sixth stage is the death of the hare, which the poetical reader may compare with the stag-hunting scene so admirably described in Thomson's autumn. That of our poet is depicted with an energy that is equal, if not superior, to any other part of his poem. We shall conclude this article by observing that the poet appears to have collected all his powers in the last stage of his work, to relate in the most impressive language the little pathetic tale of Anna, and the subsequent death of Nefario. The tale is wrought up with circumstances that strongly incite affection and interest; and the crime of Nefario is heightened by whatever can awaken to detestation and abhorrence. Those who are now acquainted with the general strain of this Poem may wish to know the exit of the innocent victim, and of the villain by whom she was forced. Of the former it is said, that, awaking from a death-like trance, and events that drove her to distraction rushing upon her recollection,

" Not far remote, a river held its course,  
'Twas now by tempests vex'd, and swell'd with rain ;  
Tumbling it roll'd with aggregated force,  
And torrent uproar, to the distant main.

" Thither with fleet and winged steps she hied,  
Torn was her robe, her throbbing bosom bare ;  
Now near its margin eyed the foaming tide,  
A death-clad image, with dishevell'd hair.

" Seest thou yon spectre, with extended hands,  
Waved o'er the surge that darkens as they spread ;  
She moves ; and bark ! imperial fate commands :  
She leaps !—the black [red\*] wave closes o'er her head !"

Nefario goes abroad, returns, and forgets his crime, when a very simple occurrence brings it all to his remembrance.

" He sought his home, his couch ; a deep dark cloud  
O'ercast his thought, a death-portending gloom ;  
He saw in near approach the sable shroud,  
The last dread reckoning, and the yawning tomb.

" His hour drew on. Around his prison wall  
Shook loose ; the ruling Power forbade to stay ;  
The bars unning'd, and tottering to a fall,  
He call'd the lone inhabitant away !

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\* The critical reader will observe a general misconception in this description: floods in rivers are neither *black* nor transparent.—*REV.*

" Now from his sleep of many a rolling year  
The giant CONSCIENCE roused, in stern command  
Stood at his side, and, thundering in his ear,  
Grasp'd the pale victim with a ruthless hand.

" Beside him came his last and worst of foes,  
A dreadful charge commission'd to impart;  
For, lo! the ghost of murder'd Anna rose,  
And chill'd the life-blood freezing at his heart!

" Hope fled the sound, and left the guardian power  
Behind. Meek pity dimm'd th' angelic eyes;  
He spread his wings, what time the dying hour  
Came on, and fought *alone* his native skies."

A reader of discernment will find two faults in this Poem, which has otherwise very considerable merit. One lies in the author's choice of the elegiac stanza of four alternate rhimes unvaried and uniform, although majestic, the tenor of which is ill suited to scenes that shift so often—"from grave to gay, from lively to severe." The other is occasioned by his attempt to comprise within too narrow a compass a subject so great and so diversified as is that of HUMAN LIFE. Of the former the poet himself seems to be conscious, as being a choice that lay open to objection; and he acknowledges that "the stanza of quaterns is better suited to the serious than to the gayer parts of the poem." By the latter (particularly in the third, fourth, and fifth divisions), the mind of the reader is overpowered by the multiplicity of objects that pass before him, and which are withdrawn before the different figures are brought to perfection.

We have rarely, however, met with a poem in which so much matter is contained in so circumscribed an extent. The versification is harmonious, the sentiments are appropriate to the subject, and we recommend it in general to our readers as a performance from which they may derive instruction, and will certainly meet with entertainment. This Poem is addressed in an elegant dedication to the Earl of Aberdeen, a nobleman whose classical taste and learning, joined to the advantage of an early knowledge of mankind, qualify him at the same time to judge of a work, the subject of which is Human Life, and to patronise it.—The poem is attributed to the pen of a veteran author, a D. D. of distinguished talents and learning, whose great fame and years appear to have increased his diffidence, without diminishing his powers.

*Sermons on various Subjects.* By William Craig, D. D.,  
late Minister of St. Andrew's Church, Glasgow. With a

*Life of the Author.* 2 vols. 8vo. Pp. 838. Constable and Co., Edinburgh; Murray, London. 1808.

WE regard a volume of Sermons, rather than any other literary composition, as a good standard of the taste and acquirements of the age or country in which it was written. The works of the poet and philosopher are in general composed for the whole civilized world, and are intended by their authors not only to amuse, instruct, and even puzzle their contemporaries, but likewise to carry the reputation of their ingenuity and talents to distant posterity; and accordingly it has happened that a poem or system has passed unregarded by the generation that first saw it, and afterwards acquired celebrity among their offspring. But sermons are calculated to meet the taste and opinions of a particular period, and of a particular set of men, and may be regarded as exhibiting a correct history of the religious tenets which distinguish that period or party. The precious metal is brought from the same mine by all, at least all pretend to have dug where alone the genuine ore is to be found; but the figure, the polish, and the expression which are communicated to it, depend upon the object, the taste, and the ability of the workmen. Agreeably to this notion we find that the theological discourses, which were published immediately after the Reformation, when there was a great number of disputed points to settle, and a late momentous proceeding to vindicate and support, contain a great deal of controversial reasoning and critical disquisition, with very little of that plain and practical instruction which teaches men to lead good lives, and still less of that soothing consolatory religion which makes mankind thankful for the Gospel. In modern times, when manners are more gentle, and learning better subjected to good breeding, we seldom meet with sermons very intemperate, either in style or matter; but with that advantage their authors seem to have acquired a total indifference to religious knowledge in the mass. Biblical criticism is neglected as obsolete; and that patient labour which made our forefathers acquainted with the ancients, and the primitive interpretation of hard passages, has been found irksome, and has, of course, become unfashionable. We are led to make this rather ill-natured observation from seeing the extensive use of such study and industry exemplified in the volumes now before us. They do not contain any thing that bears the marks of laboured investigation, it is confessed; but there is in them such an exposition of obscure expression and controverted doctrine as could not be drawn from modern commentary.

Before entering, however, into the particular merits of

these discourses we shall shortly advert to a life of the author which is prefixed to them, taken, we believe, from the *Biographia Britannica*, for which it was originally written, as it appears from that work, by Professor Richardson of Glasgow, whose Poems and Plays we so lately noticed. That elegant writer, after having mentioned that Dr. Craig was born and educated in Glasgow, proceeds to make mention of a circumstance which probably determined the character of the young divine. This was the friendship of the celebrated Dr. Hutcheson, who assisted him, with all the care and affection of a parent, in acquiring those accomplishments that were to fit him for the pulpit; and when his young friend appeared in public, "this philosophical monitor embraced every opportunity of hearing him; and with a frankness which showed the opinion he entertained of the candour and abilities of his disciple, he offered such remarks on his sermons as he thought necessary. He particularly admonished him against a propensity, to which young clergymen of ability are very liable, of indulging themselves in abstruse and philosophical disquisition. He advised him, because he knew he was able to follow the advice, 'to preach to and from the heart.' After various occurrences he was appointed to a charge in his native city, where "his audience was at no time so numerous, but especially during the last twenty-five years of his life, as those who valued good composition and liberality of sentiment, apprehended that he deserved. Instead of the abstruse tenets of speculative theology, and the mysterious doctrines inculcated by many popular clergymen of the Church of Scotland, he thought his flock would be better edified by such a plain exposition of their duty, as was laid down in the precepts and example of Jesus Christ; and by such a direct, but judicious application to themselves, as in their situation seemed requisite. But this mode of instruction," continues the biographer, "has never been very fashionable. Not much relished in Galilee and Jerusalem, when practised by him who spake as never man spake, it was not likely to become popular in Clydesdale and the city of Glasgow."

We cannot refrain from mentioning a circumstance in the history of Dr. Craig which does distinguished honour to his zeal for the interests of true and rational religion. "He was proposed by his friends for the professorship of divinity in the University of Glasgow. Dr. Leechman, lately principal in that university, then minister of the Gospel at Beith, and the Rev. Mr. M'Laurin, brother to the celebrated mathematician, were also candidates. Dr. Leechman and Dr. Craig were united in the closest friendship; their religious senti-

ments were similar, and alike obnoxious to the popular clergy. Mr. M'Laurin was a man of worth and sincere piety; but was believed to entertain religious opinions of a kind very agreeable to the multitude; and if both the other two had continued candidates, he would probably have succeeded. But Dr. Craig, apprehending that the interests of religion would be better served by the appointment of Dr. Leechman, prevailed with his own friends to transfer their voices to him, and withdrew from the contest. Accordingly, by the casting vote of the then Lord Rector of the University, Dr. Leechman was chosen."

Of the private character of our author a very interesting and amiable view is exhibited by Mr. Richardson, who must have known him intimately, and had many opportunities of marking those fine and delicate features of mental expression with which he has adorned his biography. Dr. Craig died in a good old age, after surviving all his family but two sons, one of whom is now the eminent and respected Scottish Judge who bears his name.

Of the twenty-nine sermons, which these volumes contain, twenty were published in London in 1775; the other nine have been added from the author's manuscripts by the present editor. They are on the following subjects:—I. On the importance of religion to the virtue and happiness of private life. II. On the importance of religion to the welfare of society. III. On the importance of believing in the Lord Jesus Christ. IV. On the deceitfulness of sin. V. On the nature of uprightness, and the character of the upright man. VI. On the character of Jonah. VII. The conduct of Nathan and David. VIII. The character of Herod the Tetrarch. IX. The character and conduct of Judas Iscariot. X. The character and conduct of Pontius Pilate. XI and XII. On the scripture doctrine of regeneration. XIII. The one thing needful. XIV. On public worship. XV. The disposition and conduct of our blessed Saviour at the grave of Lazarus. XVI. On the temper and conduct of the Bereans. XVII and XVIII. On religious education. XIX. On the character and obligation of a minister of the Gospel. XX and XXI. On the promiscuous dispensation of Divine Providence. XXII. How the word of God is to be received. XXIII. On the deceitfulness of sin. XXIV. On the nature of sobriety. XXV. God a believer's portion. XXVI. The service of the world inconsistent with the service of God. XXVII. The house of mourning. XXVIII. The peculiar advantages of early piety. XXIX. On the importance of



the message which Jesus brought from God, and the nature of its evidence.

Rather than examine and make extracts from these discourses in the order in which they stand, we shall begin with those that respect doctrinal inquiries, and afterwards, if our limits will permit, give a short account of those which are employed on practical subjects, and in the delineation of Scripture characters. And in the execution of this plan we shall take a still greater liberty with the arrangement of the sermons, and select the subjects as they appear to us to stand in the scale of human knowledge respecting God and religion, and in their subserviency to the illustration of one another. With this object in view, we begin with the very masterly discourses on the promiscuous dispensation of Divine Providence.

No enquiry can rival the importance of that which is designed to establish in us correct and dignified notions about the moral government of God. The royal preacher declared of old, "That all things come alike to all; that there is one event to the righteous and to the wicked, to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good so is the sinner; and he that sweareth as he that seareth an oath;" it must therefore be a matter of no small moment to ascertain whether this state of things be not inconsistent with our primary and essential judgments about the Ruler of the Universe. While the philosophical sceptic accounts for these appearances by ascribing the whole series of events which takes place on earth to certain necessary and eternal arrangements from which intelligence is wholly withdrawn, it becomes the teacher of religion to point out the finger of God in every dispensation, and to trace to wisdom and goodness those apparent aberrations from equity and love which are apt to distress the weak Christian. While the enthusiast and fanatic represent the Almighty as continually altering and adjusting his conduct, according to the varying merits and demerits of his frail creatures, the friend of rational religion is called upon to state and explain that there are general laws established in the moral as well as in the natural world, and that the interruption or suspension of these is not necessary to effect the gracious purposes of the divine administration, but would be utterly inconsistent with the objects of moral discipline.

In the outset of his sermons on this subject Dr. Craig proceeds to set limits to the declaration of Solomon, "that all things come alike to all," and makes a distinction respecting the sources of human enjoyment, which, when well

weighed, removes a great portion of the difficulty with which this enquiry is surrounded.

"In order to avoid mistakes," says he, "it may be proper to premise, that the subject of our inquiry is not, why the righteous are sometimes unhappy and the wicked happy in this world. That true happiness and misery are promiscuously distributed to men by the Providence of God, without any regard to their character and conduct, no good and wise man can possibly be persuaded to acknowledge. He knows, and feels from experience, that virtue and religion, accompanied with that peace of conscience, and confidence in God, of which they are the source, constitute the highest happiness of man; are far preferable to all the external pleasures of the world, and a sufficient recompence for the greatest misfortunes he can suffer. The subject, therefore, of our inquiry is only this: why the outward advantages of this present life, such as health, opulence, honour, and the like, are promiscuously distributed to the righteous and the wicked."

To account for this fact, it is observed in the first place "that this promiscuous distribution of the gifts of Providence is the necessary consequence of those general laws which are established in the works of God; and therefore could not be prevented but by a frequent or perpetual miracle. The sense and force of this argument will appear in a stronger light from an example. Thus, riches cannot be the inseparable consequence of piety without a continual miracle; but, by the original constitution of the works of God, they must depend upon a very different cause; namely, on a certain degree of understanding, attention, and activity, which a wicked man may possess and exercise, to as good, or perhaps to a better purpose, than the worthiest and best of men. Therefore, to expect that the pious man should increase in riches in proportion to his piety, is to expect something as miraculous as that his ground should yield him a plentiful crop, though naturally barren, or not properly cultivated and manured. According to this establishment, piety and virtue are indeed the cause of happiness, and productive of the best enjoyments of which our nature is susceptible; but they are not, they cannot be, the cause of the external honours and possessions of this world; these must necessarily spring from a very different source." These observations are intended to explain, and they do sufficiently explain, why piety and goodness are not uniformly accompanied with worldly affluence and dignity; but they do not remove the difficulty that arises from a supposition of indifference in the Supreme Being to vice and virtue. We are made to see that a man does not get richer, or more powerful, or less liable to

disease, by cultivating pious affections, and cherishing brotherly love and charity; but it remains to give a reason why these qualities of mind are not openly rewarded and protected by the Deity. It may be stated in reply, that the good things of this life, as they are not the proper and suitable rewards of virtue and piety, so they would not conduce to their advancement among men. "A great part of human virtue consists in a proper degree of indifference about, and elevation of heart above, the external interests and pleasures of this mortal life, compared with those superior and purer pleasures which immediately arise from the practice of religion; and a great part of human weakness and vice lies in too fond an attachment to the interests and pleasures of this present world. Would it, then, serve the cause of real piety and virtue, if the providence of God should constantly reward the virtuous man with outward prosperity and pleasure, and thus foster and increase that attachment to the world which is already too strong in the heart of every man; and impair his love, and slacken his pursuit, of those spiritual and moral enjoyments which are already too weak and languid?" Indeed, it appears very clearly that worldly pre-eminence and possession do not bear the same value in the eyes of the moral Governor of the Universe, that they carry in the estimation of us human beings. He sees that happiness never maintains any proportion to riches and power, and that they are not, in themselves, desirable for the promotion of moral excellence. They tend to make the affections grow rank, and to choke the growth of those mild and tender virtues which are to flourish in heaven. To set this truth in its proper light, our blessed Saviour, when he condescended to dwell amongst us, not only did not assume any outward grandeur and influence himself, but did not confer, or promise to confer, them upon his disciples, whose hearts beat high for such distinction. Let us not, therefore, suppose, because in this world "no man knoweth either hatred or love by all that is before him," that virtue and vice are beheld with indifference by the Almighty. No—even in this world they meet the reward that is suitable to their nature, and they will not be overlooked in those final arrangements to which this world is hastening. Although the tares be allowed to grow with the wheat until the harvest, and to have the advantage of the cultivation and manure which were prepared for the wheat, they are not both to be taken into the barn.

We need scarcely add that the promiscuous dispensation of Providence supplies a strong presumption in support of future retribution. Of this Dr. Craig has availed himself in several

striking and well connected arguments; but as that presumption is not of so much importance among Christians, to whom the future state of good and bad men is clearly revealed, we shall not follow out his reasoning on this topic so fully, as, from the concise and impressive manner in which it is stated, it certainly deserves. We conclude our remarks upon this subject by expressing a heartfelt wish, that such just and suitable notions of Divine Providence may soon become general, and particularly in these days of schism among those popular teachers, who have to form, and to answer for the religious sentiments of so many thousand British subjects. Then should we cease to hear of those miraculous interferences, those preternatural visitations, which have become so common and so current among modern fanatics.

There is another doctrine of which it is also of great importance to be well informed, namely, that which respects the belief in Jesus Christ, which he himself required of the Jews as a necessary condition of their partaking of the benefits of his mission, and which is still represented as so essential to salvation as to contain an epitome of the terms upon which men are to be admitted to the favour of God and the enjoyment of eternal life. When consequences so momentous result from this belief, it is not surprising that it should be invested by the ignorant and enthusiastic with an assemblage of odd conceptions, in order to render it sufficiently mysterious and unintelligible to rise, in their imagination, to a fulness of import equal to its effects. That the Divine Being should suspend our eternal welfare upon something within the limits of human reason, or propose the terms of salvation in language that we can understand, is very remote from the opinion of such people. To the readers of Dr. Craig's sermons, however, the doctrine of belief in the Son of God, as a condition of acceptance with him, will appear to be, as it really is, both simple and rational; and in presenting the outlines of his view of it to our readers, we shall follow the plan which he has adopted of considering the import of the precepts as they were addressed to the Jews by our blessed Saviour himself, and the meaning which they carry to Christians in all ages.

" It appears from the whole tenor of the history and instructions of our blessed Saviour, that when he called upon the Jews to believe on him, and announced this belief as a thing of indispensable importance, he meant to signify, in the first place, that they should assent unto, and acknowledge the truth of this important fact, That he was come into the world as the messenger and son of God, and the true Messiah, whom the Father had promised by his prophets to send from

Heaven. That this was the sense in which the Jews understood this expression sufficiently appears from the reply they made in the following verse; they said, What sign shewest thou then, that we may see, and believe thee; what dost thou work?"

But it may be asked, 'of what avail was the bare assent to the truth of Christ's mission, or how could it be said to be the work of God? for Jesus said (John vi, 29), "This is the work of God, that ye believe on him whom he hath sent." The reply that occurs, and which is made by Dr. Craig, is that, by belief in this passage, and indeed in every passage in which belief is represented as meritorious, not only the perception, which is the result of unquestionable evidence being presented to the understanding, is meant, but also, and more emphatically, the antecedent state of mind which receives and candidly examines that evidence. The credibility of our Saviour's mission was proposed to the examination of the Jews upon the same footing that the assent of mankind is claimed upon, in ordinary life; and all that was necessary on their part was an honest and diligent exercise of their understanding. "If, then," says Dr. Craig, "their believing on him depended on their candour and diligence in attending to the evidence which he offered in proof of his divine mission; if, upon the due exercise of these, their belief would have immediately ensued; if what alone prevented it was the want of an upright and virtuous state of mind, our Saviour, with great justice and propriety, demanded this belief; and with equal justice and propriety commended those whose belief was determined in this manner, whilst he condemned those who remained in unbelief." But it may be farther asked, were there any peculiar circumstances in the situation of the Jews whom our blessed Saviour addressed, which would have rendered candour and honesty of inquiry more than usually meritorious, and indicative of a general good character? There were such circumstances, and they are sufficiently explained in the following paragraph.

"Although the evidence which Jesus gave of his being the son of God was sufficient to determine the assent of every candid and impartial inquirer; yet, considering the peculiar prejudices under which the people of Jerusalem laboured from their earliest years; the wrong conceptions which they had thence received of the character of the Messiah, and the end of his coming to the world; the opposition which stood in the way of their belief from the example and authority of those who were in the highest reputation for wisdom and piety; considering, withal, the hatred and contempt, and the many other disadvantages which were likely to attend their belief and acknowledgment that Jesus was the Christ; it required a more

than ordinary share of candour, resolution, and strength of mind, to admit the force of the evidence which he set before them of his being the Messiah, and to acknowledge it before the world. It required such a degree of candour, resolution, and strength of mind, as could hardly fail of having that religious and moral influence upon their lives, with a view to which it was demanded by our Saviour. Nay, in their peculiar situation, it required a less degree of honesty and virtue to submit to the laws of the Christian religion on the conduct of their lives, after it was believed to be from God, than was previously requisite to their believing and acknowledging its truth before the world."

That these circumstances had great weight with the people of Jerusalem is made manifest in almost every page of the Gospel history. Not only the populace, whose notions would be necessarily less exalted and more subjected to prejudice, but even "among the chief rulers, many who believed on him" refused to acknowledge his divine commission, and would not confess him, lest they should be put out of the synagogue; "for," it is added, "they loved the praise of men rather than the praise of God."

We see, therefore, that in the belief which our blessed Saviour demanded from the Jews, there is nothing mystical or unintelligible. It required nothing more than an ingenuous and candid exercise of those powers by which we ascertain the validity of the pretensions of our fellow-men in the ordinary occurrences of life.

"Having considered," continues Dr. Craig, "the precept of our Saviour, as it was addressed to the Jews; let us, in the next place, enquire in what sense we are to understand it, when it is supposed to be addressed to those who are already members of the Christian Church, and live in the profession of the Christian faith. There is one obvious difference between these two cases. A peculiar effort of integrity and candour was requisite amongst the Jews of our Saviour's time, before they could acknowledge that he was the Christ; but in *our* situation, the same acknowledgment does neither presuppose such integrity and candour, nor does it, in the same manner, stand connected with our obedience to the Gospel: with them this belief must have proceeded from a sincere attention to the evidence of his heavenly commission, and from a serious sense of its importance to the happiness of men; but *our* belief and acknowledgment of this important truth, not proceeding from the same sincerity and seriousness of mind, is therefore often joined with a total inattention to his office, and to the nature and importance of the message which he brought from God. To supply this material defect, and make *our* faith the *work of God*, it must be such as actually leads us to a serious attention to the character and office of the Lord Jesus Christ, and to such a disposition and demeanour towards him, as the merit

and importance of his character, and our connection with it, naturally suggest it."

In short, and not to follow the learned preacher through all his excellent reasoning on this topic, it very clearly appears from the whole import of Scripture respecting the doctrine of faith or belief in the Lord Jesus, that the belief required of us is such a heartfelt conviction of the truth and momentous importance of his divine legation as will *necessarily, and as a cause produces its effect*, create in us a conscientious regard to all the duties of morality, and particularly to those which were recommended or enforced by the precepts and example of Him who is the object of that belief. The Jew, whose acknowledgment of Jesus Christ proceeded from a state of mind which was in itself praiseworthy, and which required only to be directed to a proper object to become acceptable with God, might properly be said to be saved by faith; whereas, the Christian, as he has no other way of manifesting those qualities of mind which would have led him, had he lived in the days of our Saviour's ministry, to believe on his name, but by exhibiting the conduct that results from that belief, may be more properly said to be saved by works. Thus we have the two contending modes of expression, which were adopted on this subject by the apostles St. Paul and St. James, naturally arising, not from the peculiar opinions of these holy men, but from the respective situations of the people to whom they communicated their instructions. Faith without works among us, as well as among those whom St. James addressed, would be really dead; because good works are the only evidence that can be produced, or received, to prove that our faith is connected with that state of mind which our blessed Saviour required of those whose faith was to save them from their sins.

As a corollary, arising from the general scope of the doctrine which he had illustrated, Dr. Craig concludes with an observation which we think too good to withhold from our readers.

"Piety and honesty of heart, when understood in its just extent, as denoting an impartial regard to the known will of God, is, therefore, according to the Gospel, the great mean of our acceptance with our Maker. God knows, in every nation upon earth, the man who has that piety and honesty of heart which would lead him to embrace the Gospel of his Son, were it fairly laid before him; and, 'in every nation, he that feareth God and worketh righteousness is accepted with him.' Although no creature conscious of guilt (and such is every man) can claim acceptance with his Maker, on the merit of his conduct, yet may we not believe that, through the merit of the

great Redeemer of mankind, every man, in every nation upon earth, in whom is found the probity and candour which would lead him to believe on Jesus as the sent of God, if he had the opportunity of knowing him, shall be *accepted with him*? Those, indeed, to whom the Gospel is revealed, have no ground to hope for the Divine favour and acceptance, except by an humble dépendance on that efficacy in the death of Christ, which our Saviour himself and his apostles have held forth as the terms of salvation. Nevertheless, in a perfect consistency with this, it may be hoped, that this blessed efficacy shall extend to the case of those to whom the Gospel never was revealed, so far, at least, as to procure for them such measures of forgiveness and mercy, and such an acceptance of their honesty and candour, as they could not have otherwise obtained."

As there was nothing mystical in the doctrine of belief on the Lord Jesus, as it was proposed to the Jews, so is there nothing in it but what is plain and intelligible as it ought to be explained to Christians in all ages. A great portion of the religious folly of the present age springs from incorrect interpretations of this simple doctrine. Faith is regarded, not as a sincere belief which leads to a good life, but as a supernatural endowment which is reserved for the Elect alone, and which is so far from being necessarily connected with piety and active virtue, that it is conceived even, to supersede them in a great measure. It is well known that the mass of mankind have, in all stages of the world, possessed a sort of additional faculty, the objects of which are mysterious doctrines in religion; and it is equally well known that a sufficient number of men has been found in every country, both able and willing to supply that faculty with abundant materials for profound contemplation; we therefore exhort such learned and perspicuous divines as rest their reputation on popular delusion to keep out of the hands of such of their disciples as can read English this sermon by Dr. Craig, on "believing in the Lord Jesus Christ;" and let those true churchmen, who are so partial to the tenets of Calvin, take a lesson on preaching from a member of that church whose peculiar doctrines are distinguished by his name.

The length to which we have carried our remarks on these two subjects will prevent us from entering into another, which makes a distinguished figure in these volumes; we mean the Scripture doctrine of regeneration; a doctrine which enthusiasts have abused, and at which sceptics have laughed, but which the sober Christian has always regarded as rational and worthy of God. It is treated in a peculiarly happy manner by Dr. Craig. The sermons also on the characters of Judas Iscariot and Pontius Pilate, as well as the excellent discourse



on the character of a minister of the Gospel, are executed in a very masterly style. With regard to the language and composition of these sermons, we cannot say any thing to better purpose or in fewer words than the following account of them that is given by the writer of Dr. Craig's life. "His excellent taste, early formed by the perusal of the best classical authors, preserved him alike from the groveling, quaint, and verbose jargon of mere illiterate, and from the trim ornament, the studied figures, and laboured imagery of mere artificial, eloquence. He wished to be correct in the use of words and the structure of sentences; but thought it unnecessary to be very nicely correct. He did not think that such scrupulous attention suited the serious and solemn dignity of the pulpit. The method, structure, or what is properly the composition of the discourses, will appear less exceptionable than the expression. They possess a great share of that excellence which is conferred by unity of design and perspicuity of arrangement. The divisions are natural; the parts are easily connected with one another; and the leading propositions or observations are often so stationed, with regard to their importance or ingenuity, that by a delightful progress they seem to rise on the mind."

After what we have said of these Sermons, we need scarcely add, that we consider them as deserving of the most serious attention from every person who wishes to see a plain and rational account of some of the most important doctrines of our holy religion, and a clear exposition of its leading rules of morality, illustrated by delineations of the most instructive Scripture characters, and enforced by the many pressing motives which that religion so amply supplies.

*Buchanan's Journey from Madras through the Countries of Mysore, Canara, and Malabar, &c.*

[Continued from page 44.]

THE Second volume of this Journey contains the author's journal from Sira to Seringapatam, through part of the Mysore or Karnata south from the Caverry river to the frontiers of the kingdom of Madura; from Kaveri-pura to the province of Coimbatore; from the city of Coimbatore to the frontier of Malabar; journey through the south of Malabar, and route from Valiencodu to Coduwully, through Panyani and the central to the northern parts of Malabar. From Sira and Madighesly, the most northern fortress in the Mysore dominions, to Seringapatam, the author details the con-

tinued scenes of desolation, ruin, and depopulation, which this once rich and fertile country now displays. The effect of the miseries and sufferings of the people on the observer can only be equalled by that of their ignorance and infatuate superstition. Perhaps, indeed, their increasing calamities have greatly contributed to increase their weakness, as they unquestionably must have retarded their progress in civilization. Yet even this furnishes a favourable occasion for a judicious government, actuated by sound policy, to insure the loyalty and gratitude of these people by guaranteeing their future tranquillity; by giving them examples of moderation and impartial justice; by increasing their social enjoyments, enlightening their understandings, and convincing them, by the evidence of facts, how greatly superior the religion and principles of Europeans are to those of their country, which tolerate rapine, revenge, and murder. The horrid custom of burning women on the funeral pile of their husbands is now declining all over India; but this is rather the effect of what they consider, in some respects not improperly, a laxity of manners than improved civilization.

The fortress of Madigheahy, situated on a rock of very difficult access, is garrisoned by a few seapoys, to prevent the incursions of robbers from the Nizam's territory. "The place," observes Dr. B., "originally belonged to a Polygar family, a lady of which, named *Madigheahy*, having burned herself with her husband's corpse, her name was given to the town; for above the *ghats*, or passes, this practice, as far as I can learn, has always been very rare, and consequently gave the individuals who suffered a greater reputation than where it is constantly used. *Madigheahy* was afterwards governed by *Ranis*, or princesses, of the same family with the heroine from whom it derived its name."—The following account of the cowkeepers will illustrate both the superstition and the effects of rapine on the poor Hindus.

"The native officer commanding the seapoys in the fort [of *Madigheahy*] having informed me that I was deceived concerning the herds of breeding cattle, and the village officers being called, he gave such particular information where the herds were, that it became impossible for them to be any longer concealed. The people, in excuse for themselves, said, they were afraid that I had come to take away their cattle for the use of Colonel Wellesley's army, then in the field against *Dandiah*; and, although they had no fear about the payment, yet they could not be accessory to the crime of giving up oxen to slaughter. In the morning I took the village officers with me, and visited some of the herds; but the whole people in the place were in such agitation, that I could little depend on the truth of the

accounts which they gave; and I do not copy what they said, as I had an opportunity soon after of getting more satisfactory information.

"The country round *Madighefhy* is full of little hills, and is overgrown with copse wood. The villages of the *Goalas*, or cow-keepers, are scattered about in the woods, and surrounded by a little cultivation of dry-field. The want of water is every where severely felt, and the poor people live chiefly on *horse-gram* [kind of horse beans], their *ragy* [or corn] having failed. In many places the soil seems capable of admitting the cultivation to be much extended."

"The vallies showed marks of having once been in a great measure cultivated, and contained the ruinous villages of their former inhabitants. Ever since the devastation committed by *Purseram Blow*, and the subsequent famine, they have been nearly waste; and many of the fields are overgrown with young trees. A few wretched inhabitants remain, and a few fields are cultivated; and it is said, that this year greater progress would have been made toward the recovery of the country, had not the season been remarkably dry and unfavourable."

"I found that every town and village in this hilly country had herds of breeding cattle. One of the herds I had met on the road, but they were so fierce, that, without protection from the keepers, it would have been unsafe to approach them."

"In this country the *Cadu Goalas*, or *Goalaru*, are those who breed cattle. Their families live in small villages near the skirts of the woods, where they cultivate a little ground, and keep some of their cattle, selling in the towns the produce of the dairy. Their families are very numerous, seven or eight young men in each being common. Two or three of these attend the flocks in the woods, while the remainder cultivate their fields, and supply the towns with fire-wood, and with straw for thatch. Some of them also hire themselves to the farmers as servants. They are a very dirty people, much worse than even the generality of the people of *Karnāta*; for they wear no cloathing but a blanket, and generally sleep among the cattle; which, joined to a warm climate, and rare ablutions, with vermin, itch, ring worms, and other cutaneous disorders, render them very offensive."

Some idea of the violent disposition of these people, and of their unreasonableness and ferocious bigotry, may be formed from the account of their ridiculous but virulent disputes in the small market town of *Gubi*, which contains only 360 houses and 154 thops. It will be evident that a few fanatical tailors, sent by the Methodist missionary society of London, would not be very successful in civilizing and converting such people to Christianity. On the contrary, if they are to be civilized, it must be by men of the very first talents and learning in the country, and not by creatures as weak as them-

selves. Their disturbances about *precedence* are thus described.

"From the pride of two contending sects, the *Comaties* and the *Banijigas*, *Gubi* has lately been in a very disorderly state, and has even been in danger of destruction. The former having erected a temple to a sainted virgin of their tribe, who threw herself into the flames, rather than gratify the lust of a tyrannic *Rája*, the *Banijigas* took offence, pretending that such a temple was contrary to the customs of the town, there never before having been in that place any such building. Both parties being obstinate, the one to retain the temple, and the other to destroy it, *Purnea* [minister of the *Myfora Rája*] last year ordered the town to be divided by a wall; on one side of which the *Comaties* and their adherents should live, and on the other their adversaries. The *Comaties* hitherto had on their side some show of reason, as they did not attempt to force any one to honour their saint; but now they became exorbitant in their pretensions; they would not submit to the order of *Purnea*; and said, that the custom of the town was for all parties to live together, the *Bráhmans* excepted, who occupied the fort; and that it would be an infringement of the rules of cast for them to be forced into a separate quarter. The *Banijigas*, to show their moderation, now offered to leave the town altogether, and to build a suburb on the opposite side of the fort, where at present there are no houses. To this also the *Comaties*, on the same grounds, refused their consent. The quarrel has lately been inflamed, by the chief of the *Comaties* having, during a procession, entered the town on horseback with an umbrella carried over his head; which are assumptions of rank, that the *Banijigas* have beheld with the utmost indignation. *Purnea*, I suppose, thinks that they are least in the wrong, and has appointed one of this cast to be *Amildar*. He has arrived here with positive orders to assemble a council of wise men; and, these having determined what the custom originally was, to enforce that with the utmost rigour. The *Amildar* seems to be a prudent man, and not at all heated with the dispute; in which moderation he is not imitated by any one of the inhabitants, except the *Bráhmans*, who look with perfect indifference upon all the disputes of the low casts. How far the plan proposed will be successful, however, it is difficult to say. Both sides are extremely violent and obstinate; for in defence of its conduct neither party has any thing like reason to advance. If justice be done, both sides will complain of partiality, and murmurs are now current about the necessity of killing a jack-ass in the street. This may be considered as a slight matter; but it is not so, for it would be attended by the immediate desolation of the place. There is not a *Hindú* in *Karnáta* that would remain another night in it, unless by compulsion. Even the adversaries of the party who killed the ass would think themselves bound in honour to fly. This singular custom seems to be one of the resources upon which the natives have fallen to resist arbitrary oppression; and may be had recourse to

whenever the government infringes, or is considered to have infringed, upon the customs of any cast. It is of no avail against any other kind of oppression."

Throughout the vast province of Mysore pictures of desolation and horror occurred to our author at almost every town. In one place the enemy had recently burned or plundered their houses and destroyed their images, in another a drought or scarcity of water had rendered their lands sterile; some places the avarice of Tippoo had induced him to let the water out of their tanks in order to get the pieces of money which the superstitious Brahmans throw into them; others, the reservoirs had filled up for want of attention or persons to keep them clear; and in all their capacities were diminished, the population decreased, and famine frequently occasioned for want of the water necessary for irrigation. Under such circumstances and in such a climate, it is not surprising that a heavy shower of rain should excite strong emotions of pleasure among the people, as appears from our author's account.—The following description of the actual state of the country around *Turiva-Caray*, and its natural and political history and arts, is done in the Doctor's best manner.

"The country afforded a melancholy prospect. Like that near *Bangalore*, and the other places toward the eastern *Ghats*, it rises into gentle swells, and occasionally projects a mass of naked granite, or of quartz blackened by iron; but it has once been completely cultivated; and every spot, except those covered by rock, bears marks of the plough. Scattered clumps of trees denote the former situations of numerous villages: all now, however, are nearly deserted. I saw only two houses; and a few fields ploughing for *horse-grass* seemed to be the commencement of cultivation, from the time the country had been laid desolate by the merciless army of *Purseram Bhaw*.

"*Turiva-Caray* consists of an outer and an inner fort, strongly defended by a ditch and mud wall. It has besides, at a little distance, an open suburb, and contains 700 houses; but it is by no means completely rebuilt. It has no merchants of any note; but contains 20 houses of *Dévānga* weavers, and 150 of farmers. It possesses two small temples, similar to that at *Arulu Gupay*; and which, like it, are said to have been built by a *Sholun Raya*, who was contemporary with *Sankara Achārya*, the restorer of the doctrine of the *Vedas*.

"This prince is very celebrated, by having built temples throughout the country south from the *Krishna* river. All of them that I have seen are small, and entirely built of stone. Their architecture is very different from the great temples, such as that at *Kunji*; the upper parts of which are always formed of bricks, and whose most

conspicuous part is the gateway. This last mentioned system of architecture seems to have been introduced by *Krishna raya*, of *Vijaya-nagara*; at least, the 18 most celebrated temples in the lower *Carnatic* are commonly laid by the *Bráhmans* to have been rebuilt by that prince: for it must be observed, that scarcely any temple of celebrity is admitted to have been founded in this *Yugam*, or age of the world; and many of them are supposed to be coeval with the universe. The small rude temples so common in the country, and which, from the simplicity of their form, are probably of great antiquity, are all dedicated to *Saktis*, or to spirits worshipped by the low casts, and never to any of the great gods. Many of them, no doubt, are of very late erection; but they seem to me to preserve the simple form of temples erected by rude tribes; and the worship performed in them appears to be that which prevailed throughout India before the introduction of the 21 sects which the *Bráhmans* reckon heretical; although some of them were probably antecedent, at least in southern India, to the three sects of *Bráhmans* who follow the doctrine of the *Vedas*.

"This place formerly belonged to the *Hagalawadi Polygars*, who, although called *Chica Náyakas*, or little chiefs, seem to have been a powerful family. One of them, who lived about 250 years ago, constructed in this neighbourhood four temples, and four great reservoirs. According to the legend, *Ganésu* supplied him with money for carrying on these. This god appeared to the chief in a dream, informed him that a treasure was hidden under an image which stood in the suburbs, and directed him to take the money and construct these works. The treasure was accordingly found, and applied as directed. The image, from under which the treasure had been taken, was shown to me; and I was surprised at finding it lying at one of the gates quite neglected. On asking the reason, why the people allowed their benefactor to remain in such a plight, they informed me, that, the finger of the image having been broken, the divinity had deserted it, for no mutilated image is considered as habitable by a god. At one of the temples built with this money, I saw a very fine black stone, well polished, and cut into a rude imitation of a bull. It was about eight feet long, six high, and four broad; and seemed to be of the same kind with the pillars in Hyder's monument at *Seringapatam*. The quarry is six miles distant. The reservoir here is in very fine condition, and was constructed with *Gangá's* treasure. It formerly watered some excellent *Areca* gardens; but, in consequence of *Purseram Bhow's* invasion, most of the trees perished. For some days his head quarters were at this place. The cocoa-nut palms, that formerly surrounded the betel-nut gardens, still remain, and mark their extent. The *Amildar* says that he has only one half of the people that would be necessary to cultivate his district, and that most of them are destitute of the necessary stock."

"Immediately north from the village is a quarry of *ballapum*, or pot-stone, which is used by the natives for making small vessels; and

is so soft, that pencils are formed of it to write upon books, which are made of cloth blackened, and stiffened with gum. Both the books, and the neatness of the writing, are very inferior to the similar ones of the people of *Ara*, who, in fact, are much farther advanced in the arts than the *Hindus* of this country. This pot-stone separates into large amorphous masses, each covered with a crust in a decaying state; and some of them are entirely penetrated with long slender needles of schoriaceous actynolite.

"In the same place I found the calcareous tufa in a solid mass, and procured a specimen distinctly marked with the impression of a leaf. Immediately parallel, and contiguous to the pot-stone, is a stratum of quartz in a state of decay; which separates into schistose plates, disposed vertically, and running north and south. At *Haduna Betta*, or Kite-hill, a coss [about  $2\frac{1}{2}$  miles] east from *Belluru*, masses of a harder pot-stone, called *Sila Cullu*, may be procured; and from thence probably *Sholun Rāya* conveyed it to build his temples at *Arulu Gupay*, and *Turiva Caray*."

"On the road to *Belluru* more than one half of the arable fields appear to be now waste. The people, however, have not suffered from famine since the invasion of the country by Lord Cornwallis; but on that occasion their misery was terrible. On the approach of the British army the Sultan laid waste the whole country between this and the capital, and forced the inhabitants of the open country to retire to the hills, where they built huts, and procured provisions in the best manner that they could; no steps having been taken by their prince to obviate the famine likely to ensue. They were chiefly supported by the grain of the small villages that are hid among the hills and woods, and which it was not thought necessary to destroy. A large proportion, however, perished of hunger, or of the diseases following too scanty a diet; and in the whole *Nāgaman-gala* country, of which this forms a part, one half of the inhabitants are now wanting, although they have had eight years to recover. This is the calculation of the officers of government. To judge from the desolation that I see around me, I should conclude the loss to have been greater."

The people, as usual, were greatly alarmed at the appearance of the author, under the apprehension that he was come to take away their flocks; and when he informed them, as a reason for his visit, that his business was to examine the quarry from which the black stone used in Hyder's monument was taken, "it appeared so absurd to them, that their fears were greatly increased." Similar circumstances have occurred even in civilized Europe. Of the great temple at *Mail-catay*, repaired by *Rāma Anuja*, we have a rather humorous account, and of the god who inhabits it: we are happy to find that the English captors did not plunder it of its immensely rich jewels.

"The temple itself is alledged to be of wonderful antiquity, and to have been not only built by a god, but to be dedicated to *Krishna* on the very spot where that *Avatára* performed some of his great works. Although the image represents *Krishna*, it is commonly called *Chillapulla Ráya*, or the darling prince; for *Chilapulla* is a term of endearment which mothers give to their infants, somewhat like our word darling. The reason of such an uncommon appellation being given to a mighty warrior is said to be as follows: on *Ráma Anuja's* going to *Mail-cotay*, to perform his devotions at that celebrated shrine, he was informed that the place had been attacked by the *Turc* [a Tartar] king of *Dehli*, who had carried away the idol. The *Bráhma*n immediately set out for that capital; and on his arrival he found that the king had made a present of the image to his daughter; for it is said to be very handsome, and she asked for it as a plaything. All the day the princess played with the image; at night the god assumed his own beautiful form, and enjoyed her bed; for *Krishna* is addicted to such kinds of adventures. This had continued for some time when *Ráma Anuja* arrived, and called on the image, repeating at the same time some powerful *Mantrams* [prayers]; on which the idol immediately placed itself on the *Bráhma*n's knee. Having clasped it in his arms, he called it his *Chillapulla*, and they were both instantaneously conveyed to *Mail-cotay*. The princess, quite disconsolate for the loss of her image, mounted a horse, and followed as fast as she was able. She no sooner came near the idol than she disappeared, and is supposed to have been taken into its immediate substance; which, in this country, is a common way of the gods disposing of their favourites. A monument was built for the princess; but as she was a *Turc*, it would have been improper to place this building within the walls of the holy place; it has therefore been erected at the foot of the hill, under the most abrupt part of the rock."

Many of the rites and atrocities of the Brahmins are very analogous to those practised by the Church of Rome. "In every part of India a man's marrying his uncle's daughter is looked upon as *incestuous*." The conversion of the Prince of *Tonuru* was effected in the beginning of the 11th century by *Ráma Anuja*, who had been persecuted for a heretic, and took refuge in that capital. The "Prince's daughter was possessed by *Brimma Racshasu*, a female devil, who rendered the princess so foolish, that she was unable even to dress herself." All the attempts of the priests to free her from the monster were in vain, although they were admitted to be very skilful magicians. *Ráma Anuja*, however, obtaining permission to try his power, "presented the princess with some consecrated *ocymum* (*Tulsi*), and sprinkled her with holy water, on which she was immediately restored to her under-



standing. The king then declared that he would follow *Rāma Anuja* as his *Guru*, and worship *Vishnu*. The priests of *Jaina*, as may be supposed, were enraged with the *Bráhmaṇ* for having converted their king, and a grand dispute took place before the whole court. After eighteen days of disputation the *Jainas* were fully confuted ; " some of them fled, while the obstinate ones that remained were "*ground in an oil mill!*" As a *Bráhmaṇ*, he could not put these people to death ; but having publicly convicted them of heresy, it became the king's duty to punish their infidelity ! " This is precisely the system pursued by the Popish Inquisition, which evades the charge of acting in a carnal capacity by a similar subterfuge of convicting persons of heresy, and then delivering them over to the secular power, which, under such circumstances, is obliged to put them to death, and which only executes the ecclesiastical decrees. This cruel *Bráhmaṇ* took down the temples of the *Jainas*, and with the materials built a great reservoir for water, which certainly effected much more positive good to the inhabitants, however execrable the means by which it was produced. As a general description of the Company's newly acquired province of *Coimbatore*, we shall extract the following particulars. After stating, as usual, the vast depopulation and the death of the inhabitants by famine occasioned by war, at *Singanalura* and other parts of this province, Dr. B. observes,

" The people in this part of the country consider the ox as a living god, who gives them their bread ; and in every village there are one or two bulls, to whom weekly or monthly worship is performed, and when one of these bulls dies, he is buried with great ceremony. These objects of worship are by no means *Sannyásis* [those which devote every thing to God], but serve to propagate the species. When a woman of the sacred cast has not a child so soon as she could wish, she purchases a young bull, carries him to the temple, where some ceremonies are performed ; and ever afterwards he is allowed to range about at pleasure, and becomes one of these village gods. The *Bráhmaṇs*, however, abstain from the absurd worship of these animals, although they are considered as possessed of a *Bráhmaṇ*'s soul. On the north side of the *Cavery* this superstition is not prevalent. The bull is there considered as merely respectable, on account of *Isvara*'s having chosen one of them for his steed, and as the animal is occupied by the soul of a *Bráhmaṇ* in a state of purgation."

" The *Soligas* [a tribe of mountaineers] speak a bad or old dialect of the *Karnáta* language ; but have features a good deal resembling those of the rude tribes of *Chittagong*, to whom in many respects they are inferior in knowledge. They have scarcely any clothing, and sleep round a fire, lying on a few plantain leaves, and covering themselves with others. They live chiefly on the summits of the mount-

ains, where the tigers do not frequent; but where their naked bodies are exposed to a disagreeable cold. Their huts are most wretched, and consist of bamboos with both ends stuck in the ground, so as to form an arch, which is covered with plantain leaves. The men supply the farmers with timber and bamboos; and they gather various esculent leaves, and wild yams (*Dioscoreas*.) They also collect honey, which they immediately eat. They possess no domestic animals, and have not the art of killing game. They would willingly eat meat, but cannot get it. They are ignorant of the art of distilling, or fermenting any grain or liquor, and refuse to drink any thing that will intoxicate. They have hereditary chiefs, who manage the business of the tribe with the officers of government; these settle all disputes among their clients, and give good advice to those who are not disposed to observe the rules of cast; but they never fine, whip, nor excommunicate any offender. Every man takes as many wives as he can persuade to live with him after they have arrived at the age of puberty. Widows are permitted to marry again. When a girl consents to marry, the man runs away with her to some neighbouring village, and they live there until the honey-moon is over. They then return home, and give a feast to the people of their village. Among their women adultery is unknown. The sons remain in their father's house until they are married. They then build a hut for themselves, and each contributes a share toward the support of their aged parents. The dead are buried; and all the rags, ornaments, and implements of the deceased are placed in his grave. On this occasion the family, if they are able, give a feast. Once a year each family celebrates a feast in commemoration of their deceased parents. If this be omitted, the parent becomes a *Déva*, or devil of low degree, and torments the undutiful children until they perform the proper ceremonies. The *Soligas* pray to *Vishnu*, under the name of *Rānga Swāmi*; and on festivals they give some plaintains to the priests at his temples. They are too poor to have either *Guru*, or *Purhita*."

Among the numerous geological remarks that occur in these volumes, the following are the most curious.

"In the *Ghats* above this place [*Chica-Cavil*] the most common strata are gneiss, and a quartz strongly impregnated with iron. Both are vertical, and run north and south. They are much intersected by veins and fissures; so that no large blocks could be procured. The most remarkable mineral phenomenon here is the lime-stone, or *Tufa calcaria*. In its nature it entirely resembles the *Congcar* of *Hindustan* proper. Some of it is whitish, and some of an earthy brown. It is found in very large masses, many feet in length, and often six or eight in thickness. It appears to me to have been once in a state of fluidity resembling thin mortar, and to have flowed irregularly over many large spaces of these *Ghats*; after which it has hardened into its present form. Where it flowed through earthy or vegetable matters, it filled up the interstices between their parts; and afterwards, having been freed from them by their gradual decay, and the action

of the rains, masses of it are now exposed to the air, perforated in all directions, like that which I found at *Malaiswara Betta*. In other places this liquid has flowed among the decaying masses of rock and gravel. It has filled up all the veins and rents of the former, and united them again into a solid mass. With the gravel, it has formed a substance entirely resembling the mortar made of quicklime and that matter, but of a very great hardness. This rock is therefore evidently of a much later formation than the strata of the mountains; having been formed after they began to decay, and even after the formation of mould and vegetables."

From the habits of *lying* and inhospitable disposition of the *Hindus*, whom our anti-millionary advocates so much admire, it was frequently impossible for the author to acquire any authentic information.

"I remained at *Bhawani-kudal*," says Dr. B.; "taking an account of the state of the country, and endeavouring to repair my tents, which, from having been long exposed to rain, had become very crazy; but I met with a severe loss in not finding Major Macleod at home. My information was much less complete than it would have been had I received his assistance; and the poverty of the place, joined to the obstinate and inhospitable disposition of its inhabitants, prevented my equipage from getting the repairs, and my servants and cattle from obtaining the refreshments, of which they were so much in need. Although very high prices were paid for every thing; no article could be procured, without long-continued threats of instantly forwarding, to the collector, a complaint of the neglect which the native officers showed in obeying the orders of the government of Madras. I purchased the very articles sent from hence to Seringapatam cheaper there than we were obliged to pay for them on the spot where they grew. I mention these difficulties, which are very frequently met with by travellers in all parts of India where Europeans have not resided long, to show the inhospitable nature of its inhabitants. From the strict attention which I paid in redressing every injury done by my followers to any person whatever, I am confident that no attempt was made to take any thing without full payment. The health of my people is now beginning to suffer from the constant change of air and water, which the natives of India do not support so well as Europeans."

"The following is the account given by the most intelligent persons of the weather in the different seasons, or *Ritus*.

"1. *Chitri* and *Vyashi* [names of their months] form *Vasanta Ritu* [from 11th April to 11th June]. The winds are moderate, and from the southward, except about twice in the season; when, for from ten to fifteen days, violent squalls come from the westward, accompanied with thunder and lightning, with pretty heavy showers, and sometimes with hail. Before the squalls the sky is red; at other times it is clear, with warm sunshine, and neither fogs nor dews. At this season the trees flower.

" II. *Grishma Ritu* [from June 12th to August 13th] contains *Ani* and *Adi*. Once in eight or ten days heavy showers come from the westward, accompanied by much wind and thunder, but no hail. There are fogs on the hills, but not in the open country. In the intervals between the rains the heat is moderate, with cloudy weather, and strong westerly winds.

" III. *Varjha Ritu* [from August 14th to 14th October] contains *Avony* and *Perutashy*. At this season heavy and incessant rains, for five or six days, come from the westward, with similar intervals of fair weather, and are attended with lightning, but no thunder, and very moderate winds.

" IV. *Surat Ritu* [from 15th October to 12th December] contains *Alpishi* and *Carticay*. In the former, heavy rains come, once in six or eight days, from the north-east. Each fall in general continues a whole day. There is very little wind, and the heats are by the natives reckoned moderate; that is, to an European they are not absolutely frying. In *Carticay*, there are usually only two or three days rain, which also comes from the eastward. The winds are moderate, and easterly. The air is cool. Toward the end of the month there are heavy dews.

" V. *Hemanta Ritu* [from December 13th to February 10th] contains *Marguly* and *Tey*. About the middle of *Marguly* there are showers for three or four hours in the day, with moderate winds from the south, and some thunder. At other times there are heavy dews, with a very cold air, and south-easterly winds of very moderate strength. The sky is sometimes clear, and at others cloudy.

" VI. *Sayshu Ritu* [from February 10th to April 11th] contains *Musfi* and *Panguny*. Towards the end of *Panguny* there are sometimes squalls from the westward, with thunder and rain; but the greater part of the season is clear and hot, with light breezes from the south, and moderate dews.

" In the southern parts of the *Cuimbetore* province, opposite to the breach in the mountains at *Ani-malaya*, the winds in the beginning of the south-west monsoon are excessively violent.

" All the people here allege, that the rains are more regular and in greater quantity above the *Ghats*, than they are here. This, however, appears to me doubtful: although here, as well as above the *Ghats*, the westerly winds bring the strongest rains; yet here they enjoy a considerable portion of the rain from the other monsoon, which must prevent the country from ever being burnt up by a long drought.

" Fevers and fluxes are epidemic from about the middle of October until the tenth of January; and generally at the same time the epidemic distemper prevails among the cattle."

The following is the method practised for dyeing cotton black, or rather dark blue, by these rude people.

" Take ten *polam* ( $2\frac{22}{100}$  lb.) of *palac* [indigo], pound it small, and soak it three days in  $\frac{1}{4}$  *puddy* of water (0.2433 quart). Saline

water is not preferred here, as is the case at *Bangalore*. After having been soaked, the *palac* is rubbed in a mortar, until it is reduced to a mud.. Then take one *puddy* (0,2777 Winchester gallon) of the seed of *Tagashay* (*Cassia Tora*), and boil it in one and a half *puddy* (1,406 ale quart) of water, until it be soft. Pour this decoction upon the *palac* that has been ground to mud, and for three days cover the vessel with a pan, until the mixture becomes sour. Then, by filtering water through the ashes of the *Euphorbium Tirucalli* (*Cassia Chumbul*), make a strong solution of the carbonate of potash. Of this every morning and evening add  $\frac{1}{2}$  *puddy* (0,2433 quart) to the fermented vat, until the colour be dissolved, which will require eight or ten days. Then having added some quick-lime to the solution of potash, and having thus drawn from it the carbonic acid, take of the caustic ley  $\frac{1}{2}$  *puddy*, and morning and evening for two or three days add this to the vat, which will then be fit for dyeing. The thread, as it comes from the spinners, is dip into a solution of carbonate of potash, and having been wrung is died in the vat. After the colour has been extracted from this, it is filled up again with caustic ley, and next day again produces some colour. This is repeated seven or eight times, until the colouring particles are quite exhausted. Two dips in a fresh vat give a full colour; but as the vat is exhausted, the number of immersions must be increased."

We pass over the author's amusing account of the dancing girls attached to the Hindu temples, in order to notice at greater length the province of Malabar, which appears interesting to Englishmen: there the numerous poisonous drugs used by *brewers'* druggists are cultivated; the climate and relative situation also seem to render it likely to attract some European settlers. It is yet in a state of absolute barbarity, and consequently admits of the greatest improvement.

"With an establishment," observes the author, "the expence of which has far exceeded the revenue, a complete protection from invaders, and a most tender regard to avoid the punishment of the innocent, it might have been expected that this province would have been found in a situation very different from what I am compelled to represent it. No doubt, this has arisen from a lenity in punishing crimes, and an aversion to employ harsh measures to repress the turbulent, originating in a gentleness of disposition, which, however amiable in private life, in a government often produces the utmost distress to the peaceable and industrious subject."

The following extract gives a very complete view of the religion, manners, and customs of the people of the southern and middle districts of Malabar, including about 3300 British square miles, and 330,000 inhabitants, or 100 persons to each square mile.

"The *Nair*, or in the plural the *Nainar*, are the pure *Súdras* of

*Malayala*, and all pretend to be born soldiers; but they are of various ranks and professions. The highest in rank are the *Kirum*, or *Kirit Nairs*. On all public occasions these act as cooks, which among *Hindus* is a sure mark of transcendent rank; for every person can eat the food prepared by a person of higher birth than himself. In all disputes among the inferior orders, an assembly of four *Kirums*, with some of the lower orders, endeavour to adjust the business. If they cannot accomplish this good end, the matter ought to be referred to the *Namburis*. The *Kirit Naimar* support themselves by agriculture, or by acting as officers of government, or accountants. They never marry a woman of any of the lower *Nairs*, except those of the *Súdras* or *Charnadu*, and these very rarely. The second rank of the *Nairs* are called *Súdra*, although the whole are allowed, and acknowledge themselves to be of pure *Súdra* origin. These *Súdra Nairs* are farmers, officers of government, and accountants. They never marry any girls but those of their own rank; but their women may cohabit with any of the low people, without losing cast, or their children being disgraced. The third rank of *Nairs* are the *Charnadu*, who follow the same professions with their superiors. The fourth are the *Villium*, or *Villit Naimar*, who carry the palanquins of the *Namburis*, of the *Rájás*, and of the persons on whom these chiefs have bestowed the privilege of using this kind of conveyance: they are also farmers. The fifth rank of *Nairs* are the *Wattacata*, or oil-makers, who are likewise farmers. The sixth rank, called *Atticourchis*, are rather a low class of people. When a *Nair* dies, his relations, as usual among the *Hindus*, are for fifteen days considered unclean, and no one approaches them but the *Atticourchis*, who come on the fifth, tenth, and fifteenth days, and purify them by pouring over their heads a mixture of water, milk, and cow's urine; the *Atticourchis* are also cultivators. The seventh in rank are the *Wullacutra*, who are properly barbers; but some of these also cultivate the ground. The eighth rank are the *Wullaterata*, or washermen, of whom a few are farmers. The ninth rank is formed of *Tunnar Naimar*, or tailors. The tenth are the *Andora*, or pot-makers. The eleventh and lowest rank are the *Taragon*, or weavers; and their title to be considered as *Naimar* is doubtful: even a pot-maker is obliged to wash his head, and purify himself by prayer, if he be touched by a weaver.

"The men of the three higher classes are allowed to eat in company; but their women, and both sexes of all the lower ranks, must eat only with those of their own rank.

"Among the two highest classes are certain persons of a superior dignity called *Nambirs*. These were originally the head men of *Défams*, or villages, who received this title from an assembly of *Namburis* and *Tamburans*, or of priests and princes; but all the children of *Nambirs* sisters are called by that title, and are considered as of a rank higher than common.

"The whole of these *Nairs* formed the militia of *Malayala*, directed by the *Namburis*, and governed by the *Rájás*. Their chief delight

is in arms ; but they are more inclined to use them for assassination, or surprise, than in the open field. Their submission to their superiors was great ; but they exacted deference from those under them with a cruelty and arrogance, rarely practised, but among *Hindus*, in their state of independence. A *Nair* was expected instantly to cut down a *Tiar*, or *Mucua*, who presumed to defile him by touching his person ; and a similar fate awaited a slave, who did not turn out of the road as a *Nair* passed.

"The *Nairs* have no *Purôhitas* ; but at all their ceremonies the *Elleadu*, or lowest of the *Namburis*, attend for charity (*Dharma*), although on such occasions they do not read prayers (*Mantrams*), nor portions of Scripture (*Sâstrams*). The *Namburi Brâhmans* are the *Putteris* or *Gurus* of the *Naimar*, and bestow on them holy water, and ashes, and receive their *Dâna*, and other kinds of charity.

"The proper deity of the *Naimar* cast is *Vishnu* ; but they wear on their foreheads the mark of *Siva*. They offer frequent bloody sacrifices to *Murima*, and the other *Saktis*, in whose temples the *Namburis* disdain not to act as priests (*Pûjaris*) ; but they perform no part of the sacrifices, and decline being present at the shedding of blood. The *Nairs* can very generally read and write. They never presume to read portions of the writings held sacred (*Sâstrams*) ; but have several legends in the vulgar language. They burn the dead, and suppose that good men after death go to heaven, while bad men will suffer transmigration. Those, who have been charitable, that is to say, have given money to religious mendicants, will be born men ; while those, who have neglected this greatest of *Hindu* virtues, will be born as lower animals. The proper road to heaven they describe as follows. The votary must go to *Kâsh*, and then perform the ceremony in commemoration of his ancestors at *Gya*. He is then to take up some water from the *Bhâgirathi*, or *Ganges*, and pour it on the image of *Siva* at *Ramêswara*. After this he must visit the principal *Kshêtras* and *Tirthas*, or places of pilgrimage, such as *Jagarnat* and *Tripathi*, and there he must wash in the *Puscarunny*, or pool of water that sprung forth at the actual presence of the god. He must always speak truth, and give much charity to learned and poor *Brâhmans*. He must have no carnal knowledge of any woman but his wife, which with a *Nair* confines him to a total abstinence from the sex. And lastly, in order to obtain a place in heaven, the votary must very frequently fast and pray.

"The *Nairs* marry before they are ten years of age, in order that the girl may not be deflowered by the regular operations of nature ; but the husband never afterwards cohabits with his wife. Such a circumstance, indeed, would be considered as very indecent. He allows her oil, clothing, ornaments, and food ; but she lives in her mother's house, or, after her parents' death, with her brothers, and cohabits with any person that she chooses of an equal or higher rank than her own. If detected in bestowing her favours on any low man, she becomes an outcast. It is no kind of reflection on a woman's character to say, that she has formed the closest intimacy with many

persons; on the contrary, the *Nair* women are proud of reckoning among her favoured lovers many *Brahmans*, *Râjâs*, or other persons of high birth: it would not appear, however, that this want of restraint has been injurious to population. When a lover receives admission into a house, he commonly gives his mistress some ornaments, and her mother a piece of cloth; but these presents are never of such value, as to give room for supposing that the women bestow their favours from mercenary motives. To this extraordinary manner of conducting the intercourse between the sexes in *Malayala*, may perhaps be attributed the total want, among its inhabitants, of that penurious disposition so common among other *Hindus*. All the young people vie with each other, who shall look best, and who shall secure the greatest share of favour from the other sex; and an extraordinary thoughtlessness concerning the future means of subsistence is very prevalent. A *Nair* man, who is detected in fornication with a *Shanâr* woman, is put to death, and the woman is sold to the *Moplays*. If he have connection with a slave girl, both are put to death; a most shocking injustice to the female, who, in case of refusal to her lord, would be subject to all the violence of an enraged and despised master.

"In consequence of this strange manner of propagating the species, no *Nair* knows his father; and every man looks upon his sisters' children as his heirs. He, indeed, looks upon them with the same fondness that fathers in other parts of the world have for their own children; and he would be considered as an unnatural monster, were he to show such signs of grief at the death of a child, which, from long cohabitation and love with its mother, he might suppose to be his own, as he did at the death of a child of his sister. A man's mother manages his family; and after her death his eldest sister assumes the direction. Brothers almost always live under the same roof; but, if one of the family separates from the rest, he is always accompanied by his favourite sister. Even cousins, to the most remote degree of kindred, in the female line, generally live together in great harmony; for in this part of the country love, jealousy, or disgust, never can disturb the peace of a *Nair* family. A man's moveable property, after his death, is divided equally among the sons and daughters of all his sisters. His landed estate is managed by the eldest male of the family; but each individual has a right to a share of the income. In case of the eldest male being unable, from infirmity or incapacity, to manage the affairs of the family, the next in rank does it in the name of his senior.

"The *Naimar* are excessively addicted to intoxicating liquors, and are permitted to eat venison, goats, fowls, and fish."

"Malabar province may be divided into two portions. By far the most extensive part consists of low hills, separated by narrow vallies; and from the *Ghats* this always extends a considerable distance to the westward, and sometimes even to the sea. These hills, when cleared, are called *Parum*, or *Parumba*; and when covered with trees, which are only cut down once in ten or twelve years, they are called *Ponna*.



or *Ponnum*. They are seldom of any considerable height, but in general have steep sides and level summits. The sides possess the best soil; and in *Parum* land, in order to prevent the soil from being washed away by the rain, are formed into terraces. The summits in many places are bare; and, especially towards the north, expose to the view large surfaces of naked rock. The vallies, called *Candum* or *Paddum* land, contain in general rivulets that convey away the superfluous water: but in some places the level is not sufficient; and in the rainy season the grounds are much overflowed. The soil in these vallies is extremely fertile.

"The other portion of *Malabar* consists of a poor sandy soil, and is confined to the plains on the sea coast, seldom above three miles wide, and in general not so much. Near the low hills these plains are in general the most level, and best fitted for the cultivation of rice. Nearer the sea, they are more unequal in their surface, and rise into low downs, which form a kind of *Parum* land admirably adapted for the cocoa-nut palm. This division of the country is wonderfully intersected by inlets from the sea, which often run for great lengths parallel to the coast, receiving the various mountain streams, and communicating with the ocean by different narrow and shallow openings. In other places, where there are none of these salt inlets, the low land within the downs on the coast is in the rainy season totally overflowed; for the fresh water has then no vent, and must therefore stagnate, until it is gradually evaporated. As it dries up, it leaves the ground fit for some particular kinds of rice; and it is probably owing to this cultivation, that these stagnant waters do not impair the salubrity of the air. All *Malabar* may indeed be considered as a healthy country, and one upon which Nature has bestowed uncommon advantages."

[To be continued.]

*Richmond Hill; a Descriptive and Historical Poem, illustrative of the principal Objects viewed from that beautiful Eminence. Decorated with Engravings.* By the Author of *Indian Antiquities*. 4to. Pp. 166. 1l. 1s. Miller. 1807.

NO poet of the present day is better able to delineate, with appropriate spirit, the beautiful and magnificent scenery which presents itself to the astonished eye, from the summit of *Richmond Hill*; or to describe the interesting and animating objects which naturally suggest themselves to the mind, as the eye is employed in the contemplation of that scenery, than *Mr. Maurice*. If, on a former occasion, we had to lament that his Muse had been engaged on a subject wholly beneath her efforts, we have here to rejoice that she has fixed on one which gives ample scope to her best and sublimest exertions.

"In this wide survey," says the bard, in his preface, "many grand and interesting objects strike the eye, and many important historical events crowd upon the attention. To enter into any minute description of those objects, or any detailed narrative of those events, is not the province of poetry; a rapid sketch of the glories of those ancient sovereigns who made RICHMOND their principal residence, of those renowned heroes whose achievements in arms are the wonder of our childhood, and the delight of our maturer years, was all that was necessary for an effort of this kind; and certainly they ought not wholly to be omitted at a period when an unprincipled usurper, the determined foe of Britain, is spreading desolation through Europe: at the same time it will be recollected that the Poem itself, far from being intended to increase the flame of sanguinary warfare, commences and terminates with Invocations at the Shrine of Peace."

This *rapid sketch*, however, has afforded Mr. Maurice an opportunity for exhibiting some splendid proofs, not only of his *poetic* but of his *patriotic* spirit. And we incline to believe that his flights of patriotism would have ascended to still sublimer heights, if his Muse had not been restrained by certain prudential considerations, which are sufficiently obvious, and which, therefore, it is needless to specify.

But while he was engaged in the composition of this Poem, Lord Nelson, Mr. Pitt, and Mr. Fox died, the two latter at places within the range of view from Richmond Hill. Hence a temptation arose, too strong to be resisted, to extend the original plan of his work.

"All these melancholy events occurred in the short space of eight months, while the rapidity and magnitude of the calamity left the nation almost stupified with astonishment and grief: a sense of public duty, added to the warm impulse of gratitude, imperiously called forth the exertions of the sorrowing Muse in honour of the two former (Lord Nelson and Mr. Pitt), while my admiration of exalted talents and transcendent worth could not fail of exciting similar efforts in respectful memory of the two latter [Mr. Fox and the Duchess of Devonshire]. The plan, therefore, of the Poem was extended, and the second canto considerably enlarged. Elegiac lines, appropriate to each of these distinguished characters, are, in consequence, *episodically* introduced into it, and I have ventured to denominate the memorial strains that bewail their untimely fall, the AWFUL OBITUARY; such a one as probably will never again occur within so limited a period, and must for ever hold out the most solemn and instructive lesson to valour, power, talents, and beauty! That I should become, at once, the eulogist of the two great rival statesmen may excite surprise, but surely ought not to induce censure. The great qualities which I have justly celebrated in Mr. Fox, are not immediately connected with political considerations. To pourtray

his eminence in that line is left to the pen of others. He was devoted to the Muse, and drank himself at the fountain of Helicon; but no Muse worthy of him has as yet founded his eulogy. On my Elegy upon Sir William Jones he once bestowed applause. My grateful sense of it is shewn in these lines. Alas! why should fleeting man carry his prejudice beyond the bourn of mortality, or aim at making distinctions when distinction itself is no more!!!"

There was certainly no occasion for any apology for recording the merits of Mr. Fox, or those of any one else; the bard is only responsible for the *truth* of his descriptions. No political considerations should either induce him to refrain from paying a tribute of justice on the one hand, or lead him to sacrifice veracity to adulation on the other. In the case of Mr. Fox, he has certainly assigned a sufficient reason for devoting a grateful verse to his *literary* memory (if we may be allowed to use such an expression); and it is but just to say, that in the compliment which he has paid him, he has not trespassed beyond the limits of truth. We wish he had been equally cautious in every other instance. But we do not see the applicability of the exclamation at the close of the passage last quoted; or, indeed, the *reason* of it. To distinguish between truth and falsehood; virtue and vice; patriotism and faction; is not to gratify a *capricious prejudice*, but to discharge an *important duty*, equally incumbent on the historian and on the poet. It is true, indeed, that in the grave distinction is no more; the prince and the peasant are equally dust. But does that consideration justify the confounding good and bad qualities; the holding up the virtuous and the vicious to the equal admiration of the living? Unquestionably it sanctions no such preposterous and dangerous conduct; conduct which would defeat the first purpose of all history—to instruct the living by the example of the dead. To say the least of the exclamation, therefore, it is useless and inapplicable.

The consecrated shades of Twickenham, the residence of the most harmonious of our bards, could not fail to attract the particular attention of the poet, whose appropriate lines on the present circumstances of that charming spot we shall extract.

"Twitnam! so dearly loved, so often sung!  
Theme of each raptured heart, and glowing tongue,  
Thou lovelier Auburn of this classic plain,  
Where Thames majestic rolls to meet the main;  
For what lov'd bard do now the immortal Nine  
In your fam'd bow'rs unfading garlands twine?

Or is, with Pope, extinct the hallow'd flame,  
The thirst for glory, and the throb for fame?

" Borne on the bosom of the swelling tide,  
As by yon plunder'd, faded grot\* I glide,  
No more, sweet bard, the pointed crystals gleam,  
Nor glittering stars reflect thy much-lov'd stream;  
Or, pensive, should I seek the solemn glade,  
Sacred to Editha's delighted shade,  
Where urns and cypress, scatter'd round, diffuse  
The sombre gloom that charms the sorrowing Muse;  
No heav'nly harpings vibrate on our ears,  
No sounds, like thine, that waft us to the spheres;  
No mere with rapture sought the hallow'd rod,  
No more thy bow'rs with sacred rev'rence trod;  
The lofty elms thou boast in air ascend,  
Neglected now, their awful shade extend.  
Yet still, though spurn'd thy grot and hallow'd spring,  
And ruin hover round with dragon wing,  
Through rolling years, unconscious of decay,  
Immortal Pope, shall bloom thy classic bay;  
And Virtue's self shall eternize *his* page,  
Who 'rock'd the cradle of declining age.'

" Oft' where, till late, thy favourite willow stood,  
And with its aged arms embraced the flood;  
By Cynthia's beam the tuneful swans bemoan  
The boast of Twitnam's beauteous vale o'erthrown;  
Extinguish'd in her fons the sacred fire,  
The banish'd Muses, and deserted lyre."

We were both surprised and disappointed at the *gentle* manner in which the poet here alludes to the kind of *poetical sacrilege* which has been committed on the residence of Pope. On such an occasion, we should have thought all the *furor poeticus* would have burst forth with irresistible energy; that the lash of satire would have been inflicted, with becoming severity, on the wretched votary of Plutus, who, equally destitute of taste, genius, and feeling, could transform that sacred abode of the Muses into a *cabbage-garden*! Will posterity believe that a *female* could be guilty of such Gothic barbarity?—a woman of rank, too; one honoured with the

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" \* Doddsley, in a Poem called *The Cave of Pope*, had long ago prophesied, that this grotto should, in future ages, have numerous depredators,

'Boasting a relic from the cave of Pope.'

"The prediction has indeed been fulfilled, and in a manner far more extensive than ever the prophetic bard conceived."

smiles of royalty, and wallowing in wealth! It is a disgrace to the age, too, that the country did not afford one patron of literary genius with sufficient spirit to rescue these academic groves from the unhallowed rage of this *titled plebeian*\*: a small portion of those sums annually lavished on scenes of dissipation, in enjoyments of luxury, and in enriching the profligate pensioners of Britain's implacable foe, would have sufficed for the purpose. But, alas! genius now in vain looks for a patron among the great; and talents, however usefully and virtuously applied (unless disgraced by servility and dependence), are suffered to remain deserted and forgotten. This is certainly not the Augustan age of Britain!—The following description of the ancient monastery of SHREX, founded by our fifth Henry, is highly poetical.

“ Sacred to Heav’n, that, o’er the anointed head  
Its adamant shield in battle spread;  
In SHREX a stately fabric met the sight,  
Of old, the hoary anchorite’s delight!  
— And near, amid the groves for ever green,  
Richly endow’d, a costly fane was seen.  
In antique grandeur rose the spacious pile,  
And richest sculptures deck’d each cloister’d isle;  
On the proud-roofs, in air sublimely rais’d,  
The eye with pain, yet still with rapture, gaz’d.  
High tower’d the Gothic arch; and, through the dome,  
Dark clustering columns shed a twilight gloom;  
Save when yon fervid orb’s pervading rays  
Lighted the pictur’d window’s crimson blaze—  
While from the lofty walls, suspended, wave  
The spoils of war, and banners of the brave!  
Statues of saints, for suffering worth renown’d,  
In-massy silver seem’d to breathe around;  
Unbounded wealth the gorgeous shrine o’erflow’d,  
That with the richest gems of Asia glow’d;  
For many a pilgrim, from its distant shore,  
To that fam’d shrine his hoarded treasure bore.

“ Resplendent shone the storied roofs—array’d  
In all the blended pomp of light and shade;  
While gold and azure charm’d the wond’ring eyes,  
And cherubs floated in cerulean skies!  
A master’s hand had sketch’d the bold design,  
The fire of genius mark’d each glowing line;  
Devotion’s brightest symbols flam’d above,  
The dazzling wonders of Redeeming Love;

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\* She must possess a *plebeian mind*.

The star whose light, by eastern seers ador'd,  
 Its hallow'd blaze on bumble BETHLEEM pour'd ;  
 The dove, resplendent with the silver wings,  
 That, hovering, paus'd o'er Jordan's sacred springs ;  
 And settling on the Saviour's lowly head,  
 Bright as a thousand suns, its glories shed !  
 All that in faith transports, in virtue charms,  
 All that in guilt the shudd'ring soul alarms ;  
 Heav'n's radiant visions, bursting on the sight,  
 The dark, drear horrors of Cimmerian night ;  
 Extatic raptures—agonizing woe—  
 By Fancy's daring pencil taught to flow,  
 On the proud roofs, in brilliant tints pourtray'd,  
 Or on the breathing walls, the eye survey'd ;  
 While from the rich-illumin'd windows beam'd,  
 As the meridian blaze unbounded stream'd,  
 With all the rainbow's varied beauty bright,  
 Flow'd the rich torrent of reflected light—  
 Full on the altar flam'd the fervid ray,  
 And ope'd a gleam of heaven's eternal day.  
 With transport warm'd, with sacred awe oppress'd,  
 Alternate passions heav'd the throbbing breast."

Although Mr. Maurice has suffered the tasteless ravager of Pope's hallowed retreat to escape with impunity, he has vent-ed his feelings, in indignant strains, on the unprincipled despoilers of the Church, who *Reformed* only to *plunder*.

———" for still the tyrant's crimson hand,  
 Whose iron scourge oppress'd the groaning land,  
 The bloated Henry, insolent and vain,  
 Whose will was law through all his wide domain ;  
 Who, with the blood of half his nobles stain'd,  
 God's temples of their hoarded treasures drain'd,  
 Forbore to strike the last, the deathful, blow,  
 That bade her noblest shrines with blood o'erflow ;  
 And, in abused Religion's hallow'd name,  
 Wrapt priests and temples in devouring flame\* !

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" \* Nothing more is intended here than to stigmatize, with deserved infamy, the more sanguinary and tyrannical parts of Henry's conduct, at this important period. If Mary wielded a *blood stained* sceptre, Henry, by his unprecedented barbarities, under the plea of zeal for religion, had set her a terrible example. In Holinshed, Stowe, and other writers of, or near, those times, innumerable instances may be found of those cruelties, Protestants and Papists being often burned at the same stake ; the former [the latter] for refusing to take the oaths of supremacy ; the latter [the former] for rejecting the most absurd of the Catholic doctrines, transubstantiation."

The scepter'd robber, whose unsparing rage  
 No spoils could satiate, and no tears assuage;  
 Whose sanguine fury to the rav'ning grave  
 Th' unblemish'd wife and blooming virgin gave,  
 At length commands—and war's ferocious train  
 The cloister'd isles and hallow'd glooms profane.  
 Far different notes, that from her trump, of, old,  
 Through gladden'd Zion's holy mountain roll'd,  
 With thrilling horror through her groves resound,  
 And level fanes and altars with the ground!

“ With beauty deck'd, with countless wealth endow'd,  
 SHEEN, at whose jewell'd altar kings had bow'd;  
 SHEEN early felt the tyrant's wasteful rage,  
 And render'd back the spoils of many an age:  
 Its lords, who late in princely splendor shone,  
 Their plunder'd board and trampled shrine bemoan.  
 The blazing hearth, the hospitable board,  
 The vaults, with Burgundy's bright beverage stor'd\*,  
 No more the glow of festive joy impart,  
 To cheer the wearied pilgrim's fainting heart;  
 Exil'd, despoil'd, they cross the billowy foam,  
 And in a foreign clime unpitied roam.  
 Amidst the sacred haunts, the solemn glades,  
 Where science flourish'd in sequester'd shades,  
 And the coy Muses, when a tyrant reign'd,  
 Protection from his Vandal fury gain'd;  
 Slaughter and Rapine their ensanguin'd head  
 Triumphant rear, and flames devouring spread;  
 The blazon'd walls and pictur'd roofs consume,  
 While mangled statues strew the marble dome;  
 And rich illumin'd scrolls, an age's toil,  
 Perish unrescued mid the boundless spoil.  
 Th' afflicted arts beheld their reign expire,  
 And wept, with fruitless tears, th' invading fire;  
 While Genius, tearing her immortal bays,  
 Indignant rush'd from the funereal blaze!”

The character of this sanguinary and capricious tyrant is drawn with a masterly pencil. A monster of lust, avarice, and pride, he exhibits a memorable instance of a bad man being employed by Providence as an instrument to effect a good purpose. He brought about the REFORMATION, but

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“ \* Concessimus etiam præfatis priori et monachis dua dolia, sive quatuor pipas vini rubri de Vasconia, habendas et percipiendas in perpetuum, sibi et successoribus suis de vinis nostris in portu LONDON. DUGD., p. 976.”—If the tyrant had done nothing worse than rob the holy friars of their Burgundy, or rather their claret, after times would not have had so much to reproach him with.—EDITOR.

without the smallest concern for the purity of our religion, and solely for the gratification of his own bad passions and evil propensities. Hence it was that his indiscriminate plunder deprived the Church of a great portion of her lawful patrimony, and left her faithful ministers, even to the present day, without a decent support. Hence, too, those *lay-impropriations*, that anomalous species of property bestowed as rewards on his rapacious courtiers, who favoured his designs only to partake of the fruits of his rapine.

In the second canto there is a neat and well-deserved tribute of praise to LORD SPENCER, a nobleman universally respected, and by none more than by those who have the misfortune to differ from him, most essentially, on some points of great political importance. We wish that we could say as much of a subsequent eulogy; but here it is our bounden duty, as the guardians of truth, to express our marked censure of the gross adulation which the poet has lavished with a most unsparing hand. However we may be disposed to reprobate the conduct of those retailers of scandal who rake the ashes of the dead for the malignant pleasure of holding up their frailties and their errors to the contempt and derision of the world, we cannot but think those deserving of at least equal reprehension who hold up the same characters as models of perfection, as *brilliant exemplars* to *wives, parents, and friends*. The latter, indeed, do an incalculable and a lasting injury to society, while the former only administer temporal food to the idle curiosity of the giddy and the thoughtless. Whenever we see genius and talents so unworthily employed, we will discharge our duty, by fixing upon them the strong mark of legitimate censure.

The character of MR. PITT is delineated with equal truth, spirit, and ability, but it is too long for us to extract. But we shall lay before our readers the well-written lines on Mr. Fox.

" Insatiate still with spoil! th' offended pow'r  
That rules, in wrath, o'er Britain's darker hour,  
Ere nine sad sorrowing months have roll'd around,  
Aims yet another shaft her peace to wound;  
In deeper volumes rolls the incumbent gloom,  
And gives her other TULLY\* to the tomb!  
The mighty soul of PITT from earth retires;  
For ever quench'd his daring rival's fires!

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\* Erratum.—For TULLY read CATILINA.



" Where are the nine immortal Muses fled,  
 The dirges chanted o'er the virtuous dead :  
 Does no wild plaintive harp *his* praise resound,  
 Whose honour'd brows their brightest laurels bound ?  
 Why, BRINSLEY, clothed with eloquence and fire,  
 Wakes not thy kindling Muse the patriot lyre ?  
 And Thou ! in whose refin'd and classic page  
 The famed Castilian\* shines with native rage,  
 Whose learning charms us, while thy strains delight,  
 That bring past ages to our raptur'd sight ;  
 Why roams thy genius to a distant clime,  
 Nor pours o'er *kindred worth* th' ennobling rhyme ?  
 Shall Fox unhonour'd slumber in the dust ?  
 Perish yon stars, but let the Muse be just !

" If matchless talents, boundless stretch of thought,  
 If Science at the sacred fountain sought ;  
 A Spirit, kindling with that fervid glow,  
 Whence only great and daring actions flow ;  
 If friendship, ardent, springing from the soul  
 That ne'er knew guile, nor interest's base controul ;  
 Philanthropy that burn'd tow'rd's all mankind,  
 By wide-spread seas, or continents disjoin'd,  
 Wherever Phœbus' glowing axle rolls,  
 Flames at the line, or glimmers at the poles ;  
 But chief, on fire, beyond the Atlantic wave,  
 To rend the fetters of the groaning slave ;  
 If these—if heav'n-born genius give the claim  
 To deathless laurels, and immortal fame,  
 That **MEED** is thine—eternally inscrib'd  
 In every generous Briton's patriot mind.

" Virtues, like these, above yon azure vault  
 Of blazing orbs, our grovelling race exalt ;  
 Virtues, like these, make *trivial faults* appear  
 As the faint spots on day's refulgent sphere !  
 Yet not for these the Muse resounds thy praise,  
 Not that thy genius pour'd the living lays ;  
 But that with fervid and electric strain  
 That warm'd the raptur'd hearer's throbbing vein,  
 Thy powerful voice that rival's glory spread,  
 And gave due honours to the mighty dead.

" No more your thunders strike th' admiring ear,  
 But close by *his* is laid *thy* laurel'd bier :  
 Extinguish'd high ambition's glorious thirst,  
 Together mingled your distinguish'd dust :  
 In peace repose, where yon imperial dome  
 O'er shrouded grandeur throws its awful gloom ;

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" \* Lope de Vega ; whose Life has recently been presented to the public by the noble relative of Mr. Fox."

Where kings and heroes strew the hallow'd floor,  
' And York and Lancaster are foes no more.' "

Although these praises should be recieved *cum grano salis*; although we must except to the merit assumed for promoting the abolition of the slave trade; and although we feel inclined to whisper in the poet's ear, that it is the *use* and *application* of *genius* and of *talents* that alone fix their character and deserts, we must allow that he has performed a difficult task with considerable skill and address. His call upon the Muse of Mr. Sheridan is laughable. Will he be kind enough to inform us *when* she appeared "clothed with eloquence and fire?" *when* she "waked the patriot lyre!" or whether her voice was ever raised in praise of honour, integrity, and virtue?

To censure where there exists so strong a pre-disposition to applaud, and where there is really so much to praise, is an irksome and a painful task; but he is a mean and faithless critic who refuses to perform it. On the fulsome adulation, the glaring dereliction of truth, which appears in the lines from p. 148 to p. 152, we cannot but speak in terms of unqualified reproof. We hope and trust, for the honour of poetry, and still more for the credit of the profession, that a clerical Muse will never again be so prostituted as to produce such lines as these:—

" Bear me, soft gales! to Bushy's lofty grove,  
Where Genius, *Love*, and raptur'd CLARENCE, rove;  
CLARENCE, his scepter'd Sire's, his Country's pride!  
Her boast on land, her bulwark on the tide."!!!!!!

Mr. Maurice may rest assured that there is not one reader of common sense and reflection who will not turn from this passage with disgust. Indeed, it is so grossly absurd, that most readers will be inclined to consider it as ironical; and, in truth, extravagant praise is often the most bitter insult. Thank Heaven! our country is not yet so sunk, so degraded, and so lost, as to look *here* for her *pride* and her *boast*! But the same adulatory strain is continued through four pages, in which we are gravely told that the tears of Britain for the death of Nelson were turned into smiles, on her recollecting that she had still a *Clarence* left. She is then made to talk a great deal of nonsense, in very good poetry, and to terminate her drunken rhapsody with the following lines.

" ' And still, at mine and Glory's call,' she cries,  
' From *Love's soft toils*\* shall valiant Clarence rise;

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\* Anglicè, the lap of prostitution.

- ‘ To distant realms my blazing standard bear,
- ‘ The Polar frost, the Lybian fervours, dare;
- ‘ Wake all my thunders, all my vengeance wield,
- ‘ A second Rodney on the watery field!
- ‘ While in *his lovely progeny*\* I trace
- ‘ The dauntless rivals of great Edward’s race;
- ‘ Still crown’d with laurels on th’ embattled plain;
- ‘ Triumphant ever on the boundless main.”

Unfortunately, the bard’s view of the *future* is not warranted by the *past*. The country has been now engaged in war for nearly sixteen years, and *valiant Clarence* has not yet *risen*. Whether the *Polar frost* has numbed or the *Lybian fervours* have relaxed his patriotic ardour, we presume not to decide; but such is the fact, that, while he has held the rank and received the pay of an admiral, he has remained at home, passing his time in the arms of a pr\*\*\*\*\*te, and left others to fight his country’s battles. It is painful to us to speak with even apparent disrespect of any member of the Royal Family; but when respect to individuals, however exalted in society, is incompatible with that sacred regard to religion and virtue which it is the bounden duty of every public writer to observe and to enforce, we shall never be base enough to sacrifice the latter to the former. We have nothing to do with the private vices of individuals; but if inconsiderate writers will, in contempt of truth, proclaim the *virtues* of men who lead *vicious* lives, in violation of all moral decency and decorum, openly glorying in their profligacy, and setting a bad example to their inferiors, we shall tear off the gaudy veil so thrown over them to disguise their real features, and display them to the world in their genuine colours. This our duty to the public requires, this the best interests of society demand, from us. But, let us not be misapprehended. If the royal officer here alluded to has not been called into active service during so long a period, it is assuredly not to be imputed to any want of zeal or of valour in him. There is not a member of the House of Brunswick that is not courage personified; nor is there the smallest doubt that, if actively engaged, he would strictly perform all the duties of his station. Our objections attach to the bard’s inappropriate and hyperbolic praises; and not only to their particular application, but to their general tendency. Who, indeed, that has contemplated the fate of France, and the present state of Europe, but must deprecate most fervently the substitution of adula-

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\* The ‘spurious offspring of lawless love-----the Duke’s children by Mrs. Jordan, the actress,

tory strains for the wholesome language of admonition and reproof?

In conclusion, we have to observe, that the merits of this Poem are various and great; that its principal defect is indiscriminate, and in some instances unwarrantable, praise; and that we most earnestly exhort our bard to greater circumspection in future.

*The Life of Henry Fielding, Esq.; with Observations on his Character and Writings.* By William Watson. Pp. 176, 8vo. Mundell and Co., Edinburgh; Cradock and Joy, London.

MUCH of the superior good sense of Englishmen is, doubtless, to be ascribed to their fixed, and, we might almost say, national, taste for biographical writings.

"No species of narrative," it is repeated, "is more deserving of cultivation, for the instruction and the entertainment which it affords to persons of all ranks and conditions, than biography. Even in the more retired and quiet walks of literature, there are few whose lives are not marked by some vicissitudes of fortune, which, trivial as they may seem in comparison, are yet sufficient to excite no ordinary interest. Nor is the history of the domestic relations of life, on which chiefly can be founded a just estimate of virtue and worth, an object less deserving of attention. And when we are able to trace the literary attainments of a mind which has delighted the world by its descriptive powers, or ingenious speculations, it will generally be allowed that we receive full compensation for the want of those exertions which are calculated only to dazzle or surpise."

But of the subject of the present memoirs, Mr. Watson truly observes, that,

"While the works of no man in modern times are better known, the knowledge of no author is less familiar to us. It is but too well known, however, that he drew on himself, by his imprudence, the severest censures when alive, and, after death, had his memory either loaded with obloquy or treated with neglect. But, numerous and justly censurable as his follies may have been, this biographical sketch, it is hoped, will shew that Fielding, though immersed in pleasure and often enslaved by passion, possessed, after all, a latent worth, which in a great measure redeems his character."

Henry Fielding was born at Sharpham Park, near Glastonbury, Somersetshire, on the 22d of April, 1707. His father, General Edmund Fielding, was grandson to the first Earl of

Denbigh, and stood related to many of the most noble and respectable families in the kingdom. In his military career he served in the army under the Duke of Marlborough in Flanders. By his first wife, the daughter of Mr. Justice Gould, the ancestor of several eminent men of that name, he had two sons,---Henry, the subject of these memoirs, and Edmund; and her four daughters,---Catharine, Ursula, Beatrice, and Sarah, the last of whom acquired some reputation by her translation of Xenophon's *Memorabilia*, and the publication of several lively performances, particularly *The Cry*, and the *Life of David Simple*, with the correspondence of the principal characters of it, which appeared under the name of *Familiar Letters*. To these works, on their publication, prefaces were written by Henry Fielding, in which he displays such a warmth of affection for his sister, and indulgence for her writings, which he acknowledges to have corrected, as must greatly raise his character in the estimation of every reader.

Under the care of the Rev. Mr. Oliver (supposed to be the original of Parson Trulliber) Henry received the rudiments of education at home: he was afterwards removed to Eton, where he found Mr. Pitt, first Earl of Chatham, the first Lord Lyttleton, Sir Charles Hanbury Williams, Mr. Winnington, Mr. Fox, the first Lord Holland, and several other characters, who in the course of life highly distinguished themselves in the political and literary world. At this seminary he gave proofs of great talents, and, before he left it, was said to have acquired a more intimate knowledge of the Latin and Greek than is generally possessed by others at the same period of life. At the age of eighteen he went to Leyden, where he studied the civilians two years with great assiduity, till, remittances failing, he was compelled to return to England. His father, indeed, settled an annuity on him of 200*l* a year; but the General, having a very numerous family, was even unable to pay it; and it was so ill paid, that the youth himself often observed, "Any body might pay it that would." He was so sensible, however, of the embarrassed situation of his father, that, in whatever difficulties he was involved, he never reflected on him; nor on any occasion, it was often remarked, shewed himself deficient in filial respect and attention.

Young Fielding now, finding himself his own master, took up his residence in London, where, without fortune and without a profession, the brilliancy of his wit and the vivacity of his humour introduced him to the acquaintance of men of taste and literary pursuits, while his relish for the votaries of pleasure rapidly increased and fixed in him habits of irregu-

larity and dissipation through life. In 1727 he produced his first dramatic piece, called "*Love in several Masques*," which he dedicated, on its publication, to his second cousin, that "glory and the shame of her nation," Lady Mary Wortley Montague. From this period till the year 1734 he appears to have been solely employed in writing comedies and farces for the theatre. In 1730 his "*Tragedy of Tragedies, or the Life and Death of Tom Thumb the Great*," appeared, and has since deservedly maintained considerable popularity, as a most masterly satire. His next most distinguished piece in the present age is "*The Miser*," in which he appeared the rival of Moliere. In 1735, his finances being very low, he commenced a kind of political pantomimes in the Haymarket theatre; and, as manager of that theatre in 1736, had represented the political piece, entitled "*Palquin, a dramatic Satire on the Times; being the Rehearsal of two Plays, viz. a Comedy called the Election, and a Tragedy called the Life and Death of Common Sense*." This piece is supposed by Mr. Watson to have been the first cause of the bill regulating dramatic exhibitions, by Sir Robert Walpole. In 1737 this bill was passed into a law, and about the same period our dramatic author married Miss Craddock, of Salisbury, who had a great share of beauty, and was possessed of a fortune of 1500*l*. His mother died shortly after, and left him an estate at Stower, in Derbyshire, worth about 200*l* per annum.

This fortune was fully adequate to have maintained him in independence, though not in luxury; but, in order to be economical, he retired from town habits to his country seat, and resolved to live in his family; yet, to be considered the richest gentleman, he adopted a course still more ruinous to a small fortune, by keeping horses, hounds, servants, and giving splendid entertainments, till all was swallowed up; and in less than three years he had not a habitation which he could call his own! Necessity now drove him to the study of the law, and, being called to the bar, he made a considerable figure in Westminster Hall, notwithstanding his enfeebled constitution. Continual attacks of the gout interfered with his practice; and the exigencies of a little family, whom he tenderly loved, obliged him to write literally for bread. Innumerable are the smaller productions of his pen, thus extorted from a mind harassed by inquietude, and struggling against the torrent of adversity. Some cruel insult, during this period of his sufferings, he probably ascribed to Colley Cibber, from whom he appears to have retained an invincible aversion, which still stains the pages of that pleasing romance, *Joseph Andrews*. In the year 1741 or 1742 the "*History of*

the *Adventures of Joseph Andrews and his Friend Mr. Abraham Adams* appeared; and, as it is avowedly founded on Richardson's *Pamela*, is professedly a comic romance, and as the author's fort in some measure lay in burlesque writing, it is fairly presumable that it was designed to ridicule that work. This appears to have been the impression it made on the vain and little mind of Richardson, who uniformly depreciated and vilified all Fielding's writings, calling them still-born, denying them either genius or elegance, and betraying every malevolent and ignoble emotion of hatred that could exist in the most depraved character. Yet Fielding, more just in his criticisms as well as more generous in his natural disposition than Richardson, very liberally praised and recommended the *Clarissa* of the latter in his *Jacobite Journal*.

Shortly after the publication of *Joseph Andrews*, the "*Life of Jonathan Wild the Great*" appeared. In the present age, although little more than half a century since, it will scarcely be credited that the author was obliged to defend himself from the imputation of being as bad himself as his hero, or of entertaining misanthropic sentiments; such was then the simplicity of the public. It was, perhaps, the effect of this disposition of the public which induced him to devote his attention to the characters of men, although it is not certain whether he published his volume of *Miscellanies* prior or posterior to these accusations: it is believed to have appeared about 1743, containing an *Essay on "Conversation,"* and another "*on the Knowledge and Character of Men,*" with some poetical effusions and moral remarks, designed to expose hypocrisy, that "bane, as he expressed it, of all virtue, morality, and goodness." This volume is now extremely scarce, as it has not been reprinted with his other works.

In the latter end of 1747 he began his *Jacobite Journal*, with several other political pamphlets. He was now considerably relieved from the pressure of necessitous circumstances, as he had become an acting magistrate in Westminster, which enabled him not only to live, but induced him to turn his attention to schemes for preventing robberies and improving the condition of the poor, by reforming the police. In this capacity he appears to have been the precursor of Colquhoun, who has imitated him not only in his plans, but in his Quixotic speculations and reveries on robberies. About this period Fielding's most distinguished work, *Tom Jones*, appeared, and, some time after, his *Amelia*. These exertions, added to the fatigues of his magisterial duties, and the growing evil of a gouty diathesis with his dissipated habits, brought on such a complication of disorders, with a dropfy, that he

was advised to visit Lisbon, in search of health for ever fled! On this occasion, his feelings on parting from his family indisputably prove that the heart of Fielding was not naturally vitiated, and that his vices arose from bad habits, and not bad principles. His spirits did not fail him to the last, for he wrote, with unabated vivacity, that interesting production, his "*Voyage to Lisbon*," although he died there, it is supposed, in the month of October 1754, about two months after his arrival, at the age of forty-eight. Such is the general outline of the literary life of the immortal author of *Tom Jones*.

No man, observes the judicious Mr. Watson, disdained littleness of spirit more than Fielding: whenever he met with it in his dealings with the world, his indignation was raised. As he possessed great discernment, he was often able to discover selfishness, mistrust, pride, avarice, interested friendship, the ungenerous and unfeeling temper, however plausibly disguised: these, on such occasions, he never failed to assault with the keenest strokes of satire. Those who, possessing less penetration, did not fully perceive the cause of his indignation, were often ready to condemn his reproof, as carrying with it too much asperity. But his anger once vented, there remained no farther trace of resentment. From his silence, nothing farther was to be apprehended. Fielding, it is added, seems to have possessed great goodness of heart, which led him frequently to perform actions that would have done honour to those who were more conspicuous for their virtue. The warmth of his affection which he uniformly shewed to his wife, his children, and his friends, can hardly be exceeded; and were there no other evidence remaining of the goodness and the sensibility of his heart, than the interesting account which he has given of his departure from Fordhook (his country residence in the vicinity of London), when he was about to leave for ever both his country, and those that were so dear to him, we should be compelled to honour his memory, and regard his failings with tenderness. We cannot, at the same time, but lament the incorrigibility of his improvident and extravagant disposition. No man could suffer more from this cause; but all his sufferings, great and numerous as they were, could not effect a change, or induce a proper degree of moderation. Still, however, as his failings proceeded from levity, and a fondness for social life, more than from dissoluteness of mind, we may be permitted to throw a friendly veil over them, and notice their existence rather for example than reproach.

Mr. Watson, after collecting and detailing several anec-



notes illustrative of the real character and disposition of his hero, enters into a critical examination of his works, contrasts them with those of Smollett, and concludes with quoting the different judgments passed on Fielding by Lady M. W. Montague, Dr. Beattie, Mr. H. Murray, Godwin, and Mr. Murphy. The erroneous and inconsistent opinions of Godwin respecting Fielding are very pointedly exposed by his biographer; and we agree with him in thinking that Fielding's "initial essays," which have been imitated by Cumberland only, are rather rejected from want of talents than from better taste. After putting in our caveat in favour of the admirable author of the "Travels through France and Italy," we present our readers with the following contrast between Fielding and Smollett.

"The novels of Fielding are interspersed with lively observations on manners, and enriched with pertinent remarks on human nature. The excellence of his dry, ironical manner of moralizing, would alone compensate for numerous blemishes. His digressions, particularly in the chapters at the beginning of the books, contain a great fund of humour, and delight the reader by throwd remarks, and lively sallies that follow, in the quickest succession. With a perversion of opinion, for which it is difficult to account, these digressions have frequently been held as impertinences of the author, intended only, for the most part, as an ostentatious display of his learning; and though containing some merit in themselves, as serving only to break and interrupt the narration, which is thus allowed, it is said, to languish at almost every step. To such objections, Fielding himself would probably have applied an observation, which he has made, in one of those digressive chapters themselves.—'I shall not,' he observes, 'look on myself as accountable to any court of critical jurisdiction whatever; for as I am, in reality, the founder of a new province of writing, so I am at liberty to make what laws I please therein\*.'"

"No one has yet appeared in this country, with talents in any degree equal to Fielding, for this kind of writing, except Smollett; who may even be said to have excelled him in a certain species of humour. But the superiority of Fielding to Smollett, on the whole, must be felt and acknowledged by almost every reader. In some of the characters drawn by the latter, particularly those which are remarkable for, their vice or their folly, the distinctive traits are pushed

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"\* Cumberland, who is himself distinguished as a novel-writer, vindicates and follows this plan, of inserting digressive chapters, as breaks and pauses in the narrative, to give relief to the ear, and some degree of relaxation to the mind. The author, he says, thus tenders to the reader in his several stages so many inns or baiting-places by the way, where he hangs out a sign that there is rest at least to be had for the weary traveller."

to an extreme, and probability appears to be entirely disregarded. In many of his scenes, in place of imagining that we are conversing with the ordinary characters of life, we are made to contemplate a caricature, ably drawn, it must be acknowledged, and often capable of exciting the highest degree of risibility, but destitute, in almost every feature, of nature and truth. Though characters of this kind, from the extravagance and broad humour with which they are drawn, excite a considerable degree of pleasure, they fail to interest beyond the moment. We are soon satiated with them. We are unwilling to return to a description of the same scene, so long as any recollection of it remains on the mind. But how different in their effects are the pages of Fielding! There we meet with no deviations from nature;—no such over-strained characters as those of the Painter and Physician in *Peregrine Pickle*, or the aunt of Narcissa and Captain Whiffle in *Roderick Random*.

“Smollett is also distinguished from Fielding by the reprehensible manner in which he drew living characters. Of his disposition to hold up men, otherwise highly respectable, to ridicule and contempt, there are numerous instances in his works\*. Nothing can compensate for the violations of truth and decency which appear in such descriptions; nor no apology can be formed for the author of such injustice.”

“The morality of Smollett is also, on the whole, more objectionable than that of Fielding; and it has been frequently remarked, that most of the bad characters and actions which Smollett has exhibited are detailed in the same manner as those of a meritorious nature. The author of the *Morality of Fiction* (Mr. H. Murray) has observed, on this subject, that we meet in Smollett with nothing of that refined generosity, and those just sentiments, at least, of moral conduct, which Fielding's heroes discover. Indeed, Smollett, in regard to his, he adds, seems to make hardly any distinction between their best and their worst actions, both being related in the same animated and approving manner.

“Fielding, on the other hand, wherever the necessity of painting the corruptions of mankind forces him into descriptions in which his characters must depart from the paths of virtue, is sure to make the punishment of the violation of such duties subservient to the design of enforcing virtuous habits. The follies and vices of such characters are generally so turned, as to make an impression far more forcible than could be expected from any speculative maxims of morality.”

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\* As examples of this, besides those which are usually mentioned, there is some reason to believe, that the character of Captain Oakum, in the *Adventures of Roderick Random*, was intended for Lord Augustus Fitzroy; and that the account of the collection of curiosities in Rotterdam, given in *Peregrine Pickle*, was meant to ridicule a virtuoso who actually did reside at that place, when this work of Smollett appeared, and who was known to possess a large and beautiful collection of curiosities.”

From the preceding extracts it will appear that this work furnishes by far the most complete and accurate account of the life and writings of Fielding that has hitherto appeared; and although defective in many particulars, it is yet perhaps the best that we have now any reason to expect. The facts are carefully arranged in chronological order, the dates accurately ascertained, and the whole interspersed with judicious critical remarks, which cannot fail to interest and instruct the general reader. This biographical account, we understand, is designed to be prefixed to an edition of Fielding's Select Works, in five vols. 8vo, elegantly printed in an uniform style with the justly celebrated Miscellaneous Works of Smollett, with Dr. Anderson's Life of the author, published by the same booksellers. We cannot but recommend these prolegomena to the public, as the critical and moral observations of Mr. Watson and Dr. Anderson at once engage the feelings, enlighten the judgment, and prepare the mind to enjoy the beauties without being injured by the deformities of the respective works.

## DIVINITY.

*Serious Attention to personal Holiness, and Soundness of Doctrine, considered in a Sermon, preached June 1, 1808, at the Visitation of the Rev. Andrew Barnaby, D D., Archdeacon, in the Parish Church, Leicester, and published at the Request of the Clergy. By the Rev. Thomas Robinson, A.M., Vicar of St. Mary's, Leicester. 8vo, pp. 37. 1s. Hatchard. 1808.*

FROM a most appropriate text—"Take heed unto thyself and unto the doctrine; continue in them: for so doing this, thou shalt both save thyself and them that hear thee"—Mr. Robinson has deduced a variety of most useful, impressive, and important lessons, on the duties of a Christian minister. With truly Christian zeal, temper, modesty, and firmness, he points out the path which his brethren have to pursue, and exhorts them to follow it with steadiness and resolution.

"We need not inquire what was Timothy's peculiar situation or character; the text is exactly adapted to our own case, and we shall do well to make the most minute application of it to ourselves. What, though our circumstances widely differ from those of Timothy; the nature of our office is not altered by the lapse of time or change of customs. It remains the same, as to its duties, responsibility, consequences. What it became the Bishop of Ephesus to be, we ourselves also should desire to be, according to our measure. The same holy vigilance we should practise, the same sanctity of heart and life we

should possess, the same system of doctrines we should preach, the same solicitude we should feel for the salvation of ourselves, and of them that hear us."

The mind solemnly impressed with these truths can scarcely fail to discharge its duty with diligence and effect. Never was there a time in which so much assiduity, zeal, and circumspection, were requisite in our clergy, as at the present, when the Church is surrounded with enemies, and when even some of those whose more peculiar duty it is to defend and protect her, betray her cause, and abandon her interests. Most truly does this pious and sensible minister observe—

"A consistency of character is requisite in every profession; but in none is it so indispensable as in ours. Every title and appellation, by which we are distinguished, should remind us what manner of persons we ought to be 'in all holy conversation and godliness.' I forbear to mention the various names by which our office is described; but there is one, by which Timothy is addressed, peculiarly significant---'THE MAN OF GOD.' Such is every Christian minister; a man set apart for God, dedicated to him, employed in his service, who should live in the habits of communion with him, in all his plans and exertions consulting the will and aiming at the glory of God. This calls for a high degree of spirituality, zeal, and devotion. 'Thou, therefore, O MAN OF GOD, follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called.'"

It is most ardently to be desired that every clergyman would frame his conduct by this rule: we should not then see MEN OF GOD disgracing their calling by turning *traders*—we should not behold, as in *Buckinghamshire* and *Shropshire*, CLERICAL BANKERS. If men do not know that they cannot serve two masters—God and mammon—it is high time that their *bishops* should instil that knowledge into them. This is not a period for remissness, either in the prelates or the pastors of our Church; and, if the evil to which we allude be not speedily remedied, we will address the former more directly and specifically on this subject. If they neglect their duty, we will, at least, discharge ours, by taking care that *ignorance* shall not supply a pretext for *remissness*. We have too much at stake to suffer *delicacy* to prevail over *truth*, or danger to be incurred by the want of firmness to resist it. From *conduct* this excellent divine proceeds to *doctrine*; on which his admonitions are equally just and forcible.

"The innocence of error has sometimes been pleaded for: and such is the laxity, such the spurious candour of the present day, that men are thought equally safe and acceptable to God, whatever may be their theological system, however false and heretical. I confess, I look with abhorrence on such a sentiment as this. I consider it as subversive, not merely of our own ecclesiastical establishment, but of the whole revelation itself. What is it but a contempt and denial of those sacred Scriptures, which were 'given by inspiration of God?' If it be of no consequence what I believe, there is no importance in the Bible, nor can the world derive any benefit from the

promulgation or reception of Christianity. How widely different is that declaration of our Lord, 'HE THAT BELIEVETH SHALL BE SAVED, HE THAT BELIEVETH NOT SHALL BE DAMNED.'

If the *liberalists* of the present day; if those men, some of them members of the legislature, who think that a man's religious creed is of no consequence whatever, and that be he Unitarian, Independent, Methodist, Romanist, Presbyterian, or Protestant, in short, be he believer or infidel, he is not only *equally* fit to make laws for the government of the Church and State in a Protestant country, but is *equally safe and equally acceptable to God*; if such persons were consistent with themselves, when they accuse those who deny the truth and justice of their position of bigotry and intolerance, they would extend their senseless and presumptuous charge to Jesus Christ himself, who has asserted the contrary with his own lips, and has ordered his faithful followers to believe it. The plain inferences to be drawn from these premises would lead us into a wide and interesting discussion, as applicable to the circumstances of the present times in general, and to the recent debates on the Catholic question in particular. From these debates it would be impossible for a stranger to deduce the religious principles of the members; and it would be equally impossible for him to conclude that there was any *established* religion in the country. Such temporizing language as was used on that occasion is ill suited to the age in which we live; while it is disgraceful to the pure faith which we profess, and injurious to the great cause which we have to support. It has given complete disgust to the Protestants of Ireland, has emboldened the encroaching spirit of the Papists, and has excited the surprise and concern of every true member of the Established Church—of every honest, consistent, and enlightened friend to his country; while it has prepared the way for an annual renewal of claims, a compliance with which would be the death-warrant of the Constitution. We cannot here pursue this momentous subject; we must content ourselves, therefore, for the present, with most earnestly pressing it upon the attention of our readers; and with a most serious caution to the members of the Established Church, to exercise vigilance, circumspection, and firmness, in defence of those religious and civil rights which the REFORMATION and the REVOLUTION secured to them: it is a sacred trust transmitted by their fathers; it entails on them an awful responsibility; and it is a duty which they owe to their God, their King, their Country, their Posterity, and Themselves, to preserve those rights inviolate, and to adopt every legal means for the communication of their united sentiments on the subject, with a view to inform the minds and to fix the conduct of their wavering representatives.

Mr. Robinson, having laid down his general principles respecting religious error,—a principle which, being founded on Scripture, is incontrovertible,—applies it in a particular manner to the clergy, and shows them the fatal consequences arising from *mere ignorance* of our holy faith. His observations on this subject are excellent; and the following part of them we strongly recommend to the attention

of a certain popular preacher, who would do well indeed to study every line and every sentence of this admirable discourse, as he would derive more useful knowledge, and much greater advantage, from its admonitions, than he has derived from all the books which he has hitherto perused, that is, as far as we can judge from those orations of his which are facetiously called *Sermons*.

"We conceive," says Mr. Robinson, "that our public discourses should be altogether Christian. We are not *philosophical lecturers*, or *Pagan moralists*. We should forget our character and degrade our office, if we should be content to be (in the strong language of a late admired prelate\*) 'THE APES OF EPICETUS.' Our instructions should go far beyond the common duties of social life, or mere morality. We teach men, not merely how to conduct themselves towards each other, but how to obtain peace with their offended God. Ours is 'the ministry of reconciliation.' The word we preach proposes the way, and is itself the grand instrument, by which the Lord God subdues the rebellious creature, and receives him to favour. We preach peace by Jesus Christ; such is the appropriate description of the Gospel, which is committed to us: it is glad tidings of great joy, announcing salvation to them that are ready to perish."

Pursuing this subject, with equal zeal, knowledge, and ability, Mr. R. makes the following just animadversions on the conduct of Mr. Stone, the rector of Cold Norton, in Essex, who, after subscribing to the articles of the Established Church, did not scruple to promulgate in the pulpit doctrines directly subversive of its fundamental tenets:

"One of our own order has lately made a flagrant attack upon these fundamental doctrines. An elderly clergyman, in a visitation sermon, has impudently avowed his disbelief of the Godhead and atonement of the Saviour, and has insulted our ecclesiastical governors by publishing that avowal. I rejoice that a general abhorrence of such conduct has been expressed, and that by the decision of our episcopal court the honour of the Church has been vindicated. I augur good both from the prosecution and the sentence. I rejoice not in the degradation or the sufferings of the delinquent. But shall the man, who aims a fatal stab at the vitals of his parent, not be deprived of the power of accomplishing his purpose? I shall not wonder, if some be disposed to admire and celebrate him, as a martyr: but I trace a very different character. I ask, not, where is the *Christianity* of a Socinian, but where is manly *firmness*, where is *common honesty*, in that person, who has continued, even to old age, to eat the bread of the church, which he has invariably endeavoured to subvert, and who, at last, declares, with meanness and pusillanimity, his unwillingness to relinquish his preferment? This is not the spirit of a martyr. The case is calamitous, but it will do us good. It will rouse us to consider what are our principles: and the world shall know that there still exists among us a firm regard to the doctrine of our articles; that we 'honour the

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\* Bishop Horsley.

Son, even as we honour the Father,' and that we preach redemption only through his blood."

These are manly and just sentiments ; and indeed no other are to be found in this charge, which is one of the best that we have seen for many years.

*The Expediency of translating our Scriptures into several of the Oriental Languages ; and the Means of rendering those Translations useful, in an Attempt to convert the Nations of India to the Christian Faith : a Sermon, preached by special Appointment before the University of Oxford, November 8, 1807. By the Rev. William Barrow, of Queen's College, LL.D. and F.A.S., Author of an Essay on Education, and the Bampton Lecture Sermons for 1799. Rivingtons. 2s.*

IT is generally known that Dr. Buchanan, Vice-president of the College of Fort William in Bengal, has offered various prizes for dissertations on the best means of civilizing and converting to Christianity the natives of India. Among other rewards, he has given one hundred and twenty guineas for four sermons on translating the scriptures into the Oriental languages, two of which were to be preached before each of our English universities. Dr. Barrow was appointed to preach the first at Oxford ; and, certainly, his sermon does credit to the appointment of that University : it is, like the Doctor's other publications, replete with manly sense and strong argument.

We regret that his talents are not more frequently employed for the good of his country and of mankind. We have on former occasions borne testimony to his sound constitutional principles in Church and State, as well as to his clear and forcible mode of reasoning ; and this Sermon alone affords a proof of the truth of our opinion, if any proof were wanted. We should here gratify our readers with extracts ; but short specimens taken from a dissertation of this kind must want the perspicuity and strength of the whole. Persons interested in the subject will, of course, procure the Sermon.

## POETRY.

*Charles's Small-Clothes. A National Ode. By the Author of the Foxiad. 4to. Pp. 12. 1s. Sudbury, printed ; Bickerstaff, London. 1808.*

WE are happy here to recognize an old friend of the old school, not an old friend of the new school, *with a new face* ; a man of consistency in principle, conduct, and speech. This little jeu d'esprit is marked by all that poignancy of wit, and just severity of sarcasm, which distinguished so many of his former productions. It opens thus :

" Charles is no more ! in Charles combin'd,  
The modern patriot's heart and mind

'Twas easy to discover.  
The friend of France, nor hers alone,  
Of every country\*,—but his own,  
The universal lover.

“ Charles leaves his friends without a head,  
Gives† *ALL THE TALENTS*† all he had,  
His Small-clothes, debts, and speeches;  
The speeches may be spoke by Grey,  
The debts a new subscription pay,  
But who's to wear the breeches ?”

The contest, then, arises for this valuable prize—the *Breeches*. The first claimant is Lord Grenville, the new friend and associate of the deceased patriot, for whose widow (formerly the humble *Bet Arm-head*) his Lordship *generously* provided a provision of 200l a year, out of the *public* purse, thinking it no doubt most proper that *public services* should be so rewarded. Such was the *economy* and the *virtue* of his Lordship's administration !

“ Broad-bottom'd Grenville ! take the charge,  
The dress for you is not too large,

“ \* Of America in the rebellion ; of Russia while preparing for war ; of France from the downfall ‘ of the most stupendous and glorious edifice of liberty ever erected upon the foundation of human integrity in any time or country’ to the conclusion of the peace of Amiens, which he applauded at a tavern and supported in the House of Commons, because it was ‘ glorious to France’ at the expence of England.”

“ † V. 15th. Then was the King exceeding wroth, and he drove from his presence and from his councils his servants, the wise men of the nation, even ‘ All the Talents’ thereof, and they went out and wept bitterly. 16th. And they went unto the two Houses of Assembly, and made grievous charges against their Lord the King, but the Houses regarded them not. 17th. Then they appealed unto the people, but the people laughed them to scorn, inasmuch that they are become a by-word amongst the people, and are called ‘ All the unprofitable Talents’ of the kingdom of England unto this day. 18th. Now the rest of the acts of ‘ All the Talents’ and all that they did, and how they warred and how they would have made peace, are they not written in the Chronicles of the Dardanelles, Rosetta, Buenos Ayres, and Paris ? From 3 Chap. of 2 Book of Kings.”

“ ‡ Hau Windham, Grenville, Erskine, Grey, Petty, ‘Talents’,  
Deperiere ! jacent æternâ nocte sepulti.

“ Here ‘ *ALL THE TALENTS*’ mould’ring in a heap ;  
Grey, Windham, Grenville, Erskine, Petty, sleep.”

“ || Nature, in all her dispensations wise,  
Who form’d his head-piece of so vast a size,



Your figure well may stock it ;  
 But let me whisper in your ear,  
 What you, my Lord, won't like to hear,  
 There's nothing in the pocket."

Lord Howick is the next on the list of claimants; after whom comes the patriotic brewer of Chiswell-street, &c. &c.

" ' Whitbread\*, bring all.' The busy Brewer,  
 Eager the prizes to secure,  
 A speech of Charles's catches,  
 To plague the persecuted Scott† ;  
 For he's an orator‡, God wot,  
 Of tatters, shreds and patches.

" ' The mob's vile pander§, Windham cries,  
 ' Him and his Small-clothes I despise,  
 ' Than wear I'd rather burn 'em.'  
 But soft, a convert once again,  
 And swelling the vile pander's train,  
 He'd wear, but first he'd turn 'em.

" With Pitt, Grey, Sidmouth||, all, he goes,  
 Attacks, like Quixote, friends and foes,

Hath not, 'tis true, neglected to bestow  
 Its due proportion to the part below ;  
 And hence we reason, that to serve the state,  
 His top and bottom may have equal weight.—*ROLLIAD.*"

" \* What's Whitbread ? a sound politician,  
 Public accuser, state physician,  
 Or one, or all, explain ?  
 Short of the three, his merit drops,  
 His learning lies in malt and hops,  
 A knowing man—in grain."

" † Gnosſus hæc Rhadamanthus habet duriffima regna,  
 Caſtigatque, auditque dolos, ſubigitque fateri.—*VIRGIL.*

" While Whitbread, on the Cretan's plan,  
 FIRST puniſhes, THEN tries his man,  
 And forces to confeſſion,  
 And ' ALL THE TALENTS' give ſupport ;  
 What ſays the verdict of the Court ?  
 ' GUILTY OF NO TRANSGRESSION.' "

" ‡ Nonne hoc ſpumoſum et cortice pingui ?—*PERSIUS.*

" ' What's Whitbread's eloquence ? ask Dudley North ;  
 ' Vapid as waſh, and flimſier far than froth.' "

" § This title was given to Mr. Fox by Mr. Windham in the  
 debate on the breaking out of the preſent war."

" || Yes : more inconstant than the moon,  
 The ſunſhine of an April noon,

And every plan miscarries ;  
Sends British armies and a fleet  
By Turks in Egypt to be beat,  
By mobs\* at Buenos Ayres.

" Well, blushing Bardolph, what say you,  
Diest in your thread-bare buff and blue,  
And reeling ripe and merry ?  
They'll make a comfortable cloke,  
And that you want, without a joke,  
In more than one way, Sherry†.

" ' Too small for my gigantic size,'  
' I'll try to wear them,' Petty‡ cries,  
' As long as I can keep in.'  
Like David, in Saul's armour drown'd,  
Your head, poor Petty, will be found  
Just o'er the waist-band peeping.

The stocks, the seas, the wind,  
The varying tints of nature's face,  
Dear woman's oft'ner changing race,  
Is wavering Windham's mind."

" \* Lord Castlereagh upon his ' bed of roses' styled the Spaniards  
' a tumultuary force,'

" Rosæ versus plumam.  
Castlereagh proloquitur.  
' Corole, jam recubant lecto tua membra rosarum ;'  
Carolus epiloquitur  
' Neve rosæ nobis, nee tibi pluma, quies.'

" ROSES AGAINST DOWN.  
" ' Charles,' says my Lord, ' your ministry reposes ;  
' We made it for you, on a bed of roses.'  
' Thorns are our bed,' Charles answers with a frown,  
' And yours, my Lord, is not a bed of down.' "

" † SHERRY AND THE VINTNERS.  
" ' O Thou, the publicans' and sinners' friend,  
' BRING IN OUR BILL, the Vintners cause defend.'  
' BRING IN YOUR BILL, I'll do as soon as say it,'  
Pleas'd Sherry cries, ' or any thing but pay it.'

" SEMPER IDEM.  
" ' I change, I vary,' Sherry cries,  
' Who calls me inconsistent lies,  
' Such charges I deride 'em.  
' Examine all my life, and find  
' One action of an ——— kind ;  
' Then I'm not Semper Idem.' "

" ‡ Forth in bright blossom bursts the tender sprig,  
A thing to wonder at,—perhaps a Whig.—ANTIJACOBIN."

- “ But if your financiering dreams\*,  
 Your ways and means, and school-boy schemes,  
 The Christian tribe refuse ;  
 Search well the pockets, you may find  
 Some tempting plan, by Charles design'd,  
 To catch his friends, the Jews.
- “ Head of the law†, by Pitt‡ confus'd,  
 By Charles protected ; oft you us'd  
 At second hand his speeches :  
 Then lay your highland kelt aside,  
 And wear, with borrow'd warmth supplied,  
 In the same style his breeches.

- “ \* Ille pedum motu melior, fretusque juventâ,  
 Infelix Puer, atque impar Congressus Achillæ.—*VIRGIL.*”
- “ When peerless Pitt the Exchequer sway'd,  
 He to the wond'ring world display'd  
 The master of finance :  
 See skipping Petty in his place  
 Shew ‘ *ALL THE TALENTS*’ and the grace  
 Of D'Egville in the dance.”
- “ † Say at the bar, of all the Law,  
 Who could the Court's attention draw  
 By opening or reply ?  
 Who Chancery's Gordian knots untie,  
 Familiar as his garter ?—I !  
 LORD ERSKINE ! EGO ! I !”
- “ ‡ O Thou, in every form of danger tried,  
 The nation's ornament, support and pride,  
 E'en in the crisis of impending fate,  
 The guardian angel of the sinking state ;  
 Thou who didst war and famine's horrors brave,  
 Rebellion, treason,—and thy country save ;  
 Died, as thou liv'dst, and with thy parting breath,  
 ‘ Protect my country, Heaven,’ exclaim'd in death,  
 Thine were the virtues, on the largest plan,  
 That form the patriot, or adorn the man ;  
 Superior wisdom, scorning aid from art,  
 The clearest judgment, and the purest heart ;  
 Unshaken fortitude, unwearied zeal,  
 Health, life—devoted to the public weal.  
 These are thy merits, Pitt, and these thy claim  
 To matchless honours and immortal fame.  
 No venal muse this heartfelt tribute pays,  
 Nor friendship's feelings dictate partial praise ;  
 An humble bard, who hails no rising sun,  
 But reverent bows to thine, whose race is run,

" So known, so honor'd\*—in the Lords,  
Exert your wondrous power of words,  
Make a bad cause the best :  
Not so, my Lord : exert it not,  
Your genius sinks, rebuk'd by Scott :  
Be silent, and—protest†."

The lines on Mr. Pitt in one of these notes is an elegant tribute to departed worth, from an independent mind. We have trespassed rather too much upon this little Poem, but we could not resist the pleasure of gratifying our readers with these extracts, convinced, as we are, that they will be a sufficient inducement to purchase the Poem itself.

*The Cabinet of Poetry ; containing the best intire Pieces to be found in the Works of the British Poets, from Milton to Beattie ; printed in chronological Series, and the Works of each Poet prefaced by an Account of his Life and Character. Selected by Mr. Pratt. 6 vols., small 8vo. 3l. Phillips. 1808.*

TO every admirer of British poetry it has long been a subject of regret that the immense expence attending the purchase of the works of our native bards, and their voluminous form, have hitherto confined their entire possession to one class of society ; or forced those who were " touched with the love of song " to resort to those imperfect collections, which, though excellent on a small scale, are only calculated to tantalize the appetite, without affording it gratification. Most of these selections have been made on an old and hackneyed model ; they have consisted chiefly of a few favourites, which are in the heads and hearts of every reader, from sixteen to sixty : but, how many brilliant emanations of genius and taste have been omitted in all such collections, and remain unknown to thousands, who have wanted the gold to purchase the precious gems which our own favoured soil has produced and nurtured ! The great and opulent alone have possessed these treasures. Yet the opulent and great can never truly estimate their value ; for *they* need no consolation under the slings of poverty, no silent converse with the *dead*, to beguile the heavy hours of a prudent solitude, or numb the sense of undeserved neglect. Hitherto, however, for them alone has Genius spread his richest stores, and Science opened the portals of enjoyment ! We are

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To thee a stranger, to the world unknown.  
Inscribes, with tears, thy monumental stone."

" \* Grac'd as thou art with all the power of words,  
So known, so honor'd—in the House of Lords.—POPE."

" † England's seven sages\* chuse a shorter style,  
Erfkine—more sage—adopts—a protest—of a mile."

" \* Frederick, Meira, Grey, Holland, Norfolk, Sidmouth, Lauderdale."

pleased, therefore, to see a collection which gives all that is most enchanting in poetry to the eager grasp of every lover of the Muses. The price of "The Cabinet" places it within the reach of most persons who can relish the beauties it contains; and they will also possess a work distinguished for neatness and typographical elegance, as well as intrinsic merit.

The selection and preparation for the press have been executed by the ingenious author of the poems entitled "Sympathy," "Humanity," and "Benevolence:" to him the task of culling the flowers of poetry from the few weeds with which, in consequence of human imperfection, they were surrounded, must have been a grateful office; and they will be received with satisfaction from his hand, under the conviction---that no stray plant of immoral or of impious nature will have been suffered to inwreath its noxious blossoms; but that youth and sober age may alike find pleasure that reason sanctions, and that Heaven approves!

A short, and we believe a just, compliment dedicates the work to the Right Hon. Lady Grenville. The Introduction is neat and appropriate; and an "Essay on Poetry" precedes the "Paradise Lost" of Milton, which is the first poem introduced. On the whole, we think it a convenient and useful publication, and have no doubt it will be well received by the public.

*La Fête Royale, or the Visit to Stowe; a Poem, in two Cantos.* 18mo, pp. 30. Hatchard. 1808.

THIS is a poetical description of the visit of LEWIS THE EIGHTEENTH to the Marquis of Buckingham's magnificent seat at Stowe, and of the appropriate reception which his Majesty experienced at that truly hospitable mansion. Of the whole conduct of the Marquis to the Royal Family of France, in the peculiar circumstances in which Europe is now placed, too much cannot be said in praise. It is manly, dignified, and munificent. It reflects honour on the House of Grenville; and we hope they will live to reap the least reward which such conduct deserves, in witnessing the restoration of the House of Bourbon to their lawful rights, dignities, and power. We confess that there is little prospect, at present, of the fulfilment of our hope; but, when we recollect that the BEAUFORT which has suffered, for purposes known only to himself, the elevation of a murderous usurper, can, by his fiat, level him in a moment with the dust, we may, at least, be allowed to cherish it, and not to reject consolation by listening to the language of despair.

*The Congress of Crowned Heads; or, the Fleu's Turtle-feast, and the Louise's Dress-ball: a satirical Poem.* 8vo, pp. 22. Hatchard. 1808.

THE "EMPEROR OF LICE," thinking his dignity hurt by the splendid balls and feasts of various kinds, lately given by the birds of

the air, the fishes of the sea, and the beasts of the earth, vents his indignation to his "ARCH-CHANCELLOR FLEA," and orders him instantly to devise some means for the vindication of his injured pride. The obsequious Chancellor obeys, and summons "*The Congress of Crowned Heads*"

Who the Emperor is, who the Chancellor, and who were the *Crowned Heads*, our readers will easily divine without our assistance. For a description, however, both of the guests and of the dishes, we must refer them to the Poem itself: suffice it to observe, that the satire is sufficiently pointed and neat, and that the concluding admonition is one in which every *True Briton* will candidly join.

"O BRITAIN, my country! thou favour'd of Heav'n!  
To whose care the last vestige of freedom is giv'n,  
With reverence the sacred deposit preserve,  
And so envied a privilege learn to deserve;  
Nor provoke a JUST GOD to reverse the decree,  
That thy sea-begirt island should ever be free."

## POLITICS AND POLITICAL ECONOMY.

*Memoir of the Mosquito Territory, as respecting the voluntary Cession of it to the Crown of Great Britain: pointing out some of the many Advantages to be derived from the Occupation of that Country; more especially after our ill Success at Buenos Ayres; as set forth in a Memorial presented to the Right Honourable Lord Castlereagh, Secretary of State for the Colonies, &c. &c.* By John Wright, Esq. late Commander of H. M. S. Swift, and Senior Officer of his Majesty's Naval Forces at Honduras and on the Mosquito Shore. 8vo, pp. 32. Hatchard. 1808.

THE title page sufficiently explains the object of this Memoir, which is to persuade the British government to establish a settlement on the Mosquito shore, a tract of country which extends from the point of Castile, being the south point of Truxillo bay, to the northern branch of the river Nicaragua, or called Saint Juan, on the southward, being 182 leagues of shore. This country abounds in every thing that is desirable for residence, or for commerce. The forests are replete with the finest spars for masts in the world; and with a peculiar non-descript wood, impervious to the worm, and resisting rot, fit for many purposes of ship-building. Plenty of tar and turpentine might also be extracted from the firs which grow in the country. The soil is uncommonly rich, and will produce sugar, coffee, cotton, cocoa, and Indian corn. The natives are highly favourable to the English, and abhor the Spaniards, from whose territory their country is separated by a long chain of mountains. They formerly acknowledged the British authority, and are most anxious to submit to it again. The advantages of this proposed settlement are here detailed

at length ; but his Majesty's ministers are most competent to appreciate them, and they alone can know the validity of the objections to be urged against it.

*A more extended Discussion in Favour of Liberty of Conscience, recommended by the Rev. Christopher Wyvell. The Second Edition. 8vo, pp. 24. Johnson. 1808.*

THE sum and substance of the recommendation of Mr. Christopher Wyvell, a *veteran* in *politics*, though, we should think, a *tyro* in *theology*, who has been bawling for *reform* for the last twenty years of his life, which would have been better employed in instructing his flock in their religious duties, are, that if the importunate claims of the Irish Papists (whom he falsely estimates at *four millions*) be not granted, they will rebel, and a revolution will ensue ! P. 19. Thus the very men who call the opponents of these claims calumniators for daring to doubt the loyalty of the Irish Papists, uniformly represent them as bordering on rebellion ! All who do not agree with him are, of course, *intolerant bigots*. But when he asserts that the Papists do not enjoy full and complete liberty of conscience, he asserts what he must know to be a gross falsehood, and reviles his country and her *laws*. He advises his principles to be promulgated in all the periodical prints, reviews, magazines, &c. in order "to maintain against the arts of intolerant men the *justice* and *piety* as well as the *policy* and *humanity* of *repealing every law* which restrains or discourages the free exercise of *reason* in matters of religion." This hoary and wholesale reformer seems to have studied the Scriptures with very little effect ; and if his system of *liberality* were once adopted, the *Age of Reason* would speedily follow, to the destruction of all religion whatever.

*Substance of the Speech of Viscount Sidmouth, in the House of Lords, May 17th, 1808, on proposing certain Resolutions respecting Danish Merchant Ships detained in British Ports. 8vo, pp. 26. 1s. Hatchard. 1808.*

AN effusion of political puritanism ; exhibiting good intentions, but weak intellect !

*A Short Appeal to the Landed Interest of this Country, left permanent Advantage should be bartered for temporary Gain. 8vo, pp. 24. 1808.*

FIRMLY attached to the landed interest of the country, and most anxious to promote their welfare, it compels us to say, that never was a more senseless outcry than that which was raised against the bill for enforcing, for a time, the substitution of sugar for grain in our distilleries. Never was a measure more wise, reasonable, or necessary. The writer of this Appeal places the question in its true point of view, and discusses it with equal temper and ability.

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## NOVELS.

*The Novice of St. Dominick.* By Miss Owenfon, Author of *St. Clair*.  
4 vols., 12mo. Phillips.

THE scene of this story lies in France, at that period when Henry the Fourth made his last and successful effort against the power of the League.

Imagen, the Novice, had been left an infant at the wheel of the Convent of St. Dominick in Champagne. An agate cross round her neck, inscribed St. D., induced the belief that she was dedicated to the patron saint by the parents who thus abandoned her. Under this impression, she has been reared on the charitable foundation of the order, and has entered upon her noviciate; when she is taken by a rich and pedantic lady in the neighbourhood, to assist her learned researches, in the character of an amanuensis. Here, however, she becomes an object of affection to a wandering minstrel, who obtains admission into the castle; and, inspiring a reciprocal feeling in the bosom of the young novice, she feels averse to conventual seclusion; and after the departure of her lover, who has awakened the jealousy of the Lady Magdelaine, she determines to fly from a fate which she can no longer contemplate without disgust. In the disguise of a minstrel she boldly ventures on a world to her unknown, but provided with letters of recommendation to the Lady de Rosemont from the minor canoness of her convent, who had accepted her confidence, and approved her determination as a lesser evil.

After various dangers and vicissitudes, she is overtaken by a detachment of the rebel army, and, under pretence of her being a spy, conducted to their camp; where, in the person of the commanding officer, the Count de St. Dorval, she discovers a father! The scene is interesting and impressive: she learns, that, stolen in infancy, her loss occasioned the death of her mother, an amiable and charming woman, who, although betrothed to the Baron de Montaryis, the hereditary enemy of the Count de St. Dorval, had been seduced by affection to violate that engagement, and thereby had increased tenfold the hatred which had long reigned between the rival families; that the Count, after the death of his wife, and the mysterious loss of his child, had passed a melancholy life, till a mistaken principle of honour led him to join the army of the League.

To Imagen, the acknowledged heiress of immense possessions, the scene has now changed; but her pleasurable sensations are soon replaced by new anxieties, the disasters of the times, in which civil dissention raged in all its fury, forbidding repose. The Count feels the necessity of removing his new-found treasure from the dangerous precincts of a camp; and, being appointed to command a body of troops destined to relieve the besieged city of Laon, and the place of refuge he wished his daughter to reach lying in the same direction, he



determines to be himself her escort as far as possible. Their progress is, however, interrupted by a rencontre with a part of the royal army. Imagen is involved in all the horrors of a battle: she sees her father, after performing prodigies of valour, wounded, borne down, and on the point of perishing; when she throws herself from the litter, and, "with her outstretched arms, forms around him a shield consecrated by Nature." The soldiers brutally tear her from the bleeding bosom of her parent; but sense had fled. A young Cavalier had observed from a small distance the singular scene, and commanded the soldiers, at their peril, to take care of their prisoner, who, still wrapped in the minstrel garb and disfigured with blood, only appeared interesting from her youthful form and act of heroism. Thrown into a cart with the wounded and dying, Imagen awakens to a keener sense of suffering: torn from her father, ignorant of his fate, and trembling for her own, she reaches the royal camp; when she is informed that she is prisoner to the Baron de Montaryis, and commanded to appear before him. For a moment a woman's terrors and repugnance overpower her courage; "but soon the fire which had warmed the souls of her ancestors spread its flame through her sinking heart, and the lost descendant of the house of St. Dorval, though a woman, disdained to shrink from the presence of a Baron de Montaryis." In her dreaded conqueror, however, she recognizes the minstrel, her lover. Mutual explanations follow this meeting; but the Baron, become such by the elevation of his father to a higher title, still tenderly attached to Imagen, is, however, under engagements to a lady chosen by his father, which the pride, delicacy, and honour of the heroine forbid him to violate. She learns that he had rescued and given liberty to her parent; and though her love is thereby increased, she perseveres in what she considers her duty, and is restored to the arms of her father, with whom she travels into Italy, accompanied by the Chevalier de Sorville, the bosom friend of the Count, a man of most rare virtue and high mental endowments, from whose converse and attentions she derives considerable pleasure and advantage. In Italy her father dies, bequeathing her to the care of the Chevalier, with the expressed hope of her becoming his wife; to which, having learned the marriage of the Baron de Montaryis, she at length consents, and their union is considered as at no great distance.

She visits Paris, is presented at court, receives the title of her family from the king, and passes through all those scenes of gaiety, dissipation, and satiety, which precede and follow each other in the regions of fashion. Though she venerates the virtues of the Chevalier, he still fails to inspire her with affection: his character is, however, consistent; he watches over her like a guardian spirit, counteracts the mischiefs brought on by youthful indiscretion; and in the moment when, deeply convinced of his worth, she resolves to sacrifice her inclination at the shrine of duty and gratitude, he resigns her to the first and only object she has loved, and who, again free, receives her as the best and most sacred gift of an exalted friendship.

Such is the rude outline of a work, which we have, from a pressure of other matter, hitherto been unable to notice, but from which we have derived considerable amusement. Its author evinces no common share of talent; and, with a lively imagination and a very fertile fancy, appears to possess a sufficient knowledge of the world, and of ancient and modern history. Her language is often elegant and nervous, and her sentiments are just, liberal, and pleasing; at the same time we are forced to observe, that the *sometimes* soars beyond all human comprehension, and is too sublime to be intelligible: much of rhapsody, somewhat of bombast, and an affectation of fine phraseology, here and there deform her style, and combine to lessen the interest which her genius had awakened.

Her heroine is no "faultless monster," but much the child of Nature, ardent, impetuous, and alive to all the better feelings of the soul; even her errors have a charm, for "they spring from the virtues of her character, and are such as the world only could make dangerous to their possessor." There are, however, in this publication passages which we have read with mingled amazement and reprobation. The author we understand to be a young woman, and unmarried; we are therefore surprised by a *glow of colouring* and an *ardor* of expression by no means to be expected from the pen of a respectable female; and we are forced to pass on such parts of the work our strongest and most unlimited censure.

The more splendid the native and acquired talents of an author, the more is to be dreaded the poison they may infuse with the enthusiasm of feeling and the bewildering effusions of extravagant sentimentality: the fascinations of the story, the bewitching scenery so tastefully depicted, the society so well introduced, the artful interweavings of points of history, ever interesting to the young and romantic spirit, imperceptibly seduce to the contemplation of language, where *passion* reigns to the injury of simple purity, if not to the violation of delicacy.

What parent would willingly place in the hands of a young and innocent girl effusions like the following?—"Delightful enthusiast! fanciful but bewitching being! how ecstatic to share with thee thy '*raptured hour*;' to participate in thy fairy visions; to live beneath the warm beam of thine eye, and hang upon the melting murmur of thy voice; to spurn the cold forms of a world for which thou wert never created; and to range with thee through all the yet unconjectured bounds of *feeling*, *sentiment*, and *passion*!" Page 102. Or again:—"Give then, lovely maid! thy tears, thy sighs, to me; for his sufferings [Abelard's] are mine, but not his joys: Misery raised not her bitter cup to his lips, till he had quaffed the very draught of bliss to its last precious drop. But, ah! it is only for him to complain, who has never felt the transport of reciprocal passion; whose ardent, glowing feelings prey on themselves; and whose tender, impassioned heart is consumed by a sacred, secret, unrequited love!"

But we forbear, persuaded that the good sense of the fair author will spare us in future the exertion of the most unpleasant part of our

duty to the public. A too lively imagination, unchastised, perchance, by the wholesome lessons of experience, has betrayed her into error. The remedy is, however, in her own hands: we believe her equal to the composition of a work that shall at once please the fancy, satisfy the judgment, and amend the heart. In the meanwhile it would be unjust to remain silent on those parts of the book which we conceive to possess real merit, or to withhold from our readers a specimen of the better parts of a work, of which we have named the objectionable. Our young readers will feel convinced of the beauty and truth of the under-written observation, and even those of more mature life will not fail to acknowledge its force.

"Love knows no inequality; it discovers in, or bestows on, its object every thing that excites interest or constitutes perfection. The sympathies of the heart are deaf to the arbitrary suggestions of pride; and even the disadvantages of birth or fortune serve but as *basso relievo*, which raise their possessor superior to destiny, and mark him the favourite of Heaven, though reckless of the world's perishable treasures."

Equally just and happy is the author's assertion, that "Reason, when suffered to take its course, will ever confirm the universal principles of truth and nature, and distinguish, amidst the various documents of human education, the good from the bad; adhering with firmness to the former, and rejecting the latter with humility."

In short, while we have found much to condemn, we repeat there is much to approve; and as Miss Owenson can never be classed among those novel writers whose ephemeral productions glare on the literary hemisphere, and are forgotten, as equally unworthy of applause or censure, we lament that we cannot offer more undivided praise, or recommend "*The Novice of St. Dominick*" to indiscriminate perusal; still, as it is our wish but to excite to higher excellence the evidently brilliant talents of its author, we conclude with the hope that we may henceforth be able to appear only in the list of her admirers.

## MISCELLANEOUS.

- I. *Brother Abraham's Answer to Peter Plymley, Esq.; in Two Letters: to which is prefixed a "Postliminious" Preface.* 8vo, pp. 63. Cradock and Joy, and Hatchard. 1808.
- II. *Authentic Documents relative to the Miraculous Cure of Winefrid White, of Waterhampton, at St. Winefrid's Well, alias Holywell, in Flintshire, on the 28th of June, 1805; with Observations thereon.* By the R. R. J—— M——, D.D., V.A., F.S.A, Lond., and C. Acad. Rome. THIRD EDITION!!!! 8vo, pp. 42. Keating and Co.
- III. *A Serious Expostulation with the Rev. Joseph Berington upon his*

*Theological Errors concerning Miracles; and other Subjects.* By the Rev. John Milner, F.S.A. 12mo, pp. 137. 2s. Coghlan.

WE have thought proper to unite these three tracts in one article, because the author of the first has taken some notice of the two last in his "*Postliminious*" Preface; a lucky idea, which he has, no doubt, adopted from the sprightly historian of Ireland, Mr. Plowden. Of the Answer to Peter Plymley we have nothing to say, as the first letter of it appeared in one of our late Numbers, and, of course, our readers are as competent as ourselves to judge of its merit. In its new form, it is dedicated, very appropriately, "To the Right Rev. Father in God, Henry Lord Bishop of Norwich, and the Rev. Sydney Smith, Esq., as a testimony of their well-founded claims, and a precursor to more adequate remuneration, from the Catholic Committee." We have no doubt that the worthy prelate will receive this tribute of gratitude from "A True Catholic" with that *liberal* spirit which so honourably marks his character, and which forbids him to make any odious distinction between Christian and Infidel, Protestant and Papist; and which induces him to adhere firmly to his new Whig principles, without knowing, or caring, good man, why or wherefore; which stimulates him at one time to vote with his family against his opinions, and at another to vote according to his opinions against his family and against the Established Church; and which finally renders him peculiarly attentive to the scriptural admonition, "*make to yourselves friends of the mammon of unrighteousness,*" which we recommend to his Lordship as an appropriate text for his next episcopal charge. As to that Prince Prettyman of Theology, that sweet sprig of divinity, that pert lecturer of his betters, that gentle retailer of moral scraps, that fly poacher in the philosophical fields of Paley, that pretty protégé of Lady Holland, or, to sum up the whole in one, that POPULAR PREACHER, Mr. Sydney Smith, we doubt not that he will smile most pleasantly at the new appellation of *Esquire* here bestowed upon him. But, why waste our breath upon——*ex nihilo nihil fit*. Let Mr. Smith *rusticate*—he has accepted a living in the country; let him do his duty—obey the mandate of his diocesan, quit the pleasures of London, and RESIDE; but, above all, we caution him to *print* no more sermons, and to exchange the *morality* of the SCHOOLS for the *morality* of JESUS CHRIST.

The editor of the "*Reply*" before us, willing to afford to the Bishop, the Priest, and their co-adjutors in the support of Popery, some little portion of that knowledge of which they evidently stand so much in need, devotes a part of his preface to a brief sketch of the merits of a few of those *saints*, the voluminous and wonderful accounts of whose lives, as detailed by Popish writers, every Papist implicitly believes; and to whose images every Papist pays, in defiance of the Second Commandment, devout *worship*.

"It may not be improper to give a few characteristic traits of the Popish gods, in order to develope the minds of Papists. According to Croiset and Canturani, who published their lives of the saints about

the commencement of the last century, the number of gods in the Papal calendar exceeded 600 (not including the local and family gods, which are much more numerous); and since that time they have considerably augmented. All these deities are supposed to have much more power in heaven than the *Penates* and *Lares* of the ancients had over Destiny, and as much more influence than they had with Jupiter. The local deities of the Papists are also more potent, and the *black Lady* of Montserrat is a grand improvement of the *Diana* of Ephesus. The characters of these divinities are still more similar.

"The 'blessed *St. Forget*,' the swindler of Mentz, became a saint to save himself from the gallows; *St. Mena*, in the laudable desire to propagate his sainthood with one of his fair penitents whom he had made a saintess, produced a numerous progeny; *St. Balthazar* was killed in flagrant *delit* by a foolish husband, who did not know that his bed was honoured by a saint; *St. Gonzales* was hanged for being a spy; the demi-saint *Gombar* was chased out of Tuscany for unnatural crimes; *St. Peter* of Aviles was a swindling bankrupt; *St. Mariana* declared that "king-killing is a glorious, heroic, and laudable act, of which he lamented that there were so few capable;" *St. Santard* and *St. Suaves* professed the same principles; and *Mr. St. Lorrin* was a still more sanguinary monster. *St. Gurret* was the confessor and teacher of the blessed *John Chatel*, the professor of regicideism; *St. Gonthieri*, in his sermon before Henry IV, most piously exhorted the king to *exterminate all* the Huguenots; *Sts. Roitet* and *Comolet* were the glorious trumpets of the holy league of extermination; *St. Aubigny* was translated among the Papal gods for being the confessor of the regicide *Ravaillac*; and *St. Guignard* was desisted through the 'execrable libels' he published on Henry III and IV of France, for which he was only hanged and quartered; *St. Varade* encouraged and blessed *Barriere* to attempt the assassination of Henry IV; *St. Aluigon* generously promised fifty thousand crowns and the honour of grandee of Spain to Captain *La Garde* to assassinate the same prince; *St. Ignatius*, when he became knight of the *black Lady* of Montserrat, hung up his sword and dagger, with which he had treacherously murdered his companion, at one of the pillars of her altar; for this saint act the *negress* lady generously plucks a soul out of purgatory, with as much address as an angler does with out of a river, every time that mass is said in that *privileged* altar.

"Over the adventures of *St. Girard* and his daughter decency draws a veil; not so the infamous *St. Criminal*, who slaughtered the Indians, and fell himself in the combat. *St. Personni* is now a divinity for having endeavoured, although in vain, to excite a rebellion in this country in favour of Pope Pius IV and the King of Spain; the glorious and ever blessed saints Messrs. *Holt*, *Walpole*, *Briant*, *Kirwin*, and *Campion*, have gained the same honours for similar services, as well as the pious saints *Gerard*, *Desmond*, *Garnet*, and *Holdecorne*: the two latter were hanged and quartered as conspirators.

'But it were endless to enumerate the atrocities of the Papal deities; yet it is the worshippers of these gods that the philosophers would now

have us to make legislators, generals, and chiefs of the nation! It will be evident from this very slight sketch that the deities of modern Rome are equally corrupt and licentious as those of ancient times. Nor are the amours of the Papal gods and goddesses less notorious than those of the heathen mythology. Mrs. *Saint Theresa*, another Eloisa, but possessed of much greater talents and learning, lived two years in a state of prostitution even in her father's house, till the death of her lover discovered her amour, when her father immediately sent her to become an Augustine nun. In that miserable confinement, limited solely to the stolen embraces of some indolent monks, she languished eighteen years; till time had wrought those physical changes in her constitution that her 'vices left her;' and she then began to write prayers, devotions, and pious exhortations, with all the energy and elegance she had formerly written love-letters. Her sanctity was now established; she founded or directed numerous devotional institutions, and died in 'odour of sanctity.' She was immediately canonized as a saint *virgin* by the Pope, and is now worshipped among the first order of Popish goddesses.

"Miss *St. Clara*, another distinguished *virgin* deity of Papal theology, the countrywoman and *chere amie* of St. Francis, was much less fortunate in her amours than St. Theresa; and although she was announced as a saintess even when in her mother's womb\*, she either gave to or received from St. Francis the venereal disease, so bad that she died with it! Even St. Francis himself was distorted by his vices, although his order boasted, two centuries ago, of having 27 saints canonized or deities, 606 beatified, 920 martyrs, 1630 confessors and workers of miracles, 6 popes, 57 cardinals, 128 archbishops, 590 bishops, 4 emperors, 20 kings, 20 queens, 55 sons and daughters of kings, 7 princes, 5,426 convents, &c."

The author's remarks on the effects of the *enthusiasm* of Papists upon their conduct are eminently just; and we concur with him in thinking that the doctrine of transubstantiation is as irrational as the worship of animals by Pagans—"Why might they not as *rationaly* and as *justly* recommend his majesty to make legislators and gover-

\* See Canturani, *Vite de' Sancti*."

† Volumes might be filled with the ridiculous tales, absurd and indecent acts and reputed miracles; which are related and firmly *believed* of this worthless and designing man. To prove that he had not one grain of the spirit of Christianity in him, it is only necessary to cite one anecdote. A woman, it is related, one day rung a bell when he was preaching, and he, enraged, immediately ordered the devil to carry her off; *which was done!* 'Francisco prædicante mulier cymbalum pulsabat. Franciscus jussit illam tacere, et noluit. Tunc dixit Franciscus; *tolle, tolle, Diabole, quod tuum est. Statim capta est mulier misera, in ærë levata, amplius non visa est.*' BARTH. PISAN., p. 112."

nere of his Brahman subjects, who worship cows and other animals, that really have had animal life, which is much less absurd, and less disgusting, than the principles of those who actually *eat* their god, and who can from the flour of *Buckingham* wheat make not only *flesh*, but *blood* also! In Ireland the ingenuity of priesthood, far surpassing that of the east, has contrived to make their god of rasped potatoes, which they hold up to the worship\*, and afterwards administer to the palates, of their deluded and ignorant followers as *real flesh*: the reputed blood or liquid they *generously* keep to themselves."

Such credulity and superstition are truly shocking.—The author next directs his attention to Dr. Milner's previous production, after giving the following caution to the Papists.—"The fate of Mr. Halhed, who unguardedly expressed his belief in the ravings of Brothers," (he wrote a book in defence of them,) "and of Mr. Dobbs, who announced the coming of the Messiah, (the former in the English, the latter in the Irish, House of Commons) should teach ambitious Papists a lesson of prudence, lest the 'force of ridicule' should drive them again into contemptible obscurity, and by seeking to be too great, they become too little."—It is more to be wished, than expected, that this wise caution may not be thrown away.

"The belief in modern miracles is not less absurd than the belief in the maniac ravings of Brothers was. One instance of this will suffice: the '*miraculous cure of WINEFRED White at St. WINEFRED'S Well*,' which the Right Rev. Dr. Milner, Vicar Apostolic, declares in 'plain terms that it is an EVIDENT MIRACLE!!!' It should be remembered that Bishop Milner is the friend of 'Jockey of Norfolk', the oracle of the Polygar or Rupee Baronet, and the Papal prompter of all our legislative actors, who have either betrayed their ignorance of Popery, or sacrificed their conscience and the true interest of their country to the ambitious views of a pensioned family. The history of this 'EVIDENT MIRACLE' is briefly as follows:

"*Winefred White*, of evident good sense and modesty, a servant to a Mrs. Withenbery, of Wolverhampton, was several years in an infirm state, owing to some internal disorder, which first attacked her left side, extended itself to her left hip (so that she was forced to drag the left leg after her), and to the *back bone*; which was *frequently swelled*! particularly in the *upper* and *lower* parts of it. In this state a Dr. Underhill and a Surgeon Stubbs attended her, but without any benefit [This, indeed, the pious bishop does not consider a *miracle*].

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"\* This is literally the fact. When the priest carries about the *host* either in or out of the church, the people fall down on their knees and worship it, like the honours paid to Baal in the days of Nebuchadnezzar. The doctrine of transubstantiation, indeed, is sufficiently preposterous and impossible; but the worship of such mummery is criminal and odious *idolatry*. Can beings endowed with rationality, and capable of reading the New Testament, commit such disgraceful *niaseries*?"

Finding her disorder *incurable*, she thought of applying to Almighty God for *supernatural* relief; and as she had read and heard of *many miraculous* cures that had been performed by his power and goodness at Holywell, in Flintshire, *through the prayers of the blessed Virgin Mary and St. Winefred* (her name-sake), she felt a strong desire to get herself conveyed thither. She first, however, applied for counsel to the reverend fathers Walsh and Blount, who enquired into her *motives* [singular ones doubtless!], and approved of them. She accordingly left Wolverhampton, in a stage coach, on the 25th of June, and arrived in Holywell two days after. On the morning of the 28th she went on crutches from her lodgings, and, having performed those daily acts of devotion which she had constantly performed since her first design of visiting Holywell, plunged into St. Winefred's Well\*, and was immediately cured!!!

\* " 'St. Winefred,' observes the learned Bishop, 'is recorded in the English and Roman martyrologies as a *virgin* and martyr of the ancient British or Welsh nation, who appears to have lived soon after the conversion of our Saxon ancestors in the seventh century. Thus much may be pronounced of her history with *certainty* [where is the ground for certainty in vague tradition?]. The other circumstances related of her, viz. that she was beheaded by Cardoc, a prince of North Wales, because she refused to gratify his unlawful desires, and that the fountain, which bears her name, *sprung up on the spot to which her head rolled from the ADJOINING mountain!* with the other wonderful particulars recorded in her legend, rest chiefly on the authority of Robert, who was Abbot of Shrewsbury, and who collected the same from Welsh manuscripts [admirable vouchers for miracles!] in the early part of the twelfth century. Whatever may be thought of this legend [gossip's fable] in other respects, we have *certain* proofs from it [most false illogical conclusion! A *fable* or a *lie* can prove nothing relative to *time*, as the date of its own existence is always involved in treacherous obscurity] that the well itself was visited, at that remote period [does the apostolic vicar mean the seventh or the twelfth century? indefiniteness is essential to modern miracle-workers], as it has been ever since, by persons who sought the cure of their disorders there; in the same manner as the Jews at the pool of Bethesda [leprous Jews required washing]; likewise that the *stones* in this well were many of them *streaked with red*, like *blood*\*; and that the *moss* growing round it *exhaled* a remarkable *odoriferous scent*, as is still the case!!! [Most profound naturalist!] Independently of these circumstances, St. Winefred's Well is remarkable for the astonishing *force* and *quantity* of water which it constantly and

\* Rubro guttatos lapides  
In scatebris reperies;  
In signum sacri sanguinis.  
Quem Winefredæ virginis  
Guttur truncatum fuderat, &c.

Hiccup's Wonders of Wales.



"This cure is pronounced 'an evident *miracle* wrought amongst us'; but the account of Miss *Winefred*. White's disease is rather inconsistent. Dr. Underhill speaks of it very vaguely as, nervous, while Mr. Stubbs treated it as a distortion of the spine, and a hemiplegia! That Miss *Winefred* recovered after the bathing in her saint patroness's well may be true, although it is attested only by a number of sickly women who had come there, probably, in the hopes of finding *miraculous* cures, and two or three other persons *interested* in proclaiming the *divine* efficacy of their water! But even admitting every thing here stated to be strictly correct, although there are evident traces of *priestcraft* in the whole relation, it is nevertheless the most gross ignorance and presumptuous blasphemy to call it a *miracle*. For what purpose should we here expect a particular interposition of the Divine Power? —to reform, instruct, or warn sinners? No; but merely to cure a silly servant girl of debility; arising perhaps from leucorrhœa, or some other natural cause!

"But this 'miracle in a supernatural cure', it is asserted, is not the only one\*: the Papal bishop of the inland district knows two or

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invariably shoots forth; some writers say at the rate of *twenty-six*, some of *more than one hundred tons* every minute! [most accurate calculators!] I believe, adds this right reverend father and *Apostle*, 'it has been ascertained, by analysis, that this water contains neither metal nor sulphur, but is the pure element.' Poor Sir H—— E——, how I blush for you on reading these effusions of ignorance, superstition, and vulgar delusive priestcraft! You, Sir H., who really do know something of chemistry and science, did the slavish tenets of your faith extinguish your scientific knowledge, or why did you not instruct your bishop not to expose himself to the scoff and pity of philosophers, and the scorn and contempt of every rational honest man in the country? This narrative of supposed *miracles*, however, like those lately performed at Rome, furnishes irrefragable proofs of the falsehood of the assertions made by the party-emancipators, on reputed Popish episcopal authority, that the spirit of proselytism is extinct among Papists. The very assertion, indeed, is an infamous calumny on the followers of the Popish Church; for, as they believe that no one can be saved out of their communion, did they not eagerly wish to bring all mankind to it, they must be the most atrocious villains that ever disgraced human nature."

"\* Another *miracle*! 'Again, I know a family,' says the Apostle Milner, 'in which five or six persons of the *strictest honour* and *conscience* are ready to depose that a *maid-servant* [still women!] in the same family having slipped on the stairs dislocated her heel, which a surgeon had for several days attempted unsuccessfully to cure. In this situation, having consulted with her friends and superiors, she entered upon a *course of devotions*, which she made a *vow* of continuing to the end of her life, if it pleased Almighty God to restore her to the perfect use of her limb; when, behold, as she affirmed, the very next night [that is the time for ghosts] after making the vow she was

three more. 'Once, a woman [for it is easier to work upon women's imaginations], who lives at Preston, was cured, several years ago, of a cancer in her breast, which had three open wounds, by once bathing at Holywell! [This, no doubt, is a miracle.] She describes another person, a Presbyterian man, as having been cured at the same time and place of a much more dreadful malady [what is that, holy father?], and who *was converted to the Catholic [Popish] faith by the miracle!*' Here, in truth, we have the end and purpose of these miracles,—*conversion to the Popish faith!* This is an important declaration from the titular bishop, who has contrived to insinuate himself into the acquaintance of almost all our political speculators, and to represent to them certain gilt portraits of Popery, as the generally received doctrines of the Church of Rome\*."

favoured with a *kind of apparition!* which approaching her bed, seemed in an instant to effect that reduction of the joint which the surgeon had been unable to do, and to work an entire cure, without the least remaining pain or weakness!!!' What says my Lord Holland to this stupendous miracle? Will he declare upon his honour that he believes it to be true? Could he repress a smile of contempt, did he see my Lord Bishop Milner walk in and sit down on his right hand in the House of Lords, without even the ceremony of an oath, to maintain the laws and established institutions of the realm, after attesting such a miracle as the above? His Lordship would then remember that he was a philosopher, and would perhaps console him for his political errors with that recollection. As a parallel to these miracles, and equally credible, the witchcraft of poor Mrs. Izzard of Great Paxton, Huntingdonshire, may be cited. It is believed that this innocent woman gives suck to imps, can make herself invisible, ride cats in the air, bewitch people, and give them fits, &c. &c. and all these things, more, many more than 'five or six persons of the strictest honour and conscience are ready to depose,' are really true! Such are the learned and *philosophical* Dr. Milner's miracles. How will the united kingdom be enlightened by having the *believers* of such stories elected *lawgivers!*"

"\* In justice, however, to some of the clergymen educated in the Popish religion, it must be acknowledged that most of the enlightened and rational ones reject, in toto, all such miracles. The Reverend Mr. Berington, with equal candour and truth, states, that 'ignorance, superstition, bigotry, and enthusiasm, most clearly attended the progress of *miraculous* operations through that series of years when their appearance was thought to be most frequent. They have *ceased* to happen since the clouds of ignorance have dispersed, and religion has been *purified* from the *base alloy* of human opinions.' Unfortunately, indeed, we see that these just and rational sentiments are not avowed by those who come forward claiming to be made legislators, judges, and generals, *over* Protestants! 'So late,' observes the same Christian divine, 'as the year 1787, the bishops of the dukedom of Tuscany discussed the abuses of *image worship*, the *EXISTENCE*

These remarks on the extraordinary pamphlet of Dr. Milner have almost rendered any observations of our own upon it unnecessary. What, now, will the Grattans, the Ponsonbys, the Newports, and all the advocates of the Popish pretensions, say of the glaring difference between the Papists of the present day, and those of "the dark ages"? By making that difference, indeed, they give the lie direct to the Popish Primate of Ireland and to the Popish Historiographer, both of whom most positively assert, and their assertion has never yet been contradicted by any Papist, that the Romish Church is *semper eadem*; that her creed, her doctrines, her faith, and her tenets, never change, but continue the same from age to age; and that now, as heretofore, every one of her members is bound to pay implicit obedience to the decrees of the general councils, and to the decretals of the popes. And, on such a subject, we shall certainly believe Dr. Troy and Mr. Plowden in preference to the shallow politicians, and turbulent partisans, who, for the interested purposes of faction, have presumed to contradict them. We will further ask these advocates whether the *dark ages* which they profess to stigmatize exhibit any instance of superstitious credulity, any example of Popish bigotry, more signal, flagrant, irrational, and presumptuous, than this pretended miracle, so solemnly announced by the Right Reverend Dr. Milner? He asserts in plain terms "that an EVIDENT MIRACLE has been wrought amongst us." And he has no doubt, that other "MIRACULOUS CURES have actually taken place" at the same Well:—"See, in particular, the *miraculous cure* of Sir Roger Boddenham, Knight of the Bath, and head of the ancient and respectable family, situate at Rotherwas, near Hereford, mentioned by the learned Alban Butler and F. Molineaux, in their respective accounts of the Life of St. Winefred, to which his and that family's conversion to the Catholic Faith was owing." In admitting the reality of these *miraculous cures*, the reverend doctor adds, "but then I maintain, that, on all such occasions, the cures have been sought for and obtained, *as on the present occasion*, BY SUPERNATURAL MEANS, namely, by prayer, and a strong faith in the omnipotence of God;" (will this divine dare to deny that every Christian has a strong faith on the omnipotence of God?)

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OF WHICH WAS DENIED BY NONE, and projected means for their suppression. But the efforts of these enlightened men did not succeed: they were opposed by a party *interested* in the perpetuation of abuses.' Yet this *superstitious veneration* of mawmeis and paintings is defended by Bishop Milner, who repeats truly the church declares that 'the *holy bodies* of the martyrs and of others, who live with Christ, are to be *venerated* [worshipped] by the faithful; and that *through* them many *benefits* are conferred by God upon men. Concil. Trid., s. 25.' Despicable idolatry! It is also impudently avowed that the '*witnesses* of miracles, on great occasions, by the tenets of their faith, *profess not to believe the testimony of their senses*!!'—(Inter discrimina sensuum, latens error lenius insinuat in animos.)"

"with hope in the prayers offered up to God by the Blessed Virgin Mary and St. Winefred."

Dr. Milner treats with sovereign contempt all those who presume to doubt that a *real miracle* has been performed in this instance, and he boldly affirms that "the chain of miracles is uninterrupted down to the present time. If any candid Protestant will be at the trouble of examining the proofs of the canonization of Saints, namely, that public act by which their sanctity, as attested both by *incontestable miracles and eminent virtues*, is proclaimed to the church, and will there attend to the severe and jealous scrutiny which *all such prodigies* undergo, and the clear, notorious, unequivocal proofs that are required to verify them, I am convinced such candid Protestants will be surprised and satisfied."—*Surprised*, most assuredly, every candid Protestant who had not lost his senses would be. But, how the saints, mentioned by the author of the Postliminious Preface, passed the *severe and jealous scrutiny* thus necessary to the attainment of the honour of canonization, it exceeds our powers of comprehension to understand. We fear that, on that as on numerous other occasions, the *Devil's advocate* was guilty of a gross neglect of his duty. The object of proclaiming this pretended miracle is very artlessly allowed by Dr. Milner; who says, "we do not *claim* them (miraculous powers) as a power inherent in any part of our church: we barely *allege* that God is pleased from time to time to manifest supernatural effects in our communion, and that EXCLUSIVELY IN OUR COMMUNION." This is the sum and substance, this is the end and object, of the Doctor's publication. He had before told his readers that "every miracle is a divine sanction of the religious worship or devout practices, for the sake of which, or by means of which, such *supernatural communication with man* has taken place." Thus miracles are deemed necessary, it would seem, to support, in the nineteenth century, all those superstitious and idolatrous practices of the Church of Rome, which brought about the great work of THE REFORMATION;—for they are adduced to prove that a *divine sanction* is given to them, and that they are *exclusively* vouchsafed to her.

Dr. Milner's prejudices are so strong, that they obscure his reasoning faculties, and make him argue like a child. Because we deny the reality of pretended miracles, and contend, that the occasion and end of miracles, as these are to be collected from Scripture, have ceased since the establishment of the Gospel of Jesus Christ, he has the folly to conclude, that we limit the power of the Almighty.—"By what authority, I ask, do these reasoners limit the power of the Almighty, in the performance of his prodigies, to the conversion of infidels?" And then he gravely tells us, that "he will, if he pleases, raise a dead body to life," &c. and refers to the Old Testament for a proof of his assertion; as if there existed a Christian who could question for a moment the omnipotence of the Deity; who could be so senseless as to doubt whether the Being whose fiat made the world, and all that it contains, could alter, if he chose it, the whole course of nature, and annihilate the globe itself, at his will. But the plain

question at issue is, not whether God has the power to perform miracles, but, whether miracles are still performed? It is not even necessary, in the present instance, to enter upon the discussion of the general question, on which so much has been said and written, by much abler and wiser men than Dr. Milner; all that is requisite is to ascertain, whether there was any thing in the case of this poor woman to prove the interposition of a supernatural power. To Dr. Milner it appears there *was*; to us the contrary is most apparent. It is evident that neither Dr. Underhill nor Mr. Stubbs (the former of whom is a Papist, but both very respectable men) knew what the disease of their patient was: nothing was clear to them but their inability to cure her; and one of them was disposed to think her *nervous*, that is, we suppose, *fanciful*, as it is a term generally applied to "the ever-lamelets, ever-new disease" of the *malades imaginaires* of the fashionable world. Whatever it was, her mind was strongly impressed with the notion that it would be immediately cured on bathing in the famous well of St. Winefred. Thither she went—bathed—and was cured. Will any one medical practitioner of character venture to say, that the disease was such as could not be cured by immersion in cold water? We suspect there is not, at least no one has so said. In the next place, who can pretend to assert that the *force of imagination* could have had no effect in producing the cure? Absurd as this supposition may be deemed by Dr. Milner, there are instances upon record, in which the force of imagination has actually produced the *death* of individuals.

It is needless to pursue the subject farther; there is not one characteristic of a miracle apparent in the case of Winefred White, except to the disordered optics of a bigot. Dr. Milner seems not to be aware, that, by his excessive bigotry and credulity, he supplies pretexts to unbelievers to question the reality of those divine miracles, which were wrought to manifest, to establish, and to confirm the religion of Jesus Christ, the glad tidings of the Gospel, to the wondering nations of the earth. Our Saviour himself foretold that—*false prophets should arise, and shew great signs and wonders*;—that there should be those upon whom *God would send a strong delusion, that they should believe a lie*. Woe be unto such false prophets—unto the men who either believe or make the ignorant multitude believe a lie.

This gross credulity of Dr. Milner, to give it no harsher term, acquires an adventitious importance from recent circumstances. Our readers will recollect, that, during the late discussions in Parliament, the name of Dr. Milner\* was introduced as *the oracle of the Papists*, as the proposer of the notable proposal to allow the King to choose one of three Popish priests to be submitted to him for Bishops, subject, however, to the approbation of his Holiness the Pope. How, and for what purpose, this gentleman, who is titular Bishop of the inland dis-

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\* As Dr. Milner has but lately assumed the title of DOCTOR IN DIVINITY, we should be glad to learn at what University he took his degree?

trist in *England* could leave his own flock, and ramble over to *Ireland*, was a matter of some surprise to us. But now it appears he is the accredited agent, the very mouth-piece of the Irish Papists. Had the Irish, then, no prelate of their own whom they could entrust with the communication of their proposals, or with the management of their concerns? Or has Dr Milner received some special commission from the POPE? Perhaps he is the Pope's Nuncio in the British dominions. But we shall have occasion to revert to this subject; as the new character Dr Milner has assumed will render it necessary to examine his principles and his opinions with minute attention. We shall here briefly observe, that it was rather extraordinary that, as the English Papists were not included in the relief claimed from Parliament, an *English* Bishop should have been fixed upon as the ostensible agent in the business.

We lament that our limits will not allow us to notice Dr. Milner's "Serious Expostulation" with that attention to which it is entitled. Mr. Joseph Berington's sentiments upon pretended miracles may be collected from the note to the "Postliminious Preface" quoted above. Dr. (then Mr.) Milner attacks him, of course, with great asperity, and with great indignation. Here the Doctor insists on the continuance of miracles from the times of the Apostles to the present day, and boldly asserts that it is *one of the distinguishing prerogatives* of the Church of Rome, "one of the marks by which she is known from other societies, who are not like us *under the protection of the God of Heaven*, Ps. 90."—Were this arrogance, presumption, and intolerance, ever exceeded by the pretensions of the Papal power in the dark ages?—Equally indignant is the Doctor with Mr. Berington, for reprobating the idolatrous practice of worshipping images and relics, for the propriety of which the Doctor most strenuously contends, and supports it on the authority of the Councils of Nice and of Trent—"both of which, in despite of the cool Christianity of philosophic innovators, decide, 'that the images of Christ, the Blessed Virgin Mother of God, and of the other Saints, are to be kept and retained, and that due honour and veneration' (which is *worship*) 'is to be paid to them.'" Again, "the Church" (that is the Council of Trent) "declares, that 'the holy bodies of the martyrs and of others, who live with Christ, are to be venerated by the faithful, and that through them many benefits are conferred by God upon men.'" "The Church herself has always inculcated a belief that the relics of Saints have been the instruments in the hands of God of the most splendid miracles." As for us, poor Protestants, we are told, "our misguided brethren of the Reformation have been deaf to the voice of God, which has so often attested the truth of our tenets and practices by incontestable miracles." Unfortunately we have not room at present even to quote all the passages of this nature which abound in the tract before us; but as Dr. Milner has proposed, in the names of the Irish Papists, that the King henceforth should have the appointment of their Bishops, we shall supply, from his own book, a criterion by which the sincerity of the offer may be tried. "The Church has solemnly declared, in her last general council" (that of Trent), "that it belongs to the Roman Pontiff to appoint pastors to all the churches." Now as the Church, whose voice is to be found in the decrees

of her General Councils, is infallible, and as all Papists are, as Dr. Troy affirms, bound to pay implicit obedience to these decrees, how can Dr. Milner or the Irish Papists, even with the concurrence of his Holiness himself, take from the Pope that power of appointing Bishops which the Church has vested in him exclusively? We recommend this suggestion to the most serious attention of the members of both Houses of Parliament, as we do all the works of Dr. Milner to the particular notice of those among them who stigmatize the *present* tenets of the Church of Rome, as the tenets *only* of the *dark ages*.

But the author of the Postliminious Preface, on what authority we know not, asserts; "in the most unequivocal terms, that Mr. Grattan, the first and ablest advocate of the Irish Papists, is, if possible, farther than I am from wishing Papists ever to be legislators or commanders over Protestants." This is passing strange! Lord Grey, too, he affirms, is nearly of the same opinion. "Lord H. Petty has no decided opinion on the matter; he will whistle, and dance, and praise his party, whatever it does; he has learned, however, from the Edinburgh Reviewers, to hold the Papists in sovereign contempt, by cajoling them with *political rights*, at the same time he considers them a herd of *asses*!" His notes contain some curious anecdotes and *hints*, one of which only we can extract.

"One of the most vociferous of the *interested* declaimers for the Papists, when he reads this, will remember what were his sentiments of Popish superstition and idolatry in Florence, on seeing the curtain drawn *avante la Madonna* whenever he visited a fair *worshipper* of the Virgin Mary. Let him reflect, blush, and repent for his inconsistencies and crimes!" We must now close this article—but the *subject* shall be resumed at a convenient opportunity.

*A Letter to William Garrow, in which the Conduct of Counsel in the Cross-examination of Witnesses, and commenting on their Testimony, is fully discussed, and the Licentiousness of the Bar exposed.* By Thomas Hague. 8vo. Pp. 60. 3s. Parson. 1808.

MUCH as we condemn the licentiousness but too frequently displayed at the bar, particularly in the examination of witnesses, and in wanton and unwarrantable attack on parties; resolved, as we are, strongly to censure and severely to chastise those who are guilty of such conduct, whenever they may come in our way; and persuaded, as we are, that the reformation of the bar, in this respect, is a subject well worthy the attention of a serious and temperate writer; still we are decidedly of opinion, that the evil will never be removed by such indiscriminate abuse as Mr. Hague here lavishes on the gentleman who is the principal object of his attack. The allusions to the private circumstances of Mr. Garrow's life are illiberal, unmanly, and irrelevant. With *those* neither Mr. Hague nor the public have any concern. On the whole, were all the abuse which this book contains as just, as a great part of it is unjust, it would be nothing more than a contest between pot and kettle.

*Observations on Seduction, and the Evil Consequences attending it; extracted from Matthew Henry's Exposition of the Old and New Testament.* By Mary Smith, a Penitent, late of the Magdalen Hospital, and published for her benefit. To which is added a Poem, by Mr. Pratt, on the same subject. 24mo. Pp. 68. Wilson, Hatchard. 1808.

OF these "Observations," and of Mr. Pratt's Poem, of course, we have nothing to say, as they have already been so long before the public. We can only express our pleasure at seeing a humble, sincere, and contrite penitent, so profitably engaged; and we trust, that, as this little book (to which is prefixed a grateful tribute of thanks to the governors and managers of that excellent institution, the MAGDALEN) is published for *her* benefit, it will secure that extensive circulation to which such an appeal to the best feelings of the public is so justly entitled.

## SKETCH OF GENERAL POLITICS.

THE revolution in Spain, unlike that of most other countries, has terminated, at least for a time, in a forced subjugation to a foreign power. The will of the master of the Continent has prevailed; at the usurper's mandate the Royal Family of Spain hastened to resign their crowns and their rights, abandon their people, and submit to the caprice of a *French gaoler*! The criminal imbecility of such conduct extinguishes our pity for their fate, as the weakness of the monarch is the scourge of his kingdom. This forced but dastardly submission, however, entails a still greater calamity on a loyal, brave, peaceable, industrious, and innocent people. Spaniards will now be subject to all the horrors of a French military conscription; be torn from their houses, their homes, and their friends, whilst their wives and daughters are exposed to the appetites of French soldiers. It is true, civicbeism has greatly contributed to banish their proverbial jealousy; but their sense of honour is still unimpaired. It is easier to conceive than describe the keen misery and distress in which these circumstances will involve them.

These, however, are not the only evils which will follow the ascendancy of France. The plunder of the churches and dissolution of the monasteries, in Tuscany, in Spain, and Portugal, will reduce thousands to the most abject state of existence. The violent change of ancient and settled habits, connected with religious impressions; the absolute want of food and raiment, and the consequent inability of their neighbours to relieve their distresses, and the corporal infirmities and incapacity for labour of immense numbers of men and women, who, like annuitants, have vested their whole properties in those religious establishments, present such a tissue of human woe, as must be seen to be fully comprehended. The horrors of the French revolution and the dread of military conscription having extended themselves throughout several Catholic countries, many weak and ill-



judging parents, vainly conceiving that the sanctity of convents and monasteries would render them the only asylum in times of general calamity, devoted their fortunes to secure these retreats for their children of both sexes. Such unfortunate persons, ignorant of all kinds of business, or of human affairs, and now thrown mendicants on the world without money and without friends, have surely well-founded claims on our commiseration. We are not the advocates or apologists of monastic institutions, but we would do justice; nor is ignorance or weakness to be removed by rapine: their property at least should remain inviolate in the hands of the present possessors.

But hopes and expectations have been raised, that these gigantic evils would be obviated, at least in Spain and Portugal, by the patriotism and magnanimity of the Spanish loyalists. We wish we could reasonably indulge such pleasing prospects. We shall, however, briefly examine the physical and moral resources of Spain, so far as they may be necessary to combat with France, and effect their emancipation from the French yoke. The Spaniards, indeed, invariably date the decadence of their country from the epoch of its connection with the House of Bourbon, and even yet aspire to a longing wish for the re-appearance of a Prince of the House of Austria. Perhaps they now approach the period when their wishes may be justly gratified, and when a worthy descendant of Charles V may again restore them to that distinction among the nations of Europe which they enjoyed above three centuries ago.

Buonaparte has declared to the Spaniards, that "after a long lingering disease their nation sunk into decay; that their princes have ceded to him all their rights to the Spanish crown; that their monarchy is *old*, and *must* be renovated; and that he will lay down *his* rights, and place their illustrious crown upon the head of one who *resembles him!*" Necessity may render this offer acceptable, but it will never be agreeable to the people of Spain. Connection with France is contrary to their national antipathies, and no other people in Europe is so unchangeably attached to their own country and manners. If ever they are made to brook the idea of superiority, which Frenchmen seldom fail to make them feel, their indolence will overcome their pride, and no human art will be able to prevent them from degenerating into that listless apathy and insignificance which unfortunately characterize the people of Portugal.

Some would-be philosophers have declaimed against nationality as inimical to civilization; yet experience has proved it to be the most powerful preservative of the independence and public virtue of states. It is chiefly on the influence of this propensity, aided by the hereditary antipathy of the Spaniards for the French, that we now build our hopes of the ultimate success of the Spanish patriots. The population of Spain amounts to about eleven millions, of whom seven hundred thousand are religious; the proportion of males to females is greater than in most other countries, notwithstanding the emigration to America. The peasantry are as brave, vivacious, and perhaps more indefatigable than those of any other country equally cheerful; for the

gravity of the Spaniards is not to be confounded with melancholy, no more than the legerity of the French with volatility. Many of the friars and secular priests, particularly the chaplains, are men of spirit and martial genius: from this class a force of upwards of 100,000 men might be formed, of as good troops as ever entered a field of battle. Another crusade against Mahometan Buonaparte might free their country of this scourge, as their ancestors did that of the Moors in 1492, under the glorious reign of Ferdinand and Isabel.

From the peasantry of the different provinces might easily be selected an army amounting at least to 700,000 men, which, with that of the religious army, would constitute an effective force of 800,000 troops. This number, it is unquestionable, would not only be perfectly able to expel the French, but to defend themselves from all future attacks that the restless and insatiable ambition of the enemy might stimulate him to make. Were he, indeed, to meet with but one defeat, he would become as quiet as any other man, and leave Spain with as much precipitation as he left Acre. That the Spanish troops are fully adequate to fight and conquer even a superior number of French, cannot be doubted, when it is remembered that at the commencement of the revolution war, 1500 Spaniards penetrated into France, and maintained themselves twelve days in the face of 6000 French troops, whom they repeatedly repulsed, and whom they would have taken prisoners, had not the crooked policy of the Don Manuel Godoy, since called Prince of Peace, ordered them to retreat into their own territories, and act in future on the defensive.

In the genius of the people, as well as in the situation of their country, the Spaniards possess great advantages over the French. The number of fortresses in Spain is very inconsiderable, and not of great strength, except those on the side of France, and Badajoz on the frontiers of Portugal. In the interior there are no fortified places and even few walled towns, and those so very distant from each other, that an enemy in possession of them all would find it very difficult, if not impossible, to maintain any communication, and still more so to obtain supplies of provisions. These circumstances all contribute to render the progress and maintenance of a French army in Spain extremely difficult, and in most cases absolutely impossible, provided the peasantry were determined to resist them. It is also in favour of the Spaniards, that they will have few places either to besiege, or to defend against besiegers; for their ardent imagination and precipitate vigour are but ill calculated to maintain the slow but uniform progress of sieges. Their precipitation, indeed, is more to be dreaded than their reluctance to attack the enemy, unless they are commanded by a very experienced and celebrated general.

The geographical situation of Spain, its numerous chain of almost impassable mountains, and its defect of roads, are all circumstances against a foreign and in favour of a domestic army. There are only three places in the Pyrennees, which divide France and Spain, where troops could possibly enter the latter country, and only two of these are used. The mountaineers, who are all excellent marksmen and very expert fowlers, would form a corps fully equal to the defence of those

passes; and as they well know the mountains, and can traverse rocks which are wholly inaccessible to Frenchmen, even to the fierce Auvergnese, they could destroy whole armies in the utmost security. This corps would also be augmented by that of the shepherds, who are accustomed to sleep in the open air, and live on a crust of bread with some oil and vinegar during half the year. The number of these hardy sons of the soil exceeds 50,000, who would soon be made better soldiers than even the boasted legions of France. In the centre of the country, new difficulties to the enemy would arise; an army might march perhaps two whole days under a burning sun without meeting with a drop of water to cool their mouths; and the roads are so untoward, that it must be transported by asses or mules in leathern bags. The reader may conceive what a quantity of water would be necessary to support a numerous army in the vast arid and almost unpopulated plain of La Mancha, which is bounded on the east and west by rugged mountains, and on the south by the Sierra Morena, where a very inconsiderable force could protect the extensive province of Andalusia from the incursion of the plunderers, and destroy army after army that should attempt to pass that elevated chain of mountains. The Spanish militia are said to have actually taken possession of the passes in the Sierra Morena. The total want of provisions and forage would present more embarrassing difficulties to the French, especially to their cavalry, which would be the most useful kind of troops. The villages situate on the great roads should be abandoned, and every kind of provender for man and brute carried to those more inaccessible to the enemy and more defensible by the people. In this manner their armies would become isolated, and might thus be conquered by hunger and thirst rather than by the sword.

If we revert to the *indole* or particular character of the people of the different provinces, we there see additional grounds of confidence in the national effort of the Spaniards. The Biscayans, the hardy and invincible descendants of the unconquered Cantabrians, who 18 centuries ago successfully defended themselves against Julius Cæsar and Octavius, and remained unsubdued even by the Romans, are now in arms against the usurper. Their nationality and intrepidity are unequalled by any other people now in Europe; they are unquestionably a very ancient race, and have every characteristic of being the unadulterated aborigines of Spain. Many judicious observers have supposed the Irish to have sprung from the same origin, and their similarity of character and manners in some degree sanctions the conjecture. The Asturians are equally distinguished for their unremitting and victorious contests with the Moors during several centuries; while the Galicians\*, remarkable for their industry, hardihood, and inflexible integrity, inspire the liveliest hopes that their rencontre with the ene-

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\* These people emigrate to Portugal, and perform all the hard labour in that country for the indolent Portuguese. So general, indeed, is this practice, that the name *Gallego* (Galician) is become synonymous with *porter* in various parts, and their honesty and fidelity have insured them confidence and respect wherever they have been.

my will be completely triumphant. The lofty spirit of the Arragonese, who greatly resemble the English, will not tamely brook the French domination, however they may revere the memory of their ancient kings, and cherish a Quixotic desire of national distinction and regal independence. The Catalonians, in whom the sentiment of liberty and independence is constitutional, have evinced themselves worthy of their former character by coming forward unanimously on the present occasion. Of the Valencians, who at the commencement of the revolution war set fire to the houses of all the French, and expelled them their kingdom, we have yet heard nothing; but we are persuaded, from their well known attachment to the English, that they will not be the last of equipping a powerful and indefatigable force to resist the plunder and oppression of their country: their eternal gaiety and good-nature will enliven a patriotic army. The Murcians have already evinced their patriotism at Carthagena; the Andalusians at Seville and Cadiz; while the stinty bodies of the native sons of Extremadura have manifested their hereditary detestation of their base enemies the French. The noble *minds* of the Castilians, as might be expected, have been the first to feel the insult of their degradation, and the first to resent it; they have succumbed, however, after defeat, and also become the first to disgrace themselves and their country by acknowledging Joseph Buonaparte as their king! Their indolence and pride, indeed, are such as to induce a precipitate conduct, which is more distinguished for honor than inflexibility, for magnanimity than constancy, and for elevation of manner than efficient prowess. From the genius of the other provinces we expect much more obstinate perseverance in the cause of their country, in which they have more deliberately and systematically engaged.

Such are the general prospects of the final success of the Spanish loyalists against the most treacherous and most atrocious invaders that ever before disgraced the annals of man. We must now view the obstacles which they have to overcome: in the first place, there are above 100,000 Frenchmen in the southern provinces of Spain in the capacity of servants, mechanics, taylor, braziers, barbers, knife-grinders and labourers; all of whom act as so many spies on their masters and benefactors, in order to give a proof of their *gratitude*, and that they belong to the great nation. The greater part of these adventurers are from Auvergne, now the department of Cantal, and are the most hardy men in France; they are intimately acquainted with the southern provinces of Spain, and will be of incalculable service in directing their countrymen, and leading them to the most inaccessible haunts of the Spanish armies, and to the depots of provisions and other necessaries. From the existing circumstances they must, as well of necessity as of choice, act the part of spies and guides; fortunately, however, the knowledge of these persons is chiefly confined to a small part of New Castile, La Mancha, Granada, and Andalusia: in the northern provinces Frenchmen are not suffered to tarry, nor are their abilities such as to procure them a subsistence in those countries. In Madrid there are about 8000 Frenchwomen, chiefly as mantua-makers, milliners, and intriguantes, who have contributed not a

little to the subjugation of Spain. The baleful effects of this *corps de supers revolutionnaires* will be longer felt in Spain than even Murat's massacre of the citizens of Madrid on the 2d of May.

Notwithstanding these disadvantageous circumstances, we should not despair of the ultimate success of the Spanish people, had they military officers of sufficient skill and experience to inspire them with due confidence in their martial prowess. No man, however experienced, is fit to command the Spaniards, who has not the reputation, whether deservedly or not, of being a stupendous genius. Here the character of their nobles, we regret to say, does not excite very sanguine expectations; few of them who have not displayed such traits of *floxedad*, or the *blandura del amor*, as are incompatible with the conduct of valiant warriors. In general they evince magnanimity rather than courage, intrepidity rather than valour, and impetuosity rather than strength or bravery; their resentments are too vivid to be permanent. Nor are their minds expanded by science or disciplined by study in a manner which would enable them to avail themselves at once of all the resources of their situation and country. Much of the military art is no doubt intuitive; but much of it also is acquired by experienced studies. Most of the intelligent men in Spain are theoretical deists and practical Christians, that is, they perform the ceremonies of the Catholic Church, while they disbelieve revealed religion, and thus, without being animated by the faith of the Christian, they lose in the hypocritical and dastardly performance of inefficient ceremonies that time in which French deists conquer armies and nations! It is true, on the common soldiers and peasantry, who are hardy and brave, such ceremonies have a powerful influence; and we are told that all the priests and clergy of every description wear the national cockades, and that the venerable Archbishop of Santiago of Compostella has exhorted his numerous people to the most desperate resistance, by the judicious and just reflection, that what they have already done has so far excited the tyrant's vengeance, that they have only the alternative of victory or death! That the usurper is fully aware of the magnanimous resolution of the Spanish nation, is certain from the fact, that, although he called a meeting of deputies at Bayonne on the 15th of June, he announced that the provisional government could not stand, and actually declared his brother Joseph "King of Spain and India" on the 6th; *nine days before* the appointed meeting, and *one* before Joseph arrived at Bayonne!!! The Spaniards, however, have a Palafox, and many other brave and able generals. The Deputies in Bayonne are only servile creatures of the Prince of Peace.

In Austria the fate of Spain, and the *dethronement* of the Pope, two instances of the basest *ingratitude* and most opprobrious and flagitious usurpation that ever existed, have occasioned a strong sensation. The existence of that empire depends on the independence of Spain. Great military preparations have been making several months; and the Archdukes have been called to preside at the meetings of the Austrian Cabinet. The present is the moment for the Archduke Charles to arouse from his slumbers; but, alas! this modern Mark

Anthony, at the very time he might ascend the abdicated and degraded throne of Spain, is passing on the lap of dalliance those hours, which, with his superior talents, should be employed to arrest the progress of the destroyer, and emancipate the enslaved nations of Europe from the direst misery and oppression.

June 25, 1808.

## MISCELLANIES.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

### REMARKS ON MR. GRATTAN'S SPEECH ON PRESENTING THE PETITION IN FAVOUR OF THE ROMAN CATHOLICS.

I THINK this question, with all the rational part of the nation, will now be completely at rest: among the rationals, of course, I do not comprehend the party-men, nor the honorary members of all religions; nor those who do not know the difference between one religion and another; nor those who despise all religion as priestcraft, and consider it as fit only for the vulgar, or as bugbears to old women and children. I leave to others to arrange in which of the above classes one hundred and twenty-eight members in one House and seventy-four in another are to be ranked.

Mr. Grattan's speech is generally considered as combining the sum and substance of all that could be said by the party on the subject; this is proved by the absolute emptiness of all the other speeches of the party in both Houses. Let us, then, take a short view of this speech.

Mr. G. begins with stating, that the petition contained the sense of all the Roman Catholics in Ireland: this is unfortunately tripping in *limine*, for the great body of the Catholics neither know nor care any thing about emancipation; they have received all the favours they can enjoy, and do not dream of asking for more; nor do they think they are degraded by any exclusions. It is really foolish to trace the mental debasement of the peasant from the political exclusion of the peer from the great offices of state. But Mr. G. observes, that the petitioners are now possessed of great political power, as forming a great portion of the electors of the House of Commons: this is too true; for the use, or rather abuse, of this power already, in influencing the votes of thirty-eight members, shews the folly of having granted so much, and the absolute madness it would be to grant more power. Mr. G. then deprecates every thing that may irritate in the discussion of the question; and then, adverting to the petition of the Protestant Corporation of Dublin against the Catholics, he says this could only arise from a fanatical people devoted to

bigotry : now the country will easily judge which is the most bigoted and fanatical, the Protestant or the Roman Catholic religion. Queen Mary, and the holy Inquisition, and the Jesuits, and the Pope, call Protestants fanatical, Englishmen think otherwise, and burn the Pope, and Buonaparte, and the Devil, every 5th of November, on the idea that they are *rather* inclined to bigotry. But Mr. G. says that Popery is quite innocent : this may be true enough, when they have no power to be otherwise ; but look a little back into history, and see what they were when they were in full power ; look even now at the states where their power is established : how dreadfully has been, and now is, this power abused by them ! The danger is not so much from the doctrines of their faith, as from their acknowledging a spiritual supremacy, which always must have great temporal influence ; but these, united, oblige all the honest and conscientious men among them to do their utmost at all times and on all occasions to establish their own religion (because they think it is the only true one), and to subvert all other religions that oppose it. How mad, then, would it be to give men, who are conscientiously bound to subvert the Protestant religion when they can, the power to accomplish it ! The Protestants, who join with the Catholics to serve their party purposes ; in this respect act like the Dutchmen who smuggled ammunition into the garrison they were besieging : thus, to serve their immediate purposes of avarice, they furnished materials that were employed for their own destruction.

Mr. G. thinks that there is no danger in the Catholics acknowledging a foreign power, if they give the king the nomination of their bishops : this is mere delusion, and an absolute insult on the King, making him act under the Pope ; for, as the Pope is finally to confirm the nomination, he will have the same influence and authority as he had before ; and how can this be made consistent with the oath, which declares that no foreign prelate hath or ought to have any jurisdiction, either temporal or spiritual, within the realm ? — Mr. G. says, that, if we reject the petition of the Catholics, we make the Christian religion illusive, and give up its divinity. Mr. G., I imagine, has not taken the trouble to enquire what the Christian religion is ; he may be assured that the errors of Popery are not Christianity. Buonaparte, the ci-devant Atheist, Deist, and Mussulman, calls himself now a Christian, and a good Catholic ; but who believes that he either knows or cares what the divinity of it is ? but he knows well how to apply the Catholic religion to his political purposes. In the late proclamation to the Spaniards, the ministers of religion are desired to exert their influence, as they know the secrets of the heart, by auricular confession, which gives them great authority over the people. With respect to the questions submitted to the six universities, it is well known that their answers were never acknowledged, but rejected by the Pope and the first authorities in the church. See the admirable letters of Dr. Hales to Dr. Troy, which have appeared in that valuable and truly patriotic publication, the Antijacobin Review. If you say the Catholics of Ireland have

repeatedly renounced their obnoxious doctrines, why do they not publicly and professedly declare it from authority? If they renounce their errors, our good mother Church will be happy to receive them with open arms: there is more joy over one sinner that repenteth, than over ninety-nine just persons who need no repentance.

In the History of Queen Elizabeth it is well known that the Catholics were so well satisfied with our Liturgy and doctrines, that they joined in communion with us for ten years, till Pius V insisted upon Queen Elizabeth's acknowledging his entire supremacy, which she positively refused, by the advice of that man of real talents, that great and profound statesman, Lord Burleigh: he knew, as well as the Pope, the very serious and important consequences that would result from the Queen's submission to this supremacy; and, thank God! our good King at this time acts with the same wisdom. See Heylin's *Ecclesia Restaurata*, and Sir Edward Coke's Speech against Garnet, and his Charge at the Assizes at Norwich. Lord Burleigh, Lord Bacon, and Sir Edward Coke, were some of the wise ancestors, who have been treated with so much contempt by modern pigmies. It is really astonishing that any Catholics who have received a liberal education can continue in their errors and bigotry, in these enlightened times: let their learned men come forward now, and avow openly all their present doctrines, and see if the Protestants cannot completely refute them; and then let all able and honest men judge which is the true Christian religion. "If the Lord be God, follow him; if Baal, then follow him."

Mr. G. next considers the objection of the incompatibility of the Catholics with a Protestant government; he ridicules this by asking, What the doctrine of transubstantiation has to do with government? The ridicule has no ground, for this doctrine of itself has nothing to do with their political character, and has no influence over their political conduct; but most of their other doctrines have such an influence, that the Protestant religion could not possibly stand long. If the Catholics should ever be armed with power enough to destroy it, if they should ever be admitted to the great offices of the state, their connection with their spiritual supreme, who is now under the dominion of our great enemy, would not only give them power and opportunity to subvert our religion, but to destroy us as a nation. Can we forget how James II was a pensioner and in league with Lewis XIV, through the medium of the Pope, to subvert Protestantism? In Barillon's Letters to Lewis XIV (see the Appendix to Fox's History), he says, King James is determined not to relax in his attempts to establish Popery; but he says, the Catholics are divided: the Jesuits, like the petitioners of the present day, are for urging every thing, and seizing the favourable opportunity; but the most respectable Catholics are for moderation: they demand *only a repeal of the penal laws*; they would not make any attempt to repeal the test act. The infatuated James went farther; he endeavoured to



prevail upon Parliament not only to repeal the test act, but the *habeas corpus* act. The same infatuation seems to possess the Catholics of the present day, and the Protestant party who support them.

The spirit of party is the bane and evil genius of England; it makes men fools and dupes to interested, avaricious, and ambitious leaders; it makes them blind to the plain dictates of common sense; it makes them cowards, for they dare not think or act as independent men, but as slaves, or children dreading the lash of their master; it makes them dishonest, for it compels them to sacrifice their best principles to support what they call the good cause: such is party in England; and if our artful enemy should be able to keep up its infernal spirit, if our country should be lost, party will be her destroyer.

Mr. G. again deprecates all irritating language, and in the same breath he declares that Protestants are given up to the rankness of bigotry in attempting to depauperate (a quaint expression) every efficient branch of the public establishments. He admits that there may be a case when the state has a right to impose tests, and that was, when religion was the medium of foreign attachment. This is the exact case with the Catholics; they are all attached to the Pope, as their spiritual supreme: all the bishops and clergy swear canonical obedience to him; and to call this a mere name, must be to call an oath mere words, *voces et preterea nihil*. This influence of the supreme over the bishops and priests extends, through them, to the whole mass of the Catholics: that most powerful engine, auricular confession, gives the Pope and clergy, and their present commander Buonaparte, such a power, that would endanger the loss of Ireland, if the enemy could ever land a considerable force there. Another powerful instrument is excommunication: this is not, as Mr. G. imagines, merely a spiritual exclusion from the sacrament; it totally excludes the offender from the protection and support of the body of the Catholics. If he should be a tradesman, no Catholic can dare to deal with him, therefore it operates to his absolute ruin; as appeared not long since on a trial in a public court of justice. A similar intolerance is practised by some of our sectaries, as far as they are able; for when a man is excommunicated from their society, if he should be a tradesman, he soon is reduced to poverty; for all the members of his sect immediately withdraw their custom from him: this controul among some of the sectaries is sometimes carried to a cruel and intolerable tyranny.

Some of the Catholic writers assert their right to tithes, *jure divino*, and give this reason to justify their demand;—they say that the Protestants have no legal priesthood, and therefore they cannot pretend to any right to tithes, but are mere usurpers. If Mr. G. did not know this, let him read Ward's Errata: this book, just republished by the Catholics, declares that there is no legal priesthood in the Protestant Church, from the time of Archbishop Parker to the present day; this book is supported by the names of above one hundred Catholic clergy, besides many of the laity, in Ireland, as subscribers;

and the editor boasts that the sale and encouragement of the book have exceeded his most sanguine expectations. See some good remarks on this book in the *British Critic* for June 1808, and the analysis of it by Dr. Ryan.

Mr. G. observes, that, if the Pope has so much influence over the bishops, priests, and laity, as the Protestants describe and dread, has he not already this power over a great part of our army and navy? for already there are many thousand Catholics in the public service. This surely is dangerous, says Mr. Grattan; and therefore, in order to remove this danger, you should grant the Catholics every thing they ask for. Is it possible that any man in the House of Commons could be deluded by such an argument as this? Can any man think that the comparatively few thousands of Catholics (among a body of more than two hundred thousand men in our army and navy); in the ranks or in the most subordinate stations, could be dangerous to the country? It is true that the physical force of every army is in the ranks, but the direction of that force is in the commanders. This argument is one of great weight against the Catholic petition; for, if you grant their petition, Catholics may be appointed to the command of all our fleets and armies: this would completely give them the power of the sword; the immediate consequence of which would be, the subversion of the Protestant religion, and, finally, the destruction of our country. Mr. G. says that there could be no danger in granting the Catholics this possible power, because there would be no probability that the King would appoint Catholics to be admirals, or commanders in chief, or in the great offices of state. True; with the present King there would be no danger: but suppose another James should ascend the throne, or another profligate Charles, under the dominion of Catholic mistresses; would you not have reason to expect Catholic ascendancy in every thing, in our councils, in our armies, in our senates, and even over the King's conscience?

But Mr. G. says, grant the Catholics the prayer of their petition, and you will establish the entirety of his Majesty's dominions. But is not the entirety already established? Surely, upon every principle of morality and policy, the Catholics must be anxious and earnest to preserve entire that state which protects their liberty, their religion, and their lives, and which is now the only state in Europe, with the brave Swedes, that is not under the domination of the greatest tyrant that ever cursed the earth. Is not the blessing of living in such a state worth fighting for and preserving? What, then, must be the head and heart of that man who could wish to endanger this, by agitating questions that tend only to inflame the multitude? In future times, it will scarcely be credited, that, at such a period as this, questions of such inflammatory tendency should be agitated at all in a Parliament of rational beings.

The evil genius of party still haunts the constitution, and hovers over it, like the vulture watching for the moment to dart upon its prey, to destroy and devour it. Mr. G. contends that the Bill of Rights and Act of Settlement, when they required that the king

should be a Protestant, did not provide that the two other branches of the legislature should be Protestant. This is the most curious absurdity that was ever uttered. Did not the framers of these bills wish to preserve their own religion? Did they not hurl the Papist James from his throne for attempting to subvert it? Was it not the very essence of the Revolution to preserve the Protestant religion as well as liberty? Was it not essential also to preserve that mild and moderate establishment of Protestantism, such as is the present Church of England? Had they not seen how nearly allied Popery was to slavery and intolerance? Had they not seen that every other Protestant Church, in the time of the usurper Cromwell was cruel and intolerant? The great and good men who accomplished all these things for the nation could not conceive it possible that the Members of the two Houses of Parliament should be of a different religion from the King, and particularly of that religion which held the people in chains of bigotry, intolerance, and slavery. But Mr. G. says that it is not an anomaly for a Protestant king to have Catholic counsellors, or a Catholic king to have Protestant ministers: witness, he says, Henry IV and Sully, Lewis XIV and Turenne, Lewis XVI and Neckar. But he forgets that these were arbitrary monarchs; and it is the nature of the government which makes all the difference, for an arbitrary monarch has nothing to fear from the religious opinions of his minister; but in a free government under a Protestant king, if the majority of the Cabinet Ministers and of the two Houses of Parliament were Papists, no king or country could possibly support a Protestant establishment for even one session; for if these ministers and members of parliament were honest conscientious men, and attached to their religion, on the idea that they thought it the only true one (if they did not think this, they would conform to the religion of the king and the state), it would be their duty to attempt to establish their religion, and subvert the Protestant: they might probably begin with the appearance of moderation and liberality; they would talk of the great benefit of uniting the whole nation against the common enemy; in order to this, they would tell the king that he should endeavour to conciliate all sorts and conditions of men, and make no distinctions on account of religious principles, whether Jews, Turks, or Catholics. If a Jew were a good general, send him with an army to Jerusalem; if a Turk, send him to Egypt; if a Catholic, send him to any Catholic country: probably such appointments might secure all these countries. In short, under whatever denomination any great body of people may come, they ought not only to be tolerated, but be admissible to the highest offices of state, or to any of the most important stations in it.

There are some sects, indeed, which would in this case reduce the king to an awkward dilemma: suppose, for instance, that the Quakers, Moravians, and Muggletonians, amounted to the number of four millions in Ireland, and among them there should be some clever fellows, one fit for prime minister, another a general, another an admiral, another a judge or lord chancellor; what is the king to do

with them? Must he not conciliate them also? But if the king should demur a little, and doubt the expediency of all this, then the ministers must demand a pledge from him, that he would permit them at any future time, as more favourable opportunities may offer, to introduce the question: this fully explains all their thoughts and deep designs. Then saith the king to these wicked counsellors, Depart from me, O ye workers of iniquity; your intents are mischievous: never more shall you see my face again.

But suppose that in this Protestant state there should be a king who had no religion at all, or was an honorary member of all religions; and suppose that he should be under the influence of a Catholic mistress, who was directed by some able Jesuits: possibly such a king might be prevailed upon by these conscientious counsellors to grant the Catholics all they petitioned for. What must then be the consequence?—a total subversion of the Protestant religion; or, what would be more probable, from the nature and character of the English nation, another revolution.

Mr. G. frequently professes moderation, and recommends temperate discussion, for which many members in both Houses have foolishly complimented him. Is it the language of moderation, when he charges the Protestants with setting up their passions as the dictates of religion? and when he tells them that they overlook the Deity and profane his worship; that they even render Omnipotence subservient to their vile purposes;—is this his moderation? Such language as this would have disgraced that horrid pandæmonium, the Jacobin Club, at Paris: it is slanderous and blasphemous.

He next speaks in most contemptuous terms of that great bulwark of our Church, the test laws, which James II laboured so much, like the modern reformers, to get repealed. James knew the importance of them to the Protestant Church. If he could have prevailed upon parliament to have removed these pillars, he knew that the whole edifice of our constitution would soon crumble to pieces.—See Barillon's Letter to the King of France, in the Appendix to Fox's History, p. 127.—Mr. G. observes, that, if the Catholics overturn the constitution, they must do it either by law or by force; if by law, they must become the majority, and then a constitutional direction would be given to their physical power. This, then, is the direction aimed at by the friends of the Catholics: give them all they ask, and they will soon have the majority, and this majority will give them legal power to direct their physical force. And how would this force be directed?—to nothing short of the total destruction of the Protestant Church, and, in the end, the ruin of our constitution. Can any Englishman be blind or indifferent to these horrid consequences?

Mr. G. attempts to dissipate the alarm about the danger of a revolution of property, if the Catholics gain the ascendancy: he is aware of the map of Ortelius; but perhaps he does not know how many copies of it are multiplied, and that they are preserved with as much care as any sacred record.

Mr. G. admits that the petitions from the Protestants in favour of

the Catholics, which came from nine counties, originated from the immediate feeling of danger in case of an invasion. This is no great compliment to his Protestant countrymen; this is declaring that the petitions did not originate from civil, political, or religious principles, but purely from fear and cowardice; this is rather harsh and unpleasant language to brave Irishmen.

Mr. G. again forgets that he recommends moderation, for he now appeals to some of the worst passions of men,---their pride and avarice: he says to the Catholics, Human nature ought not to be satisfied with exclusions from places of the highest honour and emolument; and, if the Catholics should be indifferent to them, it was necessary to replant a soul in the body that may animate it, from the centre to the extremities: this is Mr. G.'s moderation. But Mr. G. goes on in this style of *moderation*: he says that the Protestants abuse the religion of God and the piety of the King without restraint; and that the kings of England were not sworn to restrain the legislature from making new provisions with respect to the Church. But is not the King bound, by the plain words of the oath, to protect and support the Protestant Church, and not to endanger it, by removing any of the protecting barriers? Mr. G. says, that, by our method of interpreting this oath, King William, Queen Anne, George I, George II, and the present King, have all been perjured, and that all the best acts of his Majesty's reign have been only a succession of perjuries. So Mr. G. considers the repealing the penal laws exactly the same thing as totally giving up the Protestant Church. Thus, he says the Church is made a confederation against the State, and the King is made a party to the confederacy. Mr. G. says also that the rights of the Church are the wrongs of the people: perhaps Mr. G. may be of opinion that all or any ecclesiastical establishment is an injury to the people. The young States of America thought the same at first; but they have lived to see the fatal consequences of their experiment, ---a general disregard for all the principles of honour, morality, and religion.

If the two Houses of Parliament should agree to give the highest offices of place and power to the Catholics, and the King should join in this act, the King would then break his coronation oath; for giving this great power and influence to men who are bound in conscience to promote their own religion, and to check all others that oppose it, the Protestant religion would be seriously in danger, and would probably be overturned, as it was by Queen Mary, after Edward VI had established it. The first step taken by Mary, in concurrence with her obsequious Parliament, was to repeal all the laws that were passed in favour of the Protestants; the next step, and all that followed, are recorded in the blood of martyrs, in a language indelible, never to be forgotten by England.

Mr. G. asserts what is not true respecting the property of Ireland: he says, all possessors of property were unanimous in favour of the Catholics; when the fact was, that only a small part declared for them, and these were either the tools of party, or belonging to the

French faction. These men would rejoice to receive Buonaparte in Ireland; these are the men who are crying out for peace; who worship Buonaparte as the savages do Mumbo Jumbo. The mild and merciful Buonaparte will immediately extinguish all religious divisions, and make all parties quiet and of one mind; he will not trouble the great orators to make long speeches in a free parliament; he will not permit any books, or pamphlets, or newspapers, to publish any thing that may make his good people uneasy or unhappy: we see how much better all these things are ordered in France than in England.

Mr. G. is happy to have an opportunity to pay a compliment to Mr. Fox, though he cannot help acknowledging that he was sometimes weak: I suppose he means when he so much admired that stupendous monument of human wisdom, the French revolution. But though Mr. Fox had his weak points, he had more common sense than his friends of the present day, for he actually did prevail upon the Catholics not to present their petition: he told them that it was impolitic, in such critical times as these, to agitate the question; and so says every honest man in the kingdom. In this state of things, unparalleled in the history of the world, how shameful is it to agitate questions that may disturb the peace of a great body of people, who are now quiet and contented, merely to serve the views of party, or to gratify a few leading men devoted to a bigoted religion and slaves to ambition! But Mr. G. again begs and prays that every thing which may inflame the passions may be laid aside; he begs the Catholics themselves not to be bigoted: but will they listen to his request? If they were not bigoted, obstinate, and blind, would they not in this enlightened age renounce all their foolish errors, and become members of our true Catholic and Apostolic Church?—what the judicious and admirable Hooker called the purest and best reformed Church under Heaven. That the priests should have influence on the poor illiterate mass of the people is not extraordinary; but that they should tell a man of liberal education, that he should eat his God in the sacrament—that he must believe in purgatory—that he must believe a man who happens to be Pope to be infallible—that he should pray to saints—and many other gross absurdities—it is, indeed, passing strange that such folly should at all prevail in this enlightened land of liberty, science, and learning.

Mr. G., towards the conclusion of his speech, draws a fair picture of the prosperity of Ireland: he says that they have increased one-third in population and one-fifth in revenue; that they have obtained a free trade, and a free constitution; and these facts, he says, afford the best proof of the highly improved and highly civilized state of Ireland. He disdains the word emancipation; he says that the Irish are far beyond it, and that they have already enough to engage them to stand forward in defence of their country; and that so large a body as five millions of inhabitants, ten millions export, two millions rent, and two millions interest, is a great addition to the strength of the empire. This is the language of a patriot.—*O si sic omnia!*

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## ON RELIGIOUS TOLERATION.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

AS your publication is professedly, and from its title, a friend to and advocate for our established constitution in Church and State, and consequently hostile to all innovation, either from the refinements of a specious and sceptical philosophy on the one hand, or the allurements of a licentious liberty on the other, which, under the colour of opening new sources of human happiness, have but too often introduced anarchy, confusion, desolation, and ruin, you are naturally looked up to and supported by the warm and zealous friends of ancient establishments, and by those more immediately interested in their stability; and, indeed, by every person of reflection and moderation, who cannot but regard institutions from which so much security and happiness has been derived for such a length of time, and to so great a number of people, with considerable respect and veneration. Nevertheless, as such things as an intemperate zeal, or narrow-minded bigotry, has formerly and may now or hereafter exist, though perhaps originating in worthy motives, carried a little too far by warmth of feeling or personal interest; and as you have been sufficiently candid, liberal, and impartial, to print my former letter, if you accept of this, I may perhaps hereafter, when I suppose that I perceive symptoms of such zeal going improper lengths, throw in by way of preventative a few cooling remarks, which I intend and hope always to offer with candour, Christian charity, and moderation.

The writer from this neighbourhood, under the signature of Frederick de Courcey, has in a second and third letter further addressed his Grace of Canterbury on the subjects of sectaries, non-residence, and other topics, which, so far as they go to internal regulation only (and not interfering with the toleration or internal concerns of other orderly and peaceable societies or religious communities), may be proper subjects for discussion and amendment; he has also addressed a letter to me, charging me with misrepresenting him, with having no fixed principles, and demanding what I am. In regard to the former, a disposition was certainly apparent of interfering with and controuling the concerns of others; and respecting the latter, I hold myself accountable to no mortal for principles or opinions, but for actions only. I agree with him, that there has been in all ages but too close a connection between politics and religion, and that the latter has but too generally been employed as an engine or tool to the former. Respecting enemies to the Church of England, they would dwindle away to nothing if that establishment were more accommodating, and less tenacious of tenets now become obsolete. Of the state of religion in America I know little, except believing that it is at a very low ebb, and that a religious establishment is necessary for every country, but not exclusively; nor should such establishment fetter the minds of its members. With regard to the learned quotations from St. Paul, I, too, have frequently read St. Paul's Epistles,

and can readily believe him to be good authority, without being convinced of his infallibility, or that every sentence which he wrote was immediately from Divine inspiration.

Respecting the comparative degree of understanding and wisdom between teacher and hearer, referred to in his letter, that must depend upon the opportunities of information, and the use made of such, as no class of men have to boast of privileges of birth with superior faculties; and it is to be lamented that few have capacity of mind to escape being strongly tinctured and marked with the peculiar impressions and prejudices of their professional education, and in this respect, therefore, the hearer may generally be considered as more impartial than his teacher.

Whether I am or not a judge of the different comparative effects of preaching extempore from notes, or from a written discourse, I too "have a slight idea" that every one is a judge of the different effects of a discourse delivered with feeling and energy, and the dull drawing out of an obscure composition, little attended to by either reader or hearer.

The learned quotations in praise of the Gospel might as well have remained in their proper place, where they are equally accessible; but the misfortune is, that we are often amused with human tenets as Gospel truths, which are not to be found written therein, and that by other than sectaries. If this writer believes that, during a lapse of more than two centuries, no improvements have taken place in the general knowledge of mankind, or if he believes that a well-informed community will be as well satisfied with absurdity and superstition as an ignorant one, the opinion of all mankind will be against him. Gradual improvement is, probably, as necessary in the discipline of the Church as in that of the State; and in what condition would have been the latter, if no melioration had taken place within the last two centuries? If a similar reformation had existed in the former, it is very probable that sectaries had now had no existence, and that without the "preaching of any other gospel," but only by allowing people the free use of their rational faculties.

The idea of borrowing opinions from Paine and Priestley will not apply, the writer of this knowing nothing of them but from public report, and never having seen any of their works; and, in spite of the sneer at the musical part of the service, he thinks that it is a laudable and commendable practice to induce the younger part of every religious community to employ their spare time (which might otherwise be worse employed) in cultivating a talent for sacred music, even though they attend the service principally from the entertainment thereby derived. This part of the service has had its patrons and admirers amongst most religious professions from the days of King David to the present, and will not, I trust, be discountenanced by any loose reflection thrown upon it by this writer, who may read in the Review containing his last letter, "that the house of Judah brought up the ark of the Lord with shouting, and with the sound of



the trumpet, and David danced before it;" and that "to music, singing, and dancing, thus introduced into religious solemnities, Solomon added pomp and splendor;" also, in the Gospel, that Christ and his disciples "sung a hymn before they departed into the Mount of Olives" (to prayer): from which precedents it should appear, that to "turn the solemn service of the Deity into a kind of musical entertainment" is not so incongruous or ridiculous as he may imagine; he may also by degrees learn, that, without incurring the charge of a religious Proteus, a person may, from motives of Christian charity, think it no crime with all humility to prostrate himself before his Maker in any decent and orderly religious society, as well as to hear their sentiments on moral and religious duties; and I very much mistake the nature and tendency of Christianity, if this be not better than a rancorous opposition, and a jealous and persecuting spirit of envy, hatred, and malice, without reason why or wherefore. It is from a spirit of pride and self-conceit, very different to a true Christian spirit, that any religious establishment, whether supported by authority or otherwise, arrogates to itself a superiority over all others, which should appear not in professions and opinions, not in a narrow selfish zeal, but in moral practice, and the duties of life; "for by their fruits ye shall know them."

The abstruse and unintelligible jargon of words employed in controversy concerning justification by faith and works I leave to speculative polemical writers, as having little to do with either the common practice of life or with common sense. If such writers would attach plain definite ideas to their expressions, the controversy would be at an end; but I may venture to remark, that he who believes he may expect future happiness otherwise than by a well regulated moral life rests his faith on a sandy foundation, and that we may trust the Divine Mercy as well as Justice for a state of future existence to which our intellectual powers and faculties are adapted.

Those who think for themselves upon religious subjects (and all have an undoubted right to use the powers of reflection which God has bestowed) may not be able to think in all points with their own or with any other religious sect, and yet may surely, without offence, attend any decent and orderly religious service, at least in this land of civil and religious liberty. I cannot agree with a friend to the Church of England, who supposes that going to a different place of worship is "dissolving the bond of brotherly love," any more than going to a different market; nor can I foresee any evil from the custom of teachers changing congregations, whether Dissenters or Churchmen; or from making the religious service the more agreeable by turning it into an entertainment, which even the vocal and instrumental music has a tendency to do, as well as a change of teachers: this does not keep away that part of the congregation which attends from conscientious or devotional motives, and may induce others to attend, to their edification and improvement.

A writer on religious subjects has said, "It is a conduct nearly equivalent to dissent, as well as absurd and inconsistent, to attend the

service of the church in one part of the day, and the service of the meeting on the other." This is the language of party zeal: I think it neither absurd nor inconsistent, but rather the result of a liberal and laudable spirit of enquiry. He who is in search of truth, is right in hearing different sides of the question, and to take the subject in different points of view; but the truth is, the essentials of religion are in small compass,---the belief in the existence of a Supreme Being of infinite perfections, and of a future state of existence adapted to the moral habits of intelligent beings; and that the Scriptures, and particularly the Gospel, contain the will of that Supreme Being, revealed to man, is a sufficient foundation for all religion; and those views and explanations of this revealed will that are the least tinctured with rancour, pride, self-conceit, hatred and contempt of others, selfish and worldly views, and that tend most to the glory of God and the happiness of his creature, may be safely taken as nearest the truth. It is no more in nature for all mankind to be of the same opinion or way of thinking, than that they should be of the same form, size, or features; nor is it more essential to true religion or sound Christianity. The idea of a Church of Christ universal is to be founded not on the principle of admitting the infallibility of the opinions, tenets, doctrines, or decisions, of any one man or set of men, but on the universal adoption of that pure religion and sublime morality taught in the Gospel; and this reduced to practice, by whatever name it may be called, is true Christianity; and in this sense I do not despair but that it is possible Christianity may yet become the universal religion of mankind.

Every mode of address to the Supreme Being, every form of worship and profession of faith, ought to be according to the best lights afforded to the particular individual, congregation, or community, where it is professed or used; which when the case (though involved in error, for *humanum est errare*), if it be offered with humility of heart, in spirit and in truth, who can doubt (at least I cannot) of it being acceptable to God?

Upon these principles I wish for all Christian communities to live in peace and Christian charity, free from rancour and ill will towards each other; and to admonish one another in a spirit of mildness and humility, not with spiritual pride and arrogance. Bigotry and superstition, fanaticism and error, will by degrees give way to reason and truth; but to oppression, to insult, and to persecution, never. The human mind, irritated by violence, is roused to opposition; nor is conviction ever to be wrought by compulsory means, which can only form hypocrites, enemies, and slaves.

As a proof within my own knowledge that liberality and public virtue are not confined to any one religious persuasion, I beg leave to add that, a few years back, I was acquainted with the Roman Catholic priest of this town: his name was Carter. He united the information of a scholar with the liberality of a gentleman and the charity of a Christian. I once, in the public library of this place, threw out some hints to him on the bigotry and intolerance of their reli-

gion: his answer was, "The Roman Catholics now are very different to what they were formerly represented. Why, I can meet my brother — and my brother —, &c." (naming the regular clergy and one dissenting minister of the town) "and converse with them upon equal terms, without the least rancour, or jealousy, or ill will." I once heard a member of the Church, who is a physician, and not remarkable for flattering the clergy of any persuasion, say, after hearing one of his sermons, that there had not been such a sermon preached since the days of St. Paul. He was called away, in the prime of life, to another and better world. The dissenting minister referred to was named — Griffiths, of the Scotch kirk here, equally remarkable for affability, mildness, and universal benevolence: he, unfortunately for his fellow creatures, is now no more. I hope and believe that many similar exemplary characters of different persuasions are now in existence; and have brought these forward merely to prove, that, because a man is a Roman Catholic or a Dissenter, it does not necessarily follow that he is a bad citizen, a bad subject, or a bad Christian.

I hope that your candour and liberality will induce you to print this in your next Number, as the last letter of F. de Courcey certainly requires some notice in self-defence; and the principles herein advanced, if too free, are open to refutation. This should have been sent sooner, but from neglect.

Your constant reader,

Wolverhampton, May 1808.

PHILANTHROPOS.

### EURIPIDES' PHÆNISSÆ.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

AS I find that you occasionally admit of illustrations of the classics in your Review, should you deem the following attempt at illustrating a passage in Euripides worthy of notice, I will deem it a favour if you will insert it. The passage I allude to is in the Phæniissæ, the twenty-first line, where Iocasta is introduced as speaking of her husband Laius:—

‘Ο δ’ ἤδητι δας, ‘εις τι βαλχχιον πρὸς  
 ‘ισκιζει ἡμιν παῖδα, κ’ σπινρας, βρεφ<sup>ς</sup>  
 γυνεὶ τὰμπλανημα, ἦν θυι τι ἦν φάιν  
 — — — — —  
 δίδωσι βεκολοισιν ἐκθιται βρεφ<sup>ς</sup>.

The former βρεφ<sup>ς</sup> in this passage is generally considered as an accusative case governed of σπινρας; but may it not be regarded as the nominative to the verb δίδωσι, and be taken in the same sense as its synonym πρῶτος, *first*? If this construction be allowable, it will be much in the manner of the Greek tragic writers, and remove the

complained of inelegance of the repetition of the word *sermo* in the sense of a child. In my opinion, the passage may be thus rendered :—

Ille vero voluptati cedens, et in ebrietatem incidens  
Genuit ex me infantem, & quum genuisset, stultus  
Cognito peccato, numinisq; oraculo

Dat bubulcis infantem ut exponeretur.

I remain your obedient humble servant,

June 9, 1808.

BOLTON.

## ON THE NECESSITY OF ECCLESIASTICAL DISCIPLINE.

TO THE EDITOR OF THE ANTIIACOBIN REVIEW.

Sir,

VERY different statements seem to be made respecting the conduct and character of a Northamptonshire Clergyman, who was lately nonsuited in an action which he had brought against a parishioner for defamation. But whatever opinion may be formed on the subject of that action, the nonsuit proves that the Bishop of the diocese ought to have decided the case. It appears that the complaint of the parishioner was regularly before his Lordship, who, instead of investigating the charge, left, and even encouraged, the clergyman to institute an action; and that the nonsuit took place because the matter was clearly within the jurisdiction of the Bishop. It follows then that the Bishop ought to have heard the parties, to have examined the evidence on both sides, and either to have dismissed the complaint, as unfounded, or, according to his powers, to have punished the delinquent. It is much to be desired, Sir, that bishops should exercise a vigilant superintendence over their dioceses. Without proper discipline what institution can stand? If, in the case before us, episcopal authority had been properly exerted, the Church would have escaped the disgrace of seeing one of her members labouring under an imputation, which, however innocent he may be (of that I do not pretend to decide), it is out of his power to wipe away. I think the Bishop ought, even now, and in the most public manner possible, to investigate the case; and if the accuser be not ready to come forward in support of his charge, he must be presumed guilty of a libel.

I am, Sir, &c.

A FRIEND TO DISCIPLINE.

WE perfectly concur with this "Friend of Discipline" and of the Church, in thinking that the Bishop, in the case alluded to, shrunk from the discharge of an imperative duty, as he had full cognizance of the matter before him, and it was completely within his own jurisdiction, and not proper for the consideration of a civil court. If Bi-

shops thus sacrifice the high prerogatives of the church, if, from whatever motive, they shrink from the awful responsibility attached to their stations, if they encourage the encroachments of the civil power by ignorance of their duty, or by unwillingness to discharge it, they cannot be surprised if the respect which is due to them should be withholden; if that insubordination which ever springs from laxity of discipline should arise in the Church; and if the venerable establishment, which the piety, the knowledge, and the zeal of our ancestors erected, should, thus deserted by those whose peculiar province it is to cherish, to protect, and to support it, and surrounded by a host of enemies, crumble into dust. If this worst of ruin should befall us, we shall remain, like the states of the Continent, unlamented, unpitied, because, like them, our destruction will be imputable entirely to the neglect and misconduct of those, who, provided with the means of safety, forbore to employ them. In short, they will both have perished, from the culpable negligence of their GOVERNORS.—EDITOR.

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### CORRESPONDENCE.

OUR Correspondent from Birmingham may be assured that he totally mistakes the cause of the delay which has occurred in the review of Mr. Young's Sermons; such delay is as often occasioned by the merits of a work as by its demerits; and it is not unfrequently, as in the present case, unavoidable.

"*A Northamptonshire Clergyman*" is referred to an article in this number, "on the Necessity of Ecclesiastical Discipline," for our sentiments on the subject of his communication, which we cannot, consistently with those sentiments, insert. All the difficulties attending the case of the Northamptonshire rector are imputable solely to the neglect of the Bishop to exert that authority with which the constitution of the church and the laws of the land had invested him.

"*A Jurist*" is informed, that we shall take an early opportunity of declaring our sentiments, with that firmness which the importance of the occasion calls for, on the novel doctrine, promulgated in a recent trial, of *guilt without malice*, which, unless a total revolution has taken place in the legal, as well as in the political and moral world, lawyers must continue to think very like an *effect* without a *cause*. The new doctrines, new principles, and new laws, which are, almost imperceptibly, though evidently with a view to the establishment of a new system, introduced into our criminal code, demand the utmost vigilance and attention, without which it will soon become difficult to distinguish between PROSECUTION and PERSECUTION.

The communication of "*Salopienfis*" is received, and also that of our broad-brimmed friend, "*H.*" They shall be respectively attended to.

THE  
ANTI-JACOBIN  
Review and Magazine,

&c. &c. &c.

For JULY, 1808.

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History may, in the perversion, serve for a magazine, furnishing offensive and defensive weapons for parties in church and state, and, supplying the means of keeping alive or reviving dissensions and animosities, add fuel to civil fury. Seldom have two ages the same fashion in their pretences and the same modes of mischief. Wickedness is a little more inventive. Whilst you are discussing fashion, the fashion is gone by. The very same vice assumes a new body. It walks abroad; it continues its ravages; whilst you are gibbeting the carcasses or demolishing the tombs. You are terrifying yourselves with ghosts and apparitions, whilst your house is the haunt of robbers. It is thus with all those, who, attending to the shell and husk of history, think they are waging war with intolerance, pride, and cruelty; whilst, under colour of abhorring the ill principles of antiquated parties, they are authorising and feeding the same odious vices in different factions, and perhaps in worse.

BURKE.

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*A History of the early Part of the Reign of James the Second; with an Introductory Chapter.* By the Right Hon. Charles James Fox. To which is added an Appendix. Demy 4to, pp. 486. 1l 16s; large paper, 2l 12s 6d. Mil-  
ler. 1808.

THE gradual establishment of our constitution in its freedom has been the cause of several important æras in our history, and of several gradations in our condition as citizens. The decline of the feudal system, which in former ages tended so considerably to check the power of the crown, as well as to keep the people in a state of vassalage, left the King in the full exercise of executive authority, unmolested and uncontrouled. The Tudors were little inclined to neglect this superiority which they had casually obtained over their ancestors, educated as they had been in the high notions of a divine right, and of an indefeasible hereditary power. For-

unately, however, for the liberties of Englishmen, at the same time that the extinction of feudal tyranny augmented the power of the monarch, it indirectly rendered him more dependent on his people. The aids, the reliefs, the scutages, the taxes, both of money and of personal services, so essential to the splendour of the Crown, as well as to the security of the realm, were necessarily at an end with the antient estates of the nobility. In this exigency, it was only to the people, or their representatives in the Commons House of Parliament, that the monarch could apply for public supplies. The House saw this crisis, and improved on the advantage. But at the same time that its consequence increased, as the third estate of the realm, it was placed in a new situation of power and controul. Composed before of men of low situations, humble birth, and slender fortunes, it suddenly beheld itself possessed of a dignity which commanded the respect of men. It could not be expected that, in this new and untried station, the Commons should act with experienced consistency, and it is contrary to human nature to believe that it would not attempt an extension of its power. The rebellion against Charles I (of which in his Introduction Mr. Fox takes a review) we have been accustomed to consider as in a great degree springing from the intrigues of dark and designing men, desirous of a removal of evil counsellors, because themselves were not in office, and willing to promote any change in public affairs that might redound to their own advantage. At the same time many good men, both in and out of the House, and, indeed, the nation at large, adhered to the Commons as the immediate representatives of the people, and as that estate which, in their mistaken apprehension, were more constitutionally free than either of the other two, the nobility or the clergy. They considered too the temper of the monarch, ever arbitrary and high in its notion of prerogative, as least of all likely to rest quiet under concessions which, at the same time that they detracted from his power, might seem to have been extorted from him by fear and by force.

It is on this portion of our history that so much dissention has been created among historians, some considering Charles as a martyr to the prerogative of his ancestors, others execrating him as a tyrant to the species. The prerogative of the Crown, as is confessed by our earliest lawyers, was given for the benefit of the people, to be extended when their interest required its extension, and to be curtailed whenever its curtailment should be necessary for the accomplishment of the end for which it was designed. However we

may be disposed to censure or condemn certain parts of the conduct of Charles, we cannot accord with our author in his party prejudices on this subject. He will not allow the furious civil dissensions which terminated in the death of that unhappy monarch, the name of a rebellion, although we cannot conceive what other term can be assigned to the act of the Commons in taking up arms against a lawful sovereign—in the contemplation of law independent of their authority, and the meditation of whose death is treason. The palliation which is indirectly attempted of the murder of Charles seems to us to carry with it more of sophistry than of truth. This, indeed, is not the first time in which the author has thrown aside the character of the historian, and assumed that of the pleader, the orator, the partizan, as if history required any other interest to be excited for its support than that which arises from the events themselves. That the King is not responsible for his conduct; that he cannot be summoned before any tribunal to hear an accusation against himself, or to make a defence, is not laid down by our constitution, through any supposed sanctity in the royal person, or through any acknowledged indefensible right to the perpetration of injustice; but our laws have wisely determined that as a king is necessary to temper their balance, his actions ought to remain uncontrollable, and that in any danger to the existence of the monarch the security of the people is necessarily implicated.

The pretended justification of the death of Charles which is gratuitously ascribed to Hume\* by our author, and which he terms the best—that, whilst Charles lived, the projected republic was not safe, appears nothing, at best, but an attempt to defend MURDER by REBELLION. Nor is it wiser to say with our author that this is the usual fate of dethroned princes, so that the short interval between their deposition and death has become proverbial, for this is an endeavour to palliate the crime by itself. The murder of Charles is one of the most atrocious mentioned in history, as it was that of a monarch who, even if he were admitted, contrary to the fact, to have been hypocritical, hollow, and insincere, was nevertheless in his person by the constitution deemed inviolable. As an example to ourselves it was useless, if we meant to establish a republic; dangerous in the extreme if it was our intention to

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\* It will be difficult to find, in Hume's reflections on the murder of Charles, any thing which can be fairly construed into a justification of that atrocious deed.



renew the monarchy. The fear of tyrannicide renders kings more fierce, cruel, and bloody, as it awakens their fears, and keeps their passions in a constant ferment. Even concerning "the question of example in a more extended view" we cannot conceive how this atrocious action has in any degree served "to raise the character of the British nation in the eyes of Europe," unless it be accordant with human nature to delight in blood, and to venerate those who spill it.

At the death of the monarch, the constitution, as is usual in times of anarchy, sunk into absolute despotism, and he who commanded the army was the tyrant. The administration of Cromwell was marked with all the talent which we might suppose the soldier to have possessed who raised himself to sovereignty from the inferior classes of mankind. But the people hated, good men despised him; and so desirous had both become for the restoration of the monarchy, so indifferent to any government but that which promised to be secure, that they would have resigned unconditionally into the hands of Charles the liberties, for the violation of which they had brought his father to the scaffold. The conduct of Monk in effecting the Restoration was, no doubt, highly meritorious to himself and useful to his country. His character is most warmly and wantonly attacked by our author, who asserts that a baser could not have been found in the lowest ranks of society\*.

"Personal courage," he says, "appears to have been Monk's only virtue; reserve and dissimulation his whole stock of wisdom. It is impossible in reviewing the whole of this transaction not to remark that a General who had gained his rank, reputation, and station, in the service of a republic, and of what he, as well as others, called, however falsely, the cause of liberty, made no scruple to lay the nation prostrate at the feet of the monarch, without a single provision in favour of that cause; and if the promise of indemnity may seem to argue that there was some attention at least paid to the safety of his associates in arms, his subsequent conduct gives reason to suppose that even this conduct was owing to any other cause rather than to any generous feeling of his breast: for he afterwards not only acquiesced in the insults so meanly put upon the illustrious corpse of Blake, under whose auspices and command he had performed the most creditable services of his life, but in the trial of Argyle produced letters of friendship and confidence to take away the life of a

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\* What will Mr. Fox's friend, the young Earl of Albemarle, the lineal descendant of this RESTORER OF THE BRITISH MONARCHY, say to such gross and unfounded abuse of his brave ancestor?

nobleman, the seal and cordiality of whose co-operation with him, proved by such documents, was the chief ground of his execution; thus gratuitously surpassing in infamy those miserable wretches, who, to save their own lives, are sometimes persuaded to impeach and swear away the lives of their accomplices."

The era of Charles II's administration is emphatically said "to be that of good laws and bad government." The establishment of the right in the Commons to Parliamentary impeachment, which in a high degree protects us from the mal-administration of ministers; the habeas corpus bill, which assured security to our persons; and the abolition of the feudal tenures, which invested us with the full enjoyment of our estates; are all acts of this reign, and the two last amongst the most splendid recorded in English legislation. But Charles himself entered into "a career of misgovernment not long after his accession to the throne, which that he was able to pursue it to its end is a disgrace to the history of our country." That he scrupled not to receive a bribe from France, and thus betrayed the interests as well as the independence of his kingdom, is well authenticated; whilst his persecution of the Scots, his malignity towards Russel, and his murder of Sydney, will render him still more odious in the eyes of good men. At the conclusion of his reign indeed "despotism is said to have been established in England," and at the same time that the King amused himself with destroying the civil rights of his subjects by exacting "convictions against evidence, sentences against law, enormous fines, cruel imprisonments," he had determined by dissolving Parliaments to break down the constitution, and to govern by his own will. But Charles was arrested in this tyrannical progress by death. He was suspected by some who were closely connected with him, and even by the Duchess of Portsmouth, his mistress, to have fallen by poison, but this appears upon the whole to rest upon very slender foundations. His character is indisputably one of the worst in our History.

"His ambition was directed solely against his subjects, whilst he was completely indifferent of [to] the figure which he or they might make in the general affairs of Europe, and his desire of power was more unmixed with the love of glory than that of any other man whom history has recorded; he was besides unprincipled, ungrateful, mean, and treacherous, to which may be added vindictive, and remorseless. On the other hand, it would be want of candour to maintain, that Charles was entirely destitute of good qualities, nor was the propriety of Burnet's comparison between him and Tiberius ever felt, I imagine, by any one but its author. He was gay and affable, and if incapable of the sentiments belonging to pride of a laudable sort, he was at least free from haughtiness and insolence. The

praise of politeness, which the stoics are not perhaps wrong in classing among the moral virtues, provided they admit it to be one of the lowest order, has never been denied him; and he had in an eminent degree that facility of temper, which though considered by some moralists as nearly allied to vice, yet, inasmuch as it contributes greatly to the happiness of those around us, is in itself not only an engaging but an estimable quality. His support of the Queen during the heats raised by the Popish plot, ought to be taken rather as a proof that he was not a monster, than ascribed to him as a merit; but his steadiness to his brother, though it may, and ought, in a great degree, to be accounted for upon selfish principles, had at least a strong resemblance to virtue."

The unfinished memorial before us contains but a small portion of the reign of James II, which was the very period the author intended to treat of. The certainty of James having received a pension from France, the adulatory addresses sent up to him on his first accession, the persecutions of the Scotch Dissenters, and the invasion, defeat, and death of Monmouth, are the sole events of the reign that are narrated. Many new lights, however, are thrown on this part of our history, and several sources of investigation laid open which were unknown to former historians. But the whole work is strongly tinged with principles, the truth of which, abstractedly, we should not be inclined to admit, and the danger of which in practice is certain and obvious. The invasion of Monmouth is palliated, defended, justified, as if it were allowable for private individuals at any time to disturb the ease of the state, and to violate the security of the public, when, according to their imaginations, their is mismanagement on the part of ministers, or tyranny through the undue interference of the Crown. But let us hear Mr. Fox himself on this rebellion.

"It is difficult to accede to the opinion which Burnet seems to entertain, that though particular injustice had been committed, the misgovernment had not been of such a nature as to justify resistance by arms. But the prudential reasons against resistance at that time were exceedingly strong; and there is no point in human concerns wherein the dictates of virtue and worldly prudence are so identified as in this great question of resistance by force to established government. Success, it has been insidiously remarked, constitutes, in most instances, the sole difference between the traitor and the deliverer of his country. A rational probability of success it may be truly said distinguishes the well-considered enterprise of the patriot from the rash schemes of the disturber of the public peace. To command success is not in the power of man, but to deserve success by choosing a proper time, as well as a proper object, by the

prudence of his means, no less than by the purity of his views, by a cause not only intrinsically just, but likely to ensure general support, is the indispensable duty of him who engages in an insurrection against an existing government."—P. 176, c. 3.

Not only would public peace be in constant danger through the dissemination of these principles from all who believe that national affairs could be better administered by *their* councils than by those at present engaged in them, not only would public security be endangered from the perpetual attempts against the established government by the vain, the rash, and the disaffected; but experience has shewn us how dangerous it is to confide in arms for the establishment of liberty, and that the most destructive tyrannies to public rights and to public happiness are those which are raised, when laws are forgotten, by an armed force. It is then but justice to social order and to the civil rights of individuals that such sentiments be exposed, lest they at any time mislead the thoughtless or the unwary, and at the same moment that they prompt to rebellion appear to justify it. The legal and constitutional mode laid down by our ancestors for the redress of grievances is neither by the instrumentality of arms, nor by a military tribunal, but through the medium of that representative body which is the organ of the people, and which is supposed to bear with it our interests, our jealousies, and our fears. If ever there should arrive a period when this is universally corrupt, it will argue such a wilful indifference to their liberties, as well as to their interests, on the part of the people, that no fate which could befall them would be worse than their depravity deserved.

One of the most obvious defects, indeed, that pervades the whole work is the violence of party spirit which it exhibits, thus affording an example under the shelter of which future writers may corrupt historical truth, whenever it disturbs their selfish views or their bigoted prejudices. Were this example indeed universally followed, the object of history must be frustrated, as so great an uncertainty would then be introduced into the events of nations, so great a distrust of human testimony, or so much error and deception. But the worst of all historians are those who are the advocates of a party, as party spirit is the most dangerous of all passions in the investigation of truth. The judgment of the most candid is misled by it, and, in proportion as men are sincere in their attachment to their cause, are they likely to be warped in their narration of events, flowing from principles similar to their own, or analogous to those in later times which have roused and exer-

cised their feelings. There is in party spirit, too, a certain boldness disdaining not the meanest compliances, if they do but injure its antagonists; assured as it is that individual blame will be shifted from him who incurs it to the party, and that this will not deny its coincidence with any measure however base, odious, or contemptible, which promotes its views. This more or less actuates the conduct of the historian who degrades himself to be the organ of a faction. If in the present author it is not discernible, it is that the softness of his disposition has prevented him from exerting his eloquence against any but tyrannical princes and corrupt administrations. It is, however, a great fault of this writer that on many occasions, and more especially in his introduction, he has adopted an oratorical manner, which however favourable it may prove to the display of talent, is injurious to history. No two styles can be more distinct than those of rhetoric and history. The language of the one is plausibility, that of the other truth. The first labours to excite the feelings; the object of the last is to convince the understanding. History indeed disdains not in some instances the assistance of eloquence, but there can be no greater blame attached to an historical work than to say it is rhetorical. This imputation at once lessens its authority, shakes its reasonings, and, whilst it puts us on our guard against the author's manner, renders us likewise suspicious of his matter. The rhetorical manner of writing history, indeed, always pre-supposes an interest in the transactions narrated which is unfavourable to truth, as he who has a cause to plead or to defend will necessarily seek to exalt it by the speciousness of his arguments or the fallies of his imagination, nor will he believe himself certain of success until he has misled the judgment of his readers. We are far, therefore, from bestowing any commendation on the author for the profundity of his declamation, as we conceive it both improperly inserted in an historical work, and as contrary to the end of history itself. In the narrative part of an oration, indeed, it might occasionally be suitable and apposite, as the orator must exert himself to rouse the feelings and to keep alive the attention of his audience. But those who read history go not to it with the desire of being pleased but instructed, and the genuine mode of producing this effect is by a candid development of events, by a clear and succinct view of their causes, and by an impartial delineation of the characters that were busied in them. If we, indeed, are not much mistaken, our author appears to have formed neither an accurate nor a comprehensive view of the object of historical productions. He seems to have supposed, after the an-

cient writers, that history is a mere narrative of facts, interesting only as they have produced different revolutions in the governments or manners of mankind. He had accordingly made no provision in his work for a survey of arts, of sciences, or of literature, in the period of which he meant to treat. Genuine history, however, as its chief design is to enlighten the species as to their real condition, and to point out the progressive improvement of our nature in whatever tends to our melioration or to our happiness, ought to embrace all these objects. It is in this, indeed, that Hume and Gibbon excel the historians of antiquity, that, possessing more enlarged and enlightened ideas of history, they did not content themselves, like the former, with a narrative of sieges, skirmishes, and battles, which are the same in every age and among all nations; but they penetrated into the legislation, the customs, the peculiarities, literary, religious, and civil, of different nations, and opened new lights on the intellectual situation of man.

A historical sketch of the origin and progress of this volume is given to the public in an address of fifty one pages "to the Reader," signed "*Vassall Holland*," a signature, by the way, we should have expected that this noble author's professed respect for the "prejudices of the public" would have prevented him from adopting. From this account we learn that till 1797, when the issue of the French revolution had so completely falsified all his opinions respecting it, Mr. Fox had never thought of writing a history. About that period, however, he appears to have been somewhat chagrined with himself, and to have then felt the necessity of *hunting out* (as he would have expressed it) *per force* some historical basis for his revolutionary speculations. The great event which placed the House of Hanover on the English throne seemed naturally to attract his attention first; but an apology was also to be made for the Catholics as well as the French revolution; hence it was indispensable to commence his history somewhat earlier, and to vilify Shaftesbury and Locke for their opposition to Popery. Here his progress seems to have been extremely slow, and such, indeed, as must militate very considerably against his reputation for possessing a vast and powerful mind. The whole of this History (says Lord H) was written occasionally on "scraps of paper and covers of letters, in sentences which he, in all probability, had turned in his mind, and in some degree formed in the course of his walks, or during his hours of leisure," and afterwards corrected or amended them. These fragments he read over to a person called Mrs. Fox, who transcribed them from time to

time, after which they were torn or burnt. The author's indolent disposition was incompatible with much study or profound investigation; yet we find this very weakness ascribed to him as a virtue! Sometimes, however, he projected several literary works, and declared his determination of publishing an "edition of Dryden, a *Defence* of Racine and the French stage, *Essay* on the Beauties of Euripides," &c. &c. In a letter to the noble editor, in 1803, he complains of a modern writer's contempt of Racine.

"It puts me quite in a passion. *Je veux contre eux faire un jour un gros livre*, as Voltaire says. Even Dryden, who speaks with proper respect of Corneille, vilipends Racine. If ever I publish my edition of his works, I will give it him for it, you may depend. Oh! how I wish that I could make up my mind to think it right to devote all the remaining part of my life to such subjects, and such only! Indeed, I rather think I shall; and yet if there were a chance of re-establishing a strong Whig party (however composed),

"Non adeo has exosa manus victoria fugit

Ut tantâ quicquam pro spe tentare recusem!"

The last clause of this sentence very satisfactorily evinces the author's "longing after power," and the forced state of retirement to which adverse events had driven him. His literary productions are neither numerous nor excellent in their kind; his Letter to the Electors of Westminster, *Eloge* on the late Duke of Bedford, the 14th and 16th Nos. of the *Englishman*, published in 1779, *Epitaph* on the late Bishop of Downe, and Verses to Mrs. Crewe, and Mrs. Armistead alias Mrs. Fox, are all the printed pieces that are avowed to be the productions of his pen. The "Ode to Poverty" and *Epigram* on Gibbon, generally attributed to him, are denied by his editor. How his reputed love of simplicity, indeed, can be reconciled with his admiration of the pompous and inflated Racine, we are at a loss to conjecture, unless he thought it necessary to advocate the cause of French literature as well as modern French politics. His French bias, however, appears to have corrupted his taste, as well as mislead his judgment, during the greater part of his life. That he should have been an admirer of Dryden is much more natural and also more rational: his actual successor in office, who in a scale of genius must be ranked as much his superior as Dryden is to Pope, is said to possess a similar taste. Light poetry, novels, romances, and plays, chiefly constituted Mr. Fox's literary entertainments, and it is probable he preferred

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\* Mr. Fox often used this word in ridicule of pedantic expressions."

Trifram Shandy to the Essay on the Human Understanding, or Grotius and Puffendorf on the Laws of Nations. To pleasure all subjects were dedicated, to poetry all were assimilated; his sentiments of civil policy, of negotiations, and even of finance, were all referable to the same poetical view of affairs, without any regard to practical reason, or the established customs and fitness of things. He appears to have viewed man through the medium of the drama, especially through Racine's laboured imitation of the Grecian dramatists; and although not unfrequently deficient in the unities, he was often seduced by the idea of poetical justice to the prejudice of his country and the violation of all practical morality and sound policy. His habits of popular speaking also contributed to force upon him the most plausive and "passion-stirring" views of things, in order to elicit that applause which the vulgar never fail to bestow, but which great men despise. When speaking of how things *should* be, he appeared great; but in treating of them as they are, he was less than any other person of equal experience. Thus, for instance, he denominates Cromwell's government "a system condemned equally by *reason* and by *prejudice*: by *reason*, as wanting freedom; by *prejudice*, as an usurpation!" Here the champion of liberty, whose History of James is conceived and written in the spirit of modern politics, calls *usurpation*, the robbery of the dearest rights of the people, and the direct violation of all moral justice, only a *prejudice*! Yet his noble editor assures us that he was most scrupulous in the use of words; and if so, it is evident he could not be very scrupulous about the consistency of his own principles, or he would not thus have insulted his fundamental maxim of the people's *right* to choose their own government. This, indeed, is only one of the numerous examples of the incompatibility of the poetry with the prose of life, evinced in our author.

It remains that we should speak of the style of our historian, which is uniformly chaste, simple, and spirited, and of which the following would be one of the best specimens, were it not that it contains a fifth form "*mannerism*" about it.

"At the breaking out of the civil war, so intemperately denominated a rebellion by Lord Clarendon and other Tory writers, the material question appears to me to be whether or not sufficient attempts were made by the Parliament and their leaders to avoid bringing affairs to such a decision? That according to the general principles of humanity they had justice on their side cannot be fairly doubted, but did they sufficiently attend to that *great dictum* of Tully in questions of civil dissention, wherein he declares his preference of even an unfair peace to the most just war? Did they sufficiently



weigh the dangers that might ensue even from victory? danger in such cases little less formidable to the cause of liberty than those which might follow a defeat. Did they consider that it is not peculiar to the followers of Pompey and the civil wars of Rome, that the event to be looked for is as the same Tully describes it in case of defeat—proscription; in that of victory—servitude? Is the failure of the negotiation when the King was in the life of Wight to be imputed to the suspicions justly entertained of his sincerity? or to the ambition of the parliamentary leaders? If the insincerity of the King was the real cause, ought not the mischief to be apprehended from his insincerity rather to have been guarded against by treaty, than alledged as a pretence for breaking off the negotiation? Sad indeed will be the condition of the world, if we are never to make peace with an adverse party whose sincerity we have reason to suspect. Even just grounds for such suspicions will but too often occur; and when such fail, the proneness of man to impute evil qualities as well as evil designs to his enemies will suggest false ones."

There are occasionally in this History modes of expression, such as "a stroke of sound policy, a young man of spirit, from his professional prejudices carried, as some have alledged *he did*," &c. which seem exceptionable in an historical work aiming at elegance. We are told, indeed, by the noble editor that "these phrases are more likely to have been introduced upon system than to have escaped the observation of the author, and crept in through inadvertence;" as if it were any justification of the historian to say that he *systematically* adopted coarse and familiar phrases, or wilfully obtruded obsolete modes of expression on the English language. What though these terms were formerly used as apposite and elegant by Dryden and Hooker? Language is perpetually fluctuating; and if we are to adopt words merely from the circumstance of their being hallowed by ancient usage, we not only shall be in danger of rendering our style humble and mean, but we shall defeat the purposes of language itself. Had Dryden and Hooker lived in modern times, they had doubtless adopted the mode of expression most known, and therefore best calculated to circulate their ideas; nor would they have affected an obsolescence which is unintelligible, or a coarseness that is disgusting.

There are several points in this historical memoir deserving of notice, on which we have forborne to comment for the present; but probably our brother critics will soon afford us another opportunity for pursuing our investigation under a different department of our work.

*Grierſon's Definitions of St. Andrew's, &c.*

[Concluded from page 122.]

IF a regard to truth induced us to animadvert with ſome ſeverity on Mr. Grierſon's very extraordinary account of the origin of biſhops in Scotland, of which, among the diſcoveries of modern times, he may claim the originality, it gives us much pleaſure to be able to compliment him on the liberality of his ſubſequent "*Hiſtory of St. Andrew's.*" From his account of the many atrocities with which the progreſs of the Reformation was accompanied, in the eccleſiaſtical metropolis of Scotland; we ſhall ſelect that of the aſſaſſination of the able, but haughty and tyrannical, Cardinal Beaton, which we believe to be no leſs correct than it is candid.

"The conſpirators againſt his life, at the head of whom was Norman Leſlie, eldeſt ſon of the Earl of Rothes, had reſolved to carry their deſign into execution on Saturday the 29th of May, 1546. On the morning of that day, at the early hour of three o'clock, they aſſembled by appointment, to the number of ſixteen perſons, within the churchyard of the monaſtery, and, to avoid ſuſpicion, agreed that they ſhould attempt to get acceſs to the caſtle by ſmall parties of two or three at a time. This they were enabled to accompliſh with leſs difficulty than might have been at firſt expected; for the Cardinal had at that time employed about the place a great number of people in the conſtruction of a ſet of new works, by which it was propoſed to render the caſtle impregnable. But this, inſtead of obſtructing; contributed to favour the fatal enterpriſe; for the buſtle and ſtir occaſioned by the workmen paſſing and repaſſing along the drawbridge made the conſpirators paſs without particular notice. They had no ſooner entered than they proceeded to turn every other perſon out; and although there were then in the caſtle no fewer than one hundred and fifty people, workmen and domeſtics together, yet ſuch was their addreſs and intrepidity, that they cleared the fortrefs of them all. They next proceeded to the apartment where the Cardinal was ſtill in bed, and, after having been reſuſed admittance by him, broke open the door. They reproached him for his paſt crimes in the moſt bitter and opprobrious terms, particularly for the death of Wiſhart; and, after proteſting ſolemnly that it was not out of hatred to his perſon or deſire of his wealth that they were prompted to act in the manner in which they did, but ſolely becauſe of his obſtinate and continued oppoſition to the true Goſpel of Chriſt, Mr. James Melvil, who made this ſpeech, ſtabbed him three times to the heart with a dagger. Such was the unhappy end of this ambitious eccleſiaſtic, whoſe inordinate love of power, as is too often the caſe, had ſteeled his heart againſt the impreſſions of humanity, and gave a colouring of juſtice, at the time, to the perpetration of a deed which could not otherwiſe have been viewed without the ſtrongeſt ſentiment of reprobation.

"It may be thought rather singular, perhaps," he adds, "that no writer or document informs us of the place in which the Cardinal was interred, or even whether he ever received any interment at all. John Knox only, after having, as he expresses himself, 'written merrily' upon the subject, informs us, that, 'as his funeral could not be suddenly prepared, it was thought best, to keep him from spoiling, to give him great salt enough, a cope of lead, and a corner in the sea-tower (a place where many of God's children had been imprisoned before), to wait what exequies his brethren the bishops would prepare for him.'"

"This indecent and surely ill-timed *merriment* can hardly fail to inspire disgust; but the following lines of Sir David Lindsay of the Mount, express, perhaps with tolerable accuracy, the sentiments of the most judicious individuals of the reformers at that time:—

"As for the Cardinal, I grant,  
He was the man we well might want;  
God will forgive it soon:  
But of a truth, the sooth to say,  
Although the lown be well away,  
The deed was foully done."

Our author's account of the assassination of Archbishop Sharp, one hundred and thirty-three years after that of this ambitious and intolerant Cardinal, is no less correct and candid.

"But let his conduct have been what it would, there can be no doubt with respect to the atrocity and injustice of the manner of his death. He was slain on the highway by men invested with no civil or military authority, and who took upon them at their own hand to execute public justice, or, as they thought proper to term it, 'righteous judgment by the hands of private men.'

"Whether his death was really premeditated or no, may admit of considerable doubt; but the leading circumstances of it seem to have been nearly as follow.

"On Saturday the 3d of May, 1679, a party of the most forward and zealous of the Covenanters, consisting of nine persons, many of them of respectable families, and at the head of whom was David Hackston, Esq., of Rathillet in the county of Fife, came abroad at an early hour to waylay a person of the name of Carmichael, on the heights betwixt Cupar and St. Andrew's. This Carmichael, who had been lately a merchant in Edinburgh, and had failed in trade, was now employed by the Privy Council as the fittest person they could find for searching out and bringing to punishment the frequenters of field-preachings; and, as he executed his commission with the utmost severity and rigour, he was of course particularly *odious* and *hateful* to the Covenanters. [By the way, we cannot help remarking that this redundancy of synonymous terms and epithets favours much of the tautological style of the Covenanters.] The party above mention-

ed, therefore, had resolved upon the death of this man, and, knowing he was to be out that morning, had the highest hopes of falling in with him; but he, having got notice of their intentions, eluded their pursuit.

"The day being now advanced, and no appearance of their man, the party were upon the point of separating and returning each to his respective home; when a country boy informed them that the Archbishop of St. Andrew's was coming that way. He had stopped on his way from Edinburgh at the house of a clergyman near the village of Ceres, and his road from thence to St. Andrew's lay only at a small distance. The information was too important to be received by the party with indifference. They interpreted the thing immediately into a divine interposition in their favour, and exclaimed, with rapture, 'He is delivered into our hands!' From that moment they resolved that the Archbishop should be put to death; and, selecting from among their number a leader whom they all swore to obey, they set off in full chase after the carriage, which was by this time come within sight. The prelate, seeing himself pursued by a party of armed men, and being incapable of resistance, as he was unattended by his usual retinue, gave orders to his coachman to drive with all possible speed; but he had not proceeded far till he was overtaken by his inhuman pursuers, and barbarously assassinated. This place is in Magus Muir, about three miles to the south-west of St. Andrew's, and within sight of the town. The fatal spot is still marked by a large heap of stones."

Our author adds—"It is remarkable that these assassins, though it was now betwixt twelve and one o'clock of the day, and although they stayed to secure the Archbishop's papers and rifle his person, all escaped unnoticed; nor were any of them ever after discovered and brought to justice. But at the end of four months, five persons, who had been taken prisoners at the battle of Bothwell, were brought and executed on Magus Muir, as victims to his manes."

Mr. G. is not singular in maintaining that none of the conspirators were ever discovered and brought to justice; but it needs excite no surprise if none of them *had been* brought to justice, since they found protection and concealment in the rebel army which soon after took the field at Bothwell, where some of them may have met their fate, and from whence others may have been fortunate enough to escape. Hackston, however, who was afterwards taken prisoner at the battle of Air's Moss, where he headed the insurgents, was tried, convicted, and executed, for the murder of the Archbishop, as well as for several acts of treason and rebellion. This holy ruffian, indeed, refused to answer to the charge of the Archbishop's murder, or to acknowledge the King's authority, and that of the Court of Justiciary, asserting, in the Puritanical cant of those times, "that they had usurped a

supremacy over the Church belonging alone to Jesus Christ, and established idolatry, perjury, and other iniquity in the land; and, therefore, he, adhering to Christ's rights and Kingly office over the Church, declines them who are his open enemies, and competitors for his crown and power, as competent judges." The Presbyterians, indeed, to this day, maintain that Hackston was innocent of the Archbishop's murder, and execrate the cruelty and injustice of the government for sacrificing to humanes those *innocent victims*, mentioned by our author. But, after the most diligent inquiry, we have no hesitation in pronouncing Hackston guilty. It was proved, at his trial, that he was accessory to the murder, and it was well known that he had been elected by the rebel army at Bothwell to be one of their chief officers, because he boasted of the part he acted in that tragedy. Even by the account of Wodrow, whose voluminous history of that period is so partial, that it may, with more propriety, be called "A Vindication of the Conduct of the Scottish Puritans and Covenanters;" of those, who "turned religion into rebellion, and faith into faction;" Hackston was clearly accessory to the Archbishop's murder. He allows that Hackston was present, and that the Archbishop in vain implored his protection; but it does not appear that he was one of the active assassins. He pretended, indeed, at first, by Wodrow's account, to disapprove of the murder, and declined the honour of being their leader, because there had been a difference betwixt him and the Archbishop in a civil process; suspecting that the world might attribute his conduct to malice, if he had an active hand in the murder: but there can be no doubt that his pretended scruples were all deep artifice and hypocrisy. He joined in the pursuit, and was, therefore, in the eye of the law, accessory, or *act and part guilty*. When the Archbishop was dragged out of his carriage, and on his knees implored his protection, he used no endeavours to save him, or to dissuade his murderers from their savage purpose; and, in such a case, not to endeavour to dissuade, is to countenance; not to endeavour to save, is to be accessory to murder. He pitied not his grey hairs, nor the shrieks of his daughter, but stood by a cool spectator of this deed of hell; the atrocious murder of a Protestant prelate. A cool spectator did we say? No; a delighted accomplice, whose resentment and malignity were superlatively gratified to see the destruction of the man whom he accounted his enemy; to see him drink the dregs of that cup of vengeance, which his cowardly cruelty, if not restrained by a regard for public opinion, could gladly have administered with his own hand. Hackston

had been left guardian to two young ladies, whom he had defrauded of a great part of their property; and Archbishop Sharp, having been informed of his villainous and unprincipled conduct, had sued him, and taken the injured orphans under his protection. The detection and exposure of his iniquity, and the disappointment of his avarice, were never to be forgiven by that ferocious fanatic. Forgiveness of injuries was not one of the few virtues of

——— that stubborn crew  
Of eriant saints, whom all men grant  
To be the true *Church militant*;

whose creed rejected all morality, as heathenish and judicial, and reprobated all but *imputed righteousness*;

“Cause grace and virtue are within  
Prohibited degrees of kin.”

If the five men who were executed on the spot where the murder was committed were not accessory to the murder, they were, however, not the *holy and harmless saints* they are reputed to have been by the ignorant people in that neighbourhood, who point out to the passing stranger what they call “the martyrs’ tombs.” The saints of that generation refused even to own that the *killing* of the Archbishop was *murder*. They deemed it rather meritorious; a deed of holy zeal, of signal vengeance, justified by many similar instances in the sacred Scriptures, and prompted by the Spirit of God! Those *blessed martyrs*, too, those *meek and innocent lambs*, who were sacrificed as *victims to the Archbishop’s manes*, when offered their lives on condition of subscribing a bond never again to rise in arms against his Majesty or his authority; yea, though that bond was repeatedly tendered to them, not only contemptuously rejected this offer of mercy, but refused to acknowledge the rising at Bothwell, where they were taken prisoners, to be a *rebellion*. What should we now think of men convicted of rebellion, who, when offered their lives, as those fanatics were, if they would engage to live peaceably under the government for the future, or even if they would say, “God save the King,” (the easy condition required of the accomplices of Hackston), “chose rather” (to use the words of the latter) “to endure all torture, and embrace death in its most terrible aspect, than to give the tyrant and his accomplices any acknowledgment?” Such obstinate and insulting rebellion is not to be tolerated. Mercy to such miscreants, whose principles were incompatible with all government, is not consistent with the public safety.

Much censure has been thrown upon the government of Charles the Second for the severity exercised upon the turbulent and wrongheaded fanatics of that age. We will not attempt an unqualified defence of all the measures of that government, but it is but justice to observe, that neither forbearance nor indulgence wrought any effect on that perverse and stubborn generation. "Indeed," as Arnot, in his "History of Edinburgh," well observes, "it does not appear that indulgence was what they wanted. To extirpate, or in the enterprise be extirpated, seems to be the object which they had in view. This being their principle, it was immaterial to them, whether the government proceeded with lenity or rigour."—"The seditious preachers," says he, in another place, "took every occasion to provoke the people to throw off their allegiance. Every instance of compliance with, every act of submission to, the established government was represented as sinful. The paying of cess, or any species of subsidy, was deemed illegal and sinful; nay, was termed '*a consummate and crimson wickedness, the cry whereof reached Heaven*;' and, to be guilty of celebrating the birth-day, was nothing less than '*blasphemy against the Spirit of God*.'" Yet, notwithstanding their too successful attempts to excite the people to rebellion, so lenient was the government, that, after the battle of Bothwell, "to remove from the Presbyterians future occasions of offence," says Arnot, "they were indulged in the liberty of attending house-conventicles for the purpose of hearing their own ministers; an *indulgence* which will appear more gracious by comparison, when we reflect that, upon extinction of the rebellion, 1745, non-juring clergymen, who performed any acts of worship to those of their persuasion, suffered a rigorous prosecution, imprisonment, and banishment; and that the hearers also were subjected to penalties."—Having already exceeded our limits in our remarks on what appeared to us to be the most prominent parts of this little topographical work, we have only to observe that our author gives a very full and very favourable account of the University of St. Andrew's. Having mentioned the course of study, and the prelections, in both colleges, he adds:

"Such are the various departments of science and literature in this university, and they are all filled by men of most respectable and distinguished talents, indefatigable in their exertions for the interests of learning, and for the moral as well as intellectual improvement of their pupils. The situation of the place, too, is peculiarly favourable, as has been universally allowed by all judicious observers. The salubrious and exhilarating purity of the air; the healthful and inno-

### Atcheson's *American Encroachments on British Rights.* 243

cent nature of the exercises during the hours of recreation; the simplicity and sobriety of the manners of the inhabitants in general; the distance from a dissipated capital, or a large manufacturing town, where vices, often no less dangerous than those of the capital, prevail; point out St. Andrew's as a most eligible retreat for youth. It is not easy to conceive that vice can ever here become prevalent; for the society is so small, that no individual can escape notice; and when a youth is found to be incorrigible, he is immediately dismissed."

We had almost forgotten to caution Mr. G. against being imposed upon by the waggery of those who would play upon his too easy credulity (for he is not so incredulous on every subject as on that of the *origin of Bishops*). Very little reflection might have convinced him, that the *boiling of golf-balls*, which he mentions as a part of the process of that singular manufacture, would, by softening them, completely destroy their elasticity, and probably (though this would be of less consequence) lessen their specific gravity.

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*American Encroachments on British Rights; or Observations on the Importance of the British North American Colonies, and on the late Treaties with the United States; with Remarks on Mr. Baring's Examination, and a Defence of the Shipping Interest from the Charge of having attempted to impose on Parliament, and of factious Conduct in their Opposition to the American Intercourse Bill.* By Nathaniel Atcheson, Esq. F. A. S. Pp. 377. 8vo. Butterworth. 1808.

THERE is, perhaps, no question more simple or more capable of demonstration than that of the value of trade, when all parties adhere to the established laws, and state the distinct facts as they arise in the course of business; nor is there any one more complex when the subtlety of self-interest has taken the place of justice, and inferences and assertions of what *should* be substituted for simple facts. When a merchant thinks proper to enjoy the comforts and protection of one kingdom, at the same time that he employs his capital in commercial speculations in two other hostile nations, his private interest will not only quiet his conscience with respect to the fidelity and allegiance he owes his own country, but will also suggest to him many artful expedients by which he may continue in safety his nefarious contraband



trade, and from its lucrativeness delude a few of his unthinking countrymen into an ignorant approval of such unworthy practices. Others, again, who talk loudly about the freedom and equality of trade, will eagerly embrace all such speculations, not that they believe them true, or are deceived by them, but that they may more effectually deceive others by concealing their own avarice and insatiable rapacity. Hence arise the differences of opinion with respect to commerce, and the uncertainty of the balance of trade. Would merchants but carry into their commercial speculations as much common honesty as the law obliges petty tradesmen to do, who portion out their goods by weight or measure, both the absolute and the relative profit and loss of nations might be ascertained to a farthing every year. Or, would they identify their own interest with that of the country in which they live, the public would no longer be insulted by paradoxes and quibbles calculated only to conceal the sinister views of illicit traders, but be informed and directed solely to its true interests, and, we might add, to the interest of all other nations also. We must not, however, dwell on general observations, but turn to the facts and unanswerable arguments of this very able investigation, which, were all the enormous wealth of the Barings to be devoted to pay writers to answer or refute these statements, would still be very inadequate to the task.

A brief abstract of the contents of this volume will convince the reader of the variety and extent of the research which it manifests. Independence of America acknowledged—trade with the United States regulated by order of Council—differences about boundaries—discriminations in favour of the United States inconsistent with the treaties with other nations, and injurious to British interests—unfounded claim of the United States to British islands in Passamaquoddy Bay—convention for ceding these islands in 1803 by Mr. Addington, but which was not ratified—American usurpation of these islands—vexatious conduct and exactions of American revenue officers on Canadian traders—observations on the late unratified treaty, and boundaries of Canada—American infractions of the treaty of 1794, and duties imposed at the inland ports—contraband trade by the Americans at Passamaquoddy Bay, and its injurious effects on the British provinces—gypsum trade—defects in former treaties to be avoided in future—Indian trade of the British colonies—ruinous consequences resulting from the relaxation of the maritime rights of Great Britain, and the suspension of the navigation and colonial system. A particular account of the

present state and natural productions of Canada, its timber, trade, and duties, hemp, flax, and fisheries.—The present state and resources of Nova Scotia and New Brunswick, their timber, fisheries, grain, gypsum, &c.—General decrease of British shipping—a critical investigation of the causes and alarming consequences of this fact, and of the principles or opinions which have been promulgated in defence of it—increase of the trade of Great Britain not attributable to the new system; exposition of the erroneous (*supposed*) facts advanced in favour of it.—Constitutional objections to the new system, and to carrying on the trade of the kingdom under orders of council.—Defence of the shipping interest, and their patriotic opposition to the American intercourse bill, and praiseworthy conduct during the French revolution-war.—Mr. Pitt's intention to enforce the maritime rights of Britain.—A critical examination of the effects of the late orders of council, of the shipping interest in general, of the resources and provisions for the British West Indies, and of Mr. Baring's erroneous statements of the American imports and exports.—Present state of the fisheries and trade of Newfoundland and Prince Edward's Island. Finally, the author proves the necessity of giving effect to the carrying trade of Great Britain with a view to the support of its naval power. To this dissertation is added an Appendix containing numerous documents relative to the shipping trade, and the state of our North American and West India colonies; treaties with the United States; extent and injurious effects of the American contraband trade carried on in the province of New Brunswick; and, lastly, the evidence and report of the committee of the House of Commons on the commercial state of the West India islands.

Mr. Atcheson, on examining the commercial concessions granted to the Americans, discovers that they are such as are irreconcilable with the spirit of our treaties with other powers\*, and quotes American authorities, Mr. Smith of South

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\* Recollecting what immense sums are annually sent out of Great Britain to the Baltic states for timber of various descriptions, and thus fostering countries which at every period of distress become our enemies, while a more rational policy would direct our attention to our colonies, and thereby save such expence to the mother country; we cannot help considering the distinctions which depress the timber-trade of the Canadas, in favour of the United States, not only unjustifiable but even criminal. For example: six hundred deals, two hundred and forty deal ends, and six hundred staves of the usual dimensions, when "imported from Russia, Sweden, Prussia, or any other part of Europe (being the produce thereof) in a *British* ship, pay a duty

Carolina, and Mr. Justice Marshall, to prove that the commercial system of France, although she has no commerce but that of neutrals, is less favourable to the United States than that of Britain, except in the solitary article of fish oil! Yet the American President, taught perhaps by the artifices and even avowed sentiments of certain Dutchmanlike traffickers in this country, still requires *more* concessions, and during the administration of the *enlightened* and *learned* geographer; Mr. Addington, refused to ratify a treaty *ceding* to the United States the islands in Passamaquoddy Bay, on the 12th May, 1803! It would seem as if the guardian genius of Britain, at the time her ministers, either from ignorance or perfidious design, were about to barter her rights, interposed her magical wand, and converted even the insatiable cupidity of her enemies into a shield for the prerogatives of the "mighty island of the ocean." The American people, however, without any regard to the conduct of their ambitious President, have taken forcible possession of these islands; and the inconsiderable spot, called Frederick Island, a map of which with others is given in the work before us, in the course of a few years has increased its population from 200 to 2000 inhabitants, by encouraging desertion from his Majesty's army and navy, and by defrauding his Majesty's subjects and the revenue in a system of contraband trade. This, however, is not all; the Canadian merchant, by the artifice of the American revenue officers, is made to pay five and a half per cent more than any European merchant on his goods imported into the United States; yet the late treaty took no notice of this oppressive imposition on the Canadian fur trade, nor made any provision for the protection of the British American colonial trade, but left all to "negociation and discussion at a future period!" By the usurpation of the trade of Passamaquoddy Bay the Americans are become almost the exclusive carriers of gypsum, which is now so much used as a manure, and which is found in the British colonies only. In 1806 the quarries in

of 109l 4s 4½d, and in a foreign ship 111l 15s 10d. But when imported from the United States (being the produce thereof) in a British ship they pay only 2l 15s 3½d, and in an American ship 8l 4s 7½d!" Thus to favour the *ungrateful* Americans, and enable a few individuals to accumulate immense fortunes by a covert contraband trade, no provision is made for a supply of colonial timber; in consequence of which, on every hostile emergency, the price of timber is advanced so enormously as almost to render it impossible for the *English* labourer to procure a shed to shelter him from the inclemency of the weather. Such is the policy of the men who arrogate to themselves the exclusive title of friends of the people; such the wisdom of a stationery Temple!

Nova Scotia and New Brunswick yielded 40,000 tons, which had it been exported in British ships would have employed at least 10,000 tons of British shipping, navigated by 1,000 men, who would thus have been trained for the British navy; but the American vessels carried away 32,000 tons, or four-fifths of this quantity, and thus deprived the British colonial merchant of the freight, which amounts to *double the value* of the article! In addition to the evils arising from the loss of profit on trade and the deficiency of sea-faring men to supply our fleets, the small craft which transports the gypsum from the quarries to the islands in Passamaquoddy Bay are chiefly navigated by countrymen, who are tempted to leave their farms and make a short voyage for the purpose of obtaining supplies of contraband articles from the American stores, but who would certainly be much better and more advantageously employed in attending to their agricultural pursuits.

"Not content," says Mr. A. "with these encroachments and exactions on the British trader, the subjects of the United States appear determined to extend them, when and wherever they have opportunity and power. About two or three years ago an American officer ascended some of the rivers which fall into the Mississippi, where the north-west traders have establishments or trading posts; and on his arrival there, notwithstanding the hospitality and kindness he experienced from the British traders, insisted that the British flag and medals should be recalled, and those of the United States substituted; the territory being, as he asserted, within their limits. The north-west partner then resident there being intimidated, very inconsiderately and imprudently submitted to this interference, instead of insisting that the territory was British; or, if any doubt could be entertained in that respect, that it should be considered British until the line from the Lake of the Woods was ascertained by the consent of both nations. This opportunity of checking encroachments in that quarter being lost, and intimations having been given of an intention to seize goods at the posts dependant upon that which is called the Fond du Lac Department, that is, at the farther end of Lake Superior, the north-west company deemed it prudent, under such circumstances, to compromise with the officers of the United States for the duties on their goods there; and the collector at Michilimackinac, instead of requiring actual previous entries, has since been induced to receive at the close of the season, from the agents of the north-west company, statements of the duties so agreed to be given, and to accept the same accordingly; which it is evident he is constrained to do, not only under the circumstances of the compromise, but from the opportunity there existed of evading in a great measure the payment of them."

On the singular circumstance of Jefferson's rejection of two treaties with Britain, although evidently to the preju-

dice of his own country, though perhaps not to that of his ambitious projects, our author justly remarks: "Thus have the *Rights of Great Britain* been *provisionally* preserved in two memorable instances by the force of *French* influence in America; which otherwise would have been conceded by the British government, from *too strong* a disposition to conciliate the esteem of the United States."—The following account of the British American colonies will be read with interest at the present period.

"CANADA, it appears, is able to export great quantities of wheat and flour; and, during the present war, considerable cargoes of those articles have been *annually* shipped from thence to Great Britain, Portugal, and other places. The temporary causes, which had checked the cultivation of this province, are in some respects removed, and an increased *annual* export of flour and wheat may be depended upon, as the culture of wheat and manufacture of flour are rapidly increasing in that settlement; from whence have been recently exported in *one* year 800,000 bushels of wheat and 30,000 barrels of flour.

"Great quantities of timber and lumber can likewise be furnished from Canada, particularly the *white oak*, which is used in the West Indies for puncheon staves; and although the price of lumber may be at present dearer than that which is the growth of the United States, it is of a much better quality, from being procured farther north.—In the London market, the Quebec staves bear a much higher price than American.—The forests of the two Canadas, Nova Scotia, and its dependencies, with New Brunswick, are inexhaustible, and capable of supplying every species of naval timber; and the inhabitants of these provinces, only require the encouragement of the mother country, and a certainty of market, to induce them more extensively to engage in that most important branch of trade, which is not so incumbered with difficulties as have been industriously represented. The Canadians have learnt to prepare their timber to great advantage by floating mills of a new construction, and built at a third of the expence of the ordinary mills; and there is sufficient water-carriage to transport the timber from the places of its growth to a shipping port.

"The timber, together with the masts and spars, which have already been sent to Great Britain from these colonies, afford sufficient specimens of their qualities, as well as the prices at which they can be sold; and the increasing demand proves them to be suitable for British use. The number of ships lately employed in this trade points out how advantageous, if properly encouraged, it will be to the mother country, especially from the increased demand it will occasion for British manufactures, which will be taken in return; besides, it will, if Government adopt the proper means of promoting this branch of trade, so as to induce mercantile men of capital to engage in it, relieve the nation considerably from its dependence on the *Northern Powers* for supplies of naval timber. This prominent feature of the

trade of the colonies has become, from recent circumstances, of the highest importance to Great Britain, in consequence of the extension of the war in the north of Europe, and the existing differences between Russia, Prussia, Denmark, and this country.

"The different kinds of timber in the forests of these provinces are enumerated in other parts of these observations, which, from the numerous rivers and creeks that intersect the country, are brought with more than ordinary facility to convenient places for shipment. Of the excellencies of their qualities, the cargoes imported last year at Liverpool, and other ports, bear ample testimony: during that period, many British vessels made in this trade two voyages from Great Britain to Nova Scotia and New Brunswick, and some of them to Canada; thus pointing out, as it were, at this crisis, a new source of employment for the British ships which were formerly engaged in the Baltic trade.

"The other productions of Canada are wheat, peas, beans, barley, oats, potatoes, iron and copper ores. The timber consists of oak, fir, pitch pine, ash, elm, beech, birch, and maple. They likewise trade in furs, feathers, fish oil, salt provisions, and many other articles."

"NOVA SCOTIA. This province was originally granted to Sir Wm. Alexander, in 1621; and in 1784 it was divided into two states, namely, NOVA SCOTIA and NEW BRUNSWICK. Their situation is more advantageous to Great Britain than any other on the continent of North America; not only from their connection with Canada, the adjacent British islands and the fisheries, and from their nearer proximity to the mother country, than the other dependencies; but also from the superior excellence and number of their harbours, creeks, and inlets, and the facility with which they can supply the British West India islands with the various kinds of lumber; boards, scantling, flaves and shingles; live stock, such as horses, oxen, sheep, and hogs; pickled and dried fish, and salt provisions, namely, beef, pork, and butter; which articles, were the navigation laws enforced, could be had from thence in British bottoms, and delivered in the British West India islands at as cheap rates as they are now furnished in American vessels from the United States, and with greater certainty and regularity, instead of the precarious supplies they now receive from thence. It is well known that the Americans will not supply the British islands, if there is the least chance of an advanced price to be had for such articles in the foreign islands, the Mediterranean, or elsewhere: the consequence of which is, that our islands are frequently experiencing inconvenience from scarcity, whilst at other times their markets are glutted; and thus it is, the English merchants are driven out of the colonial supply trade, from its uncertainty and great fluctuation.

"The woods of these provinces abound with all the various kinds of timber to be found in New England. The pine forests are not only valuable for furnishing masts, spars, all kinds of lumber, oak flaves excepted, and ship timber, but likewise may be made to produce oc-

casional supplies of tar, pitch, and turpentine. The various species of birch, beech, elm, maple, and spruce, are found in all parts in great abundance.—It is not, however, to be expected that the inhabitants of these two provinces will become extensive exporters of grain; the soil, as well as climate, being so much better adapted for other valuable pursuits, to grazing in particular. In all those parts which are called the New England States, it has by experience been found to be the most advantageous occupation; and, long as they have been settled, it is known they still prefer importing from other places the flour and corn they consume, to raising it themselves. For grazing, no part of the United States can exceed these provinces: horses, oxen, sheep, swine, poultry, and all the various articles under the denomination of live stock, are there raised in the greatest abundance, and sold at the lowest prices: in proof of which, it is only necessary to mention, that formerly the inhabitants of Halifax and St. John's were accustomed to import these articles from Boston, and other places; but now, in addition to the large quantities required for home consumption, his Majesty's navy on the *American* station, and occasionally that on the *West India* station, with the King's troops in both provinces, are amply supplied with live stock and fresh provisions, and several thousand barrels of salted beef and pork are annually exported. Numerous saw-mills have been lately erected in various parts of Nova Scotia and New Brunswick, and there is every reason to believe, that, with the assistance of Canada for oak staves, they are fully adequate to supply the lumber required in the British West India islands.—Iron ore abounds in many places, as well as lime-stone, grind-stone, and coal which is to be found in abundance in the eastern and northern parts of the province. The export of *gypsum* has been already stated to be an object of great importance, and the carriage of it, if confined to *British* ships, cannot fail to encourage ship-building in the provinces; to which there is reason to believe the United States must resort for coal in a very few years, as other kinds of fuel have become scarce and dear in the seaport towns of the eastern provinces of the United States. The country along the shores of the river St. John, extending across the province of New Brunswick more than two hundred miles, and other lesser rivers in the same province, abounds with pine trees of various dimensions, suitable for masts, &c., for the navy, more in number and value than are to be found in the King's other provinces in America, that is, in the vicinity of large rivers, for from no other situation can they be conveniently brought to market. From within a few miles of these rivers, the largest masts are drawn on the snow, when from two to three feet deep, with teams of twenty or more pairs of large oxen, to the banks of the rivers; from whence after the ice is gone, and the rivers are full, and in some places overflowed, they are floated to their mouths, and exported to Great Britain.

“The other products of New Brunswick are similar to those of Nova Scotia. Its staple commodities are, however, fish, lumber, and

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salted\* provisions: of fish there were exported from New Brunswick, in 1806, to Jamaica, 35,000 barrels, besides about 13,000 barrels to the United States, for *contraband* articles; in addition to which, there was [were] also exported to the West Indies upwards of 2,000 barrels of beef, besides pork. It also appears in the same year, there was [were] shipped in American vessels, from the islands in the Bay of Passamaquoddy, upwards of *five million feet of pine boards*, which were sawn at the mills on the streams on the British side of the boundary line."

The author then shews the justice and necessity of imposing the same duties on American vessels entering British West India ports as they are obliged to pay on entering those of our enemies. Unless the present ministers adopt some such measure as a substitute for the suspended navigation laws, we can have little hope of its being effected, as, during the whole of last session, we had not one truly independent member, whose disinterested respect for truth impelled him to call for and compare the *alleged* facts stated in Jefferson's excluding proclamation with those declared on oath before the naval court martial at Halifax. Still less can we hope for any good from such a palliative measure, while in several of our West India settlements duties are levied on *British* ships, from which *Americans* are exempt by proclamation! There is something in this so repugnant to common sense, that, did we not know the author's particular regard to truth and his extraordinary accuracy in citing facts, as well as the sinister machinations of men who would sacrifice their country and their dearest friends for what they *suppose* their *private* interest, we should be almost tempted to think it impossible. If men are capable of such base treason to their country, can we be surprised, or should we regret, that they have lately been made to drink deeply of the cup of bitterness? Unfortunately, the innocent suffer most in this case. The following item of a memorial addressed by a committee of Halifax merchants to Lord Hobart, in 1804, announces the fact, and shews how neces-

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"\* *Extract from a letter from Trinidad, dated the 23d of February, 1808, to a merchant in London.*— My last advised the receipt of your favour covering invoice and bills of lading of — barrels, &c., of beef and pork shipped by the —. Our market has been lately supplied very abundantly with salt provisions from *Nova Scotia*, &c.; there is consequently very little prospect of a speedy sale, and as they sell their provisions *so much lower* than provisions from Ireland can be afforded at, I cannot encourage you to repeat your shipment."



sary it is for ministers to investigate minutely the conduct of the governors of the West India islands.

"First,—In the Islands of Barbadoes, Antigua, Saint Kitt's, and Jamaica, a stranger's duty of two and a half, or more, per cent is imposed on imports; and, in the Island of Saint Vincent, *British subjects* exclusively are subject to a duty of three per cent, which must be paid in specie, and to procure which a forced sale is frequently made of part of the cargo to great disadvantage. From this duty the *Americans*, being invited by proclamation, are exempt!"—APP., p. 104.

The people of the United States, perhaps we should say Mr. Jefferson's *subjects*, being allowed to enter the *harbours* of the British settlements in America "for the *ostensible* purpose of *fishing*, have established such a systematic *contraband* trade, that the duties upon the exports of the United States to foreign countries, which are drawn back in favour of their trade to all *other* places, are withheld on their exports to Canada, Nova Scotia, and New Brunswick!" In this manner the Canadian consumers not only *pay American freights* but also *American duties* for the produce of the mother country and her colonies; and this in consequence of the suspension of the English navigation laws, which has effected such a decrease in the tonnage of British shipping, and thereby disabled the British American merchants from rivaling those of the United States. The Americans in 1805 employed above nine hundred sail of vessels *fishing* and *trading* (unmolested by an enemy) in the *harbours* and *rivers* on the coast of Labradore and fireights of Belleisle; but were they, as they ought to be, obliged to desist from the harbour fishery, they would also abandon that of the sea, as it is not worth following; consequently the whole of this lucrative trade would justly become the property of the British colonists. Of the enormous *decrease* of the British shipping, however, some idea may be formed from the facts that the "ships belonging to the British West India islands, in 1794, amounted to 706 carrying 86,010 tons and 5,115 men; whereas in 1804, only ten years, in consequence of the suspension of the navigation laws, they amounted only to 67 ships carrying 7,629 tons and 626 men! In 1794, the British North American provinces had 229 ships bearing 24,900 tons and 1,452 men; in 1804, only 100 ships containing 11,906 tons and 734 men! Total *decrease* in the employment of plantation ships in ten years, under the suspension of the navigation laws, is 763 ships, 91,575 tons, and 5,207 men!" Thus, the ship owners alone of the British West India and American settlements have sustained a positive loss of 1,100,000/sterl. of capital in ten years; and

the British navy, the bulwark of English liberty and commerce, has lost seamen sufficient to man eight sail of the line. Even this is not all: the British shipping has *decreased* equally as much with America. "In 1786 there were 216 British ships entered from the United States; in 1806 only 53: in 1786, 213 British ships cleared out for America; in 1806 only 39!" In 1803 there were 1096 ships built in Great Britain; in 1806 only 548, just *one half*. Yet "the capital employed in British shipping in 1804 (including 22,051 vessels of 2,283,442 tons and 157,712 men), at the low valuation of 12*l* per ton, was 27,401,304*l* sterling; and the persons who constitute the majority of the proprietors of this immense property, are land owners as well as ship owners, and are otherwise deeply interested in the general welfare of the country. It may therefore be fairly asked, what other interest in the kingdom, except the agricultural interest, is possessed of a visible tangible property, equal to the shipping interest?"

These facts are accompanied with some legal and political remarks on the introduction of the American intercourse bill by Earl Temple; Mr Windham's circular letter, promising indemnity to the West India governors for suspending the navigation laws, thus "*unconstitutionally* anticipating the judgment of Parliament;" and finally the despotic refusal of all investigation by the late ministers, who deceitfully assumed the name of "friends of the people." Mr. Atcheson's clear and decisive statement of facts and unanswerable arguments will doubtless not pass unnoticed by the party; and as Lord Temple is said to be well supplied with *paper*, now so very costly an article, and Mr. Baring with money, so much wanted by authors, and as both are good Catholics, they may indeed do some *positive* good, and *expiate* their errors by giving employment to writers and printers to publish several pamphlets in reply to our author's "*American Encroachments on British Rights.*" We cannot, however, dismiss this very unassuming but able work before us without quoting the author's remarks on the pamphlet bearing the name of little Mr. Baring. We do not believe the rumour, that it was written by Mr. Brougham, although it contains many of his romantic extravagancies. But an *honest* merchant would certainly have dealt more in truisms than in such flowers of rhetoric, and his "*mode of stating the accounts*" also would have been rather more business-like. Neither can we say that it was written by another *ci devant* Edinburgh Reviewer now enjoying "the loaves and fishes;" but it has been insinuated, no doubt invidiously, that the author was very *liberally* re-

warded for his trouble, at least in *promises*, which however deficient they may be in gravity, are likely to be *long* enough!

"An impartial examination," observes Mr. A., "of this writer's statement [Examination of the Orders in Council] of the imports and exports of the United States for the years 1802, 1803, and 1804, so far as the same relate to their trade with Great Britain, will refute his observations on the subject, and shew that the advantages which are represented to be derived by this country from the trade with America are greatly exaggerated.

"It is stated that the average importation from Great Britain and her dependencies into the United States for the years 1802, 3, and 4, were 8,093,000*l*; and the average exports from the United States to the dominions of Great Britain for the same period 5,200,000*l*; leaving a balance in favour of Great Britain of 2,893,000*l*; 'which must be paid to us by the continent of Europe from the proceeds of configurations made from America to Holland, France, Spain, Italy, &c.'

"It is also observed, 'That the *three years above mentioned* included one of extraordinary *scarcity* in this country, during which our importation of provisions was unusually large; so that upon the whole it would be no exaggeration to say, that we should draw from the continent of Europe between four and five millions sterling annually in return for the manufactures sent to America, and for which that country has no other means of payment.'

"It is likewise alledged, that the amount of the annual importation, on the average of the preceding years into the United States from *all parts* of the world was 16,950,000*l*; and the exports from America on an average of the same years amounted to 15,400,000*l*; leaving a balance against America of 1,550,000*l*; and that 'the balance which this statement would leave against America *must arise from the mode of stating the accounts*. Probably it is in her favour, but not much, as her demand for European articles will naturally be regulated by her means of paying for them.'

"The manner in which this publication has been noticed by a few of the leading members of opposition, and the respect which has been shewn to the author of it, from his general knowledge of American commerce, is not surprising; there being great reason to fear that, on subjects of this nature, the public are too frequently seduced and led away by specious reasoning, rather than undergo the fatigue or trouble of looking narrowly into or ascertaining the real state of facts: it therefore could not fail to excite some degree of astonishment to find it stated, that the exports from the United States to this country, on an average taken from the years 1802, 3, and 4, *included one year of great scarcity*, during which the importation of provisions was unusually large; intending, it is presumed, to shew, that the average of those years was considerably more than the ordinary imports from the United States to Great Britain and its dependencies. It is however to be remarked, that this statement does

not include the year of scarcity. The harvest in this country failed in 1800, and it was in 1801 that the large imports alluded to were made to Great Britain. This average therefore does not include that year; but what is of more importance to be noticed, it includes *one of peace*, and a subsequent year, when the belligerents had not given the subjects of the United States an opportunity to avail themselves of their situation, in consequence of the recommencement of the war.

“ By the same authority from which this writer has taken his statement, namely, Mr. Galatin's Report, it appears that the exports for the year 1801, prior to the 1st of October, from the United States to Great Britain and her dependencies amounted to dollars 42,132,000, or 9,479 700*l*; which is nearly twice the amount of the exports on the average of the three years before mentioned, viz., 1802, 1803, 1804, or 5,200,000*l*.

“ Under these circumstances, it may not be improper to draw the attention of the public to a subject which appears to have entirely escaped the notice of this writer, namely, the amount of freight paid on the imports from the United States into Great Britain and her dependencies, and which added to the amount of imports, the account between the two countries will then appear in a very different point of view.

“ The average imports from the United States into the dominions of Great Britain for the four years before stated are 6,269,925*l*; the freight on which, whether to the British colonies or to Great Britain, is paid to the American ship owners (145,650 tons of American shipping came to Great Britain *alone* in 1801), and upon an accurate calculation may be estimated at one-fourth value, or 25*l* per cent. of the first cost in America, is 1,567,481*l*; which makes the whole value of the annual import into the British dominions from the United States, on the average before stated, 7,837,406*l*.

“ The exports from Great Britain and her dependencies to the United States for the year 1801 amounted to 7,523,000*l*; and the average of the exports to them for 1802, 1803, and 1804, was 8,093,060*l*; or making an average export from Great Britain and her dependencies to the United States in four years of 7,950,500*l*, whilst our imports amounted for the same period to 7,837,406*l*; leaving a balance in favour of Great Britain of only 113,094*l*.

“ Therefore, upon a fair average of the four years 1801, 2, 3, and 4, including the year of scarcity, the balance of trade between Great Britain and the United States appears only to be 113,094*l* in favour of this country, which by this writer is stated at 2,899,000!!! and which is the only return or compensation for the loan of 8,000,000*l* of capital, furnished annually by Great Britain to enable the United States to carry on their trade with all parts of the world (which is not stated at a larger sum, although this author, and those who appear to think with him, represent it at 12,000,000*l*), or two-thirds the value of their entire trade, agreeable to their mode of computation.”

The author then states that about half a million annually is lost by bad debts; that the capital entrusted to Americans enables them on every emergency to threaten a confiscation to the prejudice of the English merchant; that the freight paid to American ship owners is precisely the same as paying for the produce of the country whence it is brought; that the balance of trade by any *fair* "mode of stating the accounts" is not now in favour of this country; and that the American shipments, although "they certainly enrich a *few individuals*, and the people of the United States, do not benefit Great Britain in any *national* point of view." In fact, the concessions to American shipping originated in error, and have since been supported by a conspiracy to sap the naval power of England by the enemy, whose artful and delusive arguments have been either ignorantly or *interestedly*, perhaps both, adopted in this country, and maintained with an obstinate pertinacity as contrary to the spirit of philosophy as to ingenuoulness and *disinterested* patriotism. We must now close our remarks and extracts from this excellent and interesting work, which if not read attentively by all the members of the United Parliament, they will not do their duty. The learned author declares he has no other motive than the cause of justice and truth, independent of all commercial concerns; and as such we recommend it earnestly to the merchants, manufacturers, and landed interest, of the United Kingdom.

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*Poems and Tales*, By Miss Trefusis. Small 8vo. 2 vols. 12s. Tipper. 1808.

THESE Poems are dedicated, with great propriety, to that admirable critic, and excellent man, Mr. William Gifford, by whose advice they are submitted to public notice. No better passport to fame need be required by the most ambitious Muse than the sanction of that sound critic, whose judgment no artifices can warp, whose taste no sophistry can pervert, and whose principles no temptations can corrupt. Indeed, these little volumes before us exhibit many specimens of genius and of talent undefiled by meretricious ornaments, and undeformed by affectation; the fair poet is evidently the pure, unsophisticated child of Nature, who *feels* what she writes, and expresses herself with that simple eloquence of the heart which appeals most forcibly to the understanding, as well as to the feelings. With two of these specimens we shall present our readers, requesting them, however, not to

consider them as having been selected from any superiority which they possess over their companions.

" VALENTINE TO WILLIAM GIFFORD, ESQ.

" A pleasing form, a virtuous mind,  
A temper gracious, liberal, kind,  
A friendship steady and sincere,  
A heart incapable of fear,  
Because incapable of wrong,  
Such was the youth who grac'd my song;  
Such was the guide I proudly chose  
When Valentine's sweet morn arose;  
The day, the year, are gone and past,  
Yet ever shall our friendship last;  
Hailon, farewell! no longer thine,  
Fate gives another Valentine;  
For tyrant custom has decreed  
Thou shalt not to thyself succeed.

" Where shall the little lorn one stray,  
Or who will point her dubious way?  
Her doubtful step may tread aside  
Without her lov'd, accusom'd guide;  
Banish'd the harbour of his breast,  
She knows, seeks not, where to rest!  
Her shatter'd vessel scarce can 'bide  
The tossings of life's turbid tide;  
Then let her cast her eyes around,  
And anchor on the firmest ground;  
Implore some kind extended hand  
To lead her o'er life's fairy land,  
And point the dangers which await  
A female's unprotected state.

" And who so competent a guide,  
Who o'er her conduct to preside,  
As he, whose quick discerning eye  
Each little weakness can descry?  
As he, whose noble candour proves  
The beauty of that truth he loves?  
O Gifford! though thy bitter page  
Announces all the critic's rage,  
The gall which makes vain folly smart  
Flows from thy judgment, not thine heart;  
For in thy meek, yet ardent, breast  
What gentler virtues stand confess!  
What dignified humility,  
Join'd to the babe's simplicity!

Since such thou art, I will not fear  
 To choose thee for th' ensuing year;  
 The humblest vot'ry of the Nine  
 Claims a Parnassian Valentine!  
 And if no talent she reveals,  
 Her only boast is—that she feels!  
 O Gifford! while the tender tear  
 Bedews thy gentle Anna's bier,  
 Darest thou aver no stone will tell  
 The name of him who lov'd so well?  
 While judgment, taste, and feeling, live,  
 Darest thou aver no friend will grieve,  
 When Nature's noblest works decay,  
 And high-soul'd Gifford sinks to clay?\*

The character of Mr. William Gifford is here delineated with the chaste pencil of truth. It displays no gaudy colouring, nothing exaggerated, nothing but what is perfectly correct and natural. In a word, 'tis a portrait drawn from the life and to the life. In the last lines the author alludes to two of the most beautifully simple, chaste, and pathetic pieces of poetry in the English language. They are to be found in the notes to the *MÆVIAD*. They are the effusions of the heart, addressed to the pure object of its best affections.

The following lines to Dr. Reynolds afford another proof of the superiority of Miss T.'s skill in the difficult art of poetical portrait painting.

“ TO DR. REYNOLDS.

“ Though grac'd with firm and manly sense,  
 Yet, Reynolds, I ne'er learnt to fear thee!  
 At many a wight of less pretence  
 I've trembled, when his eye scowl'd near me.

“ True, thou hast wit; and worldlings say,  
 ‘Wit is a fiend, sent by the Devil  
 Each harmless character to slay,  
 And turn a good into an evil.’

“ True, thou hast judgment, sound and clear;  
 Vast properties, I scarcely deal in;  
 But yet I never own'd a fear  
 Till reason authoriz'd the feeling.

“ Why is it thus? I'll tell thee why,  
 (Nor care I, shouldst thou think me dreaming)  
 That mild benevolence of eye  
 On all good-will and kindness beaming;

" That open forehead, on whose brow  
Sit Candour, Patience, meekly smiling;  
Those lips from whence soft soothing flows,  
The pangs of suffering man beguiling;

" Are they not sureties of an heart  
With sweet philanthropy o'erflowing,  
Whose energies, unwarpt by art,  
Are ever kindling, ever glowing?

" Well, gentlest of the human race,  
Well thy profession was selected;  
Man's friend was written on that face,  
With saving science, heaven-directed!

" O thou'rt a general good! and they  
Who know thy science, worth, and feeling,  
Must tremble at that awful day  
Which from thee wrests the power of healing.

" O thou'rt a general good!—then spare,  
For others spare, thy strength declining!  
Watch o'er thine hours with tenderest care,  
To save a nation from repining."

That we may not be supposed to be actuated by undue partiality in our brief remarks upon these interesting poems, we will observe, that the two pieces which we have here selected as specimens are greatly deficient in that which many have considered as the *essential constituent, the very soul*, of poetry—FICTION! And, radical as such a defect may be deemed, we will, even at the risk of having our critical judgment impeached, strenuously advise the amiable author of these Poems to take no pains, in any future efforts of a similar kind, to remedy or to remove it.

### Buchanan's Journey from Madras through the Countries of Mysore, Canara, and Malabar, &c.

[Concluded from page 156.]

IN our former account of this Journey, we accompanied Dr. B. through the extensive inland kingdom of Mysore and the maritime province of Malabar: we have now to attend him through that which devolved to the East India Company by the victory of Seringapatam, called Canara, a corruption of Karnata. This province, like that of Malabar, runs along the west coast of the Indian peninsula, and is divided into northern and southern. The author gives a very curious ta-



ble of the division of the people into casts or trades in this province, in enumerating its population. "The general result is," he observes, "in estimating the number of inhabitants, that in the southern division of *Canara* there are 79,856 houses, inhabited by 396,672 persons; of whom 206,638 are males, including 64,952 boys; 190,039 are females, including 49,737 girls. This excess of males," adds Dr. B., "above the female population, which also has been found to prevail in the *Bara-mahal*, and other parts of the peninsula where an accurate census has been taken, entirely overthrows the doctrine upon which some ingenious [superficial] reasoners have attempted to account for the prevalence of polygamy in warm climates." There are no false arguments more common or more specious than those which make certain virtues depend on climate; yet he can be no naturalist who is not fully capable of satisfying the most scrupulous enquiries that the economy of nature is always the same in the same species, at least in the higher order of animals. In man this is pre-eminently so; and the institution of monogamy is so congenial with our physical constitution, and with that of society, that it is surprising the idea is not more general even in savage life.

Dr. B. had no sooner entered *Canara* than he was again struck with the numbers of beggars, which indeed prevail in almost every part of India, except *Malabar*, where he scarcely met with one. The people of *Canara* likewise are equally addicted to plunder and rebellion as in the *Mysoor*, and after the surrender of *Seringapatam* they thought to assert their independence; "but the decisive measures adopted by Major Monro to punish all who presumed to disturb the peace, an assumed severity of manner to prevent the hopes of success from cajolery, and a strict forbearance from making promises or concessions for the sake of a temporary submission, have saved *Canara* from anarchy and destructive though petty warfare." At *Mangalore* there are 15,000 Christians, Portuguese, and their descendants from *Goa*: formerly there were about 80,000 of these inoffensive people in *Tulava*, where they had 27 churches and a vicar-general subject to the authority of the Archbishop of *Goa*; but *Tippoo* threw all the priests into prison, and forcibly converted the laity to Mahometanism, and only 10,000 escaped to *Malabar*. In southern *Canara* there are now about 10,000, and more are returning as fast as their poverty will permit. *Tippoo* also confiscated all the property of the Hindu temples; but it has been principally restored by the English, who grant an allowance to both temples and mosques, although Major Monro

wisely thought that very moderate expences should be incurred in supporting the religious ceremonies of the natives; and his economy has had no bad effect; for no man, says Dr. B., can be more respected by the natives than he is. The following particulars display the indifference of these people to any social improvement.

"In the temples of *Tulava* there prevails a very singular custom, which has given origin to a cast named *Moylar*. Any woman of the four pure casts, *Bráhmán*, *Kshatri*, *Vaishya*, or *Súdra*, who is tired of her husband, or who (being a widow, and consequently incapable of marriage) is tired of a life of celibacy, goes to a temple, and eats some of the rice that is offered to the idol. She is then taken before the officers of government, who assemble some people of her cast to inquire into the cause of her resolution; and, if she be of the *Bráhmán* cast, to give her an option, of living either in the temple or out of its precincts. If she choose the former, she gets a daily allowance of rice, and annually a piece of cloth: She must sweep the temple, fan the idol with a *Tibet* cow's tail (*Bos grunens*), and confine her amours to the *Bráhmáns*. In fact, she generally becomes a concubine to some officer of revenue, who gives her a trifle in addition to her public allowance, and who will flog her severely if she grant favours to any other person. The male children of these women are called *Moylar*, but are fond of assuming the title of *Stánika*, and wear the *Bráhmánical* thread. As many of them as can procure employment live about the temples, sweep the areas, sprinkle them with an infusion of cow-dung, carry flambeaus before the gods, and perform other similar low offices. The others are reduced to betake themselves to agriculture, or some honest employment. The daughters are partly brought up to live like their mothers, and the remainder are given in marriage to the *Stánikas*.

"The *Bráhmány* women who do not choose to live in the temple, and the women of the three lower casts, cohabit with any man of pure descent that they please; but they must pay annually to the temple from one sixteenth to half a *pagoda*. Their children also are called *Moylar*; those descended from *Bráhmány* women can marry the daughters of the *Moylar* who live in the temples; but neither of them ever intermarry with persons descended from a woman of inferior cast. It is remarkable in this cast, where, from the corrupt example of their mothers, the chastity of the women might be considered as doubtful, that a man's children are his heirs; while in most other casts the custom of *Tulava* requires a man's sister's children, by way of securing the succession in the family. The *Moylar* differ much in their customs, each endeavouring to follow those of the cast from which his mother derived her origin. Thus the descendants of a *Bráhmány* prostitute wear the thread, eat no animal food, drink no spirituous liquors, and make marks on their faces and bodies similar to those which are used by the sacred

cast. They are not, however, permitted to read the *Védas*, nor the 18 *Puránas*. Indeed, but very few of them learn to keep accounts, or to read songs written in the vulgar language. Contrary to the custom of the *Bráhmans*, a widow is permitted to marry. They burn the dead, and believe in the transmigration of souls, but seem to have very crude notions on this subject. They are; indeed, very ignorant of the doctrine of the *Bráhmans*, who utterly despise them, and will not act as their *Gurus* to give them *Upadéśa*. They will attend, however, at the ceremonies of the *Moylar*, and read the services proper on the occasion, and will accept from them both *Dhana* and *Dharma* [gifts for religious ceremonies].”

The images of these people are truly astonishing, and consist principally of the rude figure of a naked man standing upright; with branches of a vine coming up between his legs and twisting round his arms to the shoulders; his ears are very large, and have holes in the under part of the lap: in other respects their features are neither ugly nor uncommon. At Carculla in this province there is an image “made of one piece of granite, the extreme dimensions of which above ground are 38 feet in height, 10½ feet in breadth, and 10 feet in thickness:” how much is below ground could not be ascertained. There is a similar colossal statue or image at Sravana Belgula, in Mysore, which is 70 feet 3 inches high, and cut out of one solid rock! Such a stupendous work is an additional proof that religion can effect what no other motive will on a lazy people. The chronology of the Brahmins of Tulava is no less gigantic than their images. They say that Tulava was created and given entirely to them 1 *arbuta* (a thousand million of years), 95 *crowds* (950,000,000), 58 *lacs* (5,800,000), and 80,000 years before the extinction of the *Pánda* family, which happened 3,865 years ago: thus, according to these chronologists, it is 1,955,683,865 years since the creation of their country Tulava! The most singular customs of these people are related.

“Having assembled,” observes the author, “some of the *Corar*, or *Corawar*, who under their chief *Hubafrica* are said to have once been masters of *Tulava*, I found that they are now all slaves, and have lost every tradition of their former power. Their language differs considerably from that of any other tribe in the peninsula. When their masters choose to employ them, they get one meal of victuals, and the men have daily one *hany* of rice, and the women three quarters of a *hany*. This is a very good allowance; but, when the master has no use for their labour, they must support themselves as well as they can. This they endeavour to do by making *coir*, or rope, from cocoa-nut husks, and various kinds of baskets from *ratans* and climbing plants, and mud walls. They pick up the scraps and offals of

other people's meals, and skin dead oxen, and dress the hides. They build their huts near towns or villages. Their dress is very simple, and consists in general of a girdle, in which they stick a bunch of grass before, and another behind. Some of the men have a fragment of cloth round their waist; but very few of the women ever procure this covering. They are not, however, without many ornaments of beads, and the like; and, even when possessed of some wealth, do not alter their rude dress. Some few of them are permitted to rent lands as *Gaynigaras*. In spite of this wretched life, they are a good-looking people, and therefore probably are abundantly fed. They have no hereditary chiefs, and disputes among them are settled by assemblies of the people. If they can get them, they take several wives; and the women are marriageable both before and after puberty, and during widowhood. They will not marry a woman of any other cast; and they are considered of so base an origin, that a man of any other cast, who cohabits with one of their women, is inevitably excommunicated, and afterwards not even a *Corar* will admit his society. The marriages are indissoluble, and a woman who commits adultery is only flogged. Her paramour, if he be a *Corar*, is fined. The master pays the expence of the marriage feast. When a man dies, his wives, with all their children, return to the huts of their respective mothers and brothers, and belong to their masters. They will eat the offals of any other cast, and can eat beef, carrion, tigers, crows, and other impure things; they reject, however, dogs and snakes. They can lawfully drink intoxicating liquors. They burn the dead, and seem to know nothing of a state of future existence; nor do they believe in *Paisachi*, or evil spirits. Their deity is called *Buta*, and is represented by a stone, which is kept in a square surrounded by a wall. To this stone, in all cases of sickness, they sacrifice fowls, or make offerings of fruit or grain, and every man offers his own worship (*Pájá*); so that they have no officiating priest, and they acknowledge the authority of no *Guru*. They follow all the oxen and buffaloes of the village, as so much of the live stock, when these are driven in procession at a great festival which the farmers annually celebrate."

"In the northern parts of *Tulava* there are two casts called *Bacadaru* and *Batadaru*, both of whom are slaves, and seem poorer and worse-looking than the *Corar*. Their masters give annually to each slave, male or female, one piece of cloth worth a *rupee*, together with a knife. Each family has a house, and 10 *kanies* sowing of rice-land, or about a quarter of an acre. At marriages they get 1 *mudy* of rice ( $\frac{3}{4}$  bushel), worth about 2s, and half a *pagoda*, or 4s in money. When their master has no occasion for their work, they get no wages, but hire themselves out as labourers in the best manner they can; for they have not the resource of basket-making, nor of the other little arts which the *Corar* practise. The master is bound, however, to prevent the aged or infirm from perishing of want. When they work for their master, a man gets daily  $1\frac{1}{2}$  *kany* of rice to carry home, with  $\frac{1}{2}$  a *kany* ready dressed; in all 2 *kanies*, or rather more than  $\frac{1}{16}$  of a

bushel. A woman gets  $1\frac{1}{2}$  *kany* of rice to carry home, and  $\frac{1}{2}$  *kany* ready dressed; and a boy gets 1 *kany* [of 64  $\frac{1}{2}$  cubic inches] of rice.

"These casts have no hereditary chiefs; but quarrels are amicably settled by eight or ten prudent men, who assemble the parties, and, with the assistance of a little drink, discuss the business. They never expel any one from the cast: even women who commit fornication with strange men are not subjected to this disgrace. If the seducer has been a *Sudrá*, or man of pure birth, the husband is not at all offended at the preference which his wife has given to a superior. If he be a slave, the husband turns her away; but then she is taken to wife by her paramour, even though he be of a different cast. In order to purify her for this purpose, the paramour builds a small hut of straw, and, having put the woman into it, sets it on fire. She makes her escape, as fast as she can, to another village, where the same ceremony is again repeated, till she has been burned out eight times; she is then considered as an honest woman. The men may lawfully keep several wives, but either party may at pleasure give up the connection. Girls after the age of puberty, widows, and divorced women, are all allowed to marry. These casts can eat goats, sheep, fowls, and fish; but no other kind of animal food. They may lawfully intoxicate themselves. None of them can read, nor have they any kind of *Gurus*, or priest. In every house is a stone representing the *Penates* called *Buta*, which, according to the *Bráhmans*, means a devil, or evil spirit. Two or three times a year the family perform worship (*Pújá*) to this stone, by oiling it, and covering it with flowers. Fowls are also sacrificed to *Buta*, whose worship generally costs the family from two to three *pagodas* a year; but the sacrifices are the most expensive part, and these the votary eats. It must be observed, that the *Hindus* of pure descent seldom eat animal food, except such as has been sacrificed to the gods; a custom that seems to have also prevailed among the Grecians, in whose language the same word *iesus* signifies a sacrifice, and an animal whose flesh is fit for eating. When the annual worship of *Buta* is neglected, he is supposed to occasion sickness and trouble. The spirits of the dead, both of those who have been good or bad, and of those who died naturally or by accident, are supposed to become *Pysachi*, and are troublesome, unless a sacrifice is made to *Buta*, who takes the spirit to himself, and then it gives the living no more trouble."

The following are the wages of labour and the state of the seasons in Northern Canara, which is a very unhealthy country.

"In this country a few slaves are kept; but most of the labour, even in the grounds of the *Bráhmans*, is performed by the proprietors, or by hired servants. The *Haiga Bráhmans* toil on their own ground at every kind of labour, but they never work for hire. The hired servants seldom receive any money in advance, and consequently at the end of the year are free to go away. No warning is necessary, either on the part of the master or of the servants. These eat

three times a day in their master's house, and get annually one blanket, one handkerchief, and in money 6 *pagodas*, or 48 *rupees*, or 2/8s 4½d. Their wives are hired by the day, and get 1½ *seer* of rough rice, and 3 *dudus*, of which 49½ are equal to 1 *rupee*. In so poor a country, these wages are very high. A male slave gets daily 2 *pucka seers* of rough rice, with annually one blanket, one handkerchief, a piece of cotton cloth, and some oil, tamarinds, and capicum. He gets no money, except at marriages; but these cost 16 *pagodas*, or 6l 8s 11½d, for the woman must be purchased. She, and all her children, of course become the property of her husband's master. The woman slave gets daily 1½ *seer* of rough rice, a blanket, and annually a piece of cotton cloth, and a jacket. Children and old people get some ready dressed victuals at the house of the master, and are also allowed some clothing. The men work from sun-rise till sun-set, and at noon are allowed one *Hindu* hour, or about twenty-four minutes, for dinner. The women are allowed till about eight o'clock in the morning to prepare the dinner, which they then carry to the fields, and continue to work there with the men until sun-set."

"The *panchanga*, or astrologer of this place, gives me the following account of the weather. In the month preceding, and the four months following, the summer solstice, the winds are westerly, and very strong, with excessive rain; so that during these five months it is rarely ever fair for an hour. In the five following months, that is, two months before and three months after the winter solstice, the winds are easterly, and of moderate force. The weather is in general fair; but during the first month there are some showers, and during the two next there are every morning heavy dews and thick fogs. In the two months following the vernal equinox, the winds are variable, but come mostly from the south. At first they are moderate; but they increase in strength toward the end of this period, and bring on the commencement of the rainy season. At present, toward the end of the second period, the nights are rather cool, with very heavy fogs in the morning. The days are clear, and very hot. The two most unhealthy seasons are the two first months of the rainy season and the four months of cool weather. At all times, however, the country is extremely unhealthy for people not inured from birth to its dangerous air."

"Most of the cultivation [in the south-eastern parts of Mysore] is performed by the hands of the farmers, and of their own families. A few hired servants, but no slaves, are employed. A man servant gets annually of *ragy* 4 *candacas* of 200 *seers* of 72 inches, or nearly 26½ bushels, worth at an average 28 *fanams*, with 12 *fanams* in money: in all, he receives 40 *fanams*, or 1l 4s 11½d. The hours of work are from half past six in the morning until noon, and from two in the afternoon until sun set. The number of holidays allowed is very small; but the servant occasionally gets four or five days to repair his house. At seed time and harvest, a day-labourer gets from ½ to ¾ of a *fanam*, or from 2½d to rather more than 1½d a day. Women get daily from ½ to ¾ of a *fanam*, or about 1½d."

*Madu Linga Butta*, a very learned antiquary among the Brahmins at *Banāwasi*, gave the author copies of several inscriptions, one of which, he said, contains a prophecy written by a *Jain Guru*, "who by intense study had acquired the art of prophecy." This prophecy *Madu Linga* applies, perhaps for flattery, "to the success of the British arms in India; and says that before the year of *Sālivahanam* [a great king from whom an era is derived, and universally used in Hindostan], 1900 [1978 of the Christian era], the English are to possess the whole country from the snowy mountains to *Ramésvaram*." We hope those of the East India Directors who wish to make the office *hereditary* in their families will not forget to give this Brahmin interpreter of Hindu prophecy a handsome pension, for this propitious anticipation of futurity.

The Hindus have been celebrated for little eaters, but not quite correctly. "A labouring man," says the author, "is supposed to eat daily the following quantities of the different kinds of grain: the *mana*, containing  $84\frac{375}{1000}$  cubical inches;  $1\frac{1}{2}$  *mana* of *ragy* (*Cynolurus corocanus* L.), which is weekly  $1\frac{688}{1000}$  pecks; 1 *mana* of *jola* (*Holcus forghum* L.), or weekly  $1\frac{888}{1000}$  pecks; 1 *mana* of cleaned *shamay* (*Panicum miliare* L. M.), or weekly  $1\frac{888}{1000}$  pecks; and  $1\frac{1}{2}$  *mana* of rice, or  $1\frac{888}{1000}$  pecks weekly. The allowance of *jola* is reckoned the most nutritious." This is about  $5\frac{1}{2}$  pecks in the week for the consumption of one man, which is certainly a sufficiency, even without animal food. There are Europeans who work much harder than any Hindus, and in as warm a climate, and do not consume a greater proportion of vegetable matter, abstaining also from every kind of animal food, except very rarely a little fish.—Dr. B. denies, in a subsequent part of this volume, that the use of spirituous liquors is so destructive to human life in warm climates as generally supposed; and insists that it is not the effect of spirits, but the excess in which Europeans especially indulge after drinking too freely, that destroys their lives. There is doubtless some truth in this, especially when travelling through countries filled with noxious vapours; still, however, the use of much spirits, although they are less intoxicating, cannot be safe in hot climates, where the air is pure, no more than in cold ones.

We could have wished to have extracted the accounts of the cultivation of pepper and the preparation of *terra japonica*, a drug still used in medicine. But our notice of this important work has already extended beyond the usual length. We have before stated that it was chiefly printed unknown to the author, and that consequently he could not

be considered responsible for many repetitions, omissions, and even the want of references to different parts, which would have rendered it not only briefer, but much more explicit, and the descriptions much more complete. It should also be remembered that the whole is written for the use of persons who already know something of the manners and customs of India, and that, of course, some previous knowledge of the country is necessary to form an adequate idea of the industry and talents of the author. That his researches, however, have given very general satisfaction to those capable of judging both of their accuracy and practical utility is certain, otherwise the legislators of Leadenhall-street would not have sent the author from this country on a similar journey, especially as that was at once *complimenting* and *imitating* the conduct of Marquis Wellesley. When the author comes to publish his second work, we hope he will write his sentiments more *freely* on the conduct of several subordinate persons who have accumulated fortunes in India, and particularly those who shared in the plunder of the Polygars. If the Marattahs be only plundering lords, and living on the industry of others, it does not follow that Englishmen, intrusted with a temporary or local command, should be suffered to imitate them with impunity. It may, perhaps, be *safe* for the author, at that period, to state at least some of those mal-practices, which were checked and *punished* too, as they ought, by Marquis Wellesley, and for which these men will never forgive him. We hope such an expedition in India will never again occur as that to Candy in Ceylon. There are many instances of hints in these volumes that indicate a very reprehensible conduct, although of a nature, and in characters, very different from those publicly and falsely accused. Such conduct retards the civilization of India more than any other thing existing, except that of castis; and in the countries where men of probity have had the direction of affairs instead of fortune-makers, the character of the people is evidently very superior.

*A Day in Spring, and other Poems; with Plates.* By Richard Westall, Esq., R.A. 8vo. Pp. 234. 12s 6d. Murray, London; Constable and Co., Edinburgh. 1808.

THERE is so near, and so intimate, a connection between the sister arts of poetry and painting, that we naturally conclude that a good artist cannot be a bad poet, though it by no means follows that a good poet may not be a bad



artist. Thus, having been often delighted with the charming productions of Mr. Westall's *pencil*, we were led to form sanguine expectations of pleasure from the productions of his *pen*. And high as these expectations were raised, they suffered no disappointment on the perusal of the elegant volume before us, which contain many characteristic marks of superior genius, taste, and judgment. His descriptions of natural objects, and of natural scenery, which his pencil has so often delineated with pre-eminent skill, are highly beautiful; these appear to great advantage in the first piece, "A Day in Spring," from which we shall extract two or three stanzas,

" Roaming on, the place I find  
Where full oft my lifted mind,  
Joying at the opening sight  
Deeply drinks the rich delight.  
Gradual hills of tend'rest blue  
Which their pure ætherial hue  
O'er the distance lovely shed,  
Like radiance from a fainted head.  
Herds, and flocks, and verdant woods,  
Murm'ring streams, and rapid floods,  
Forests, dark with sturdy oaks,  
Fearless of the woodman's strokes;  
Rocks abrupt, that reach the skies,  
On whose cultur'd margin rise  
Many a cottage, fenc'd around  
With a well filled piece of ground,  
Where the elder villagers  
Quite forget the weight of years,  
As their children's children play  
Round them on a holiday:  
See! they climb their aged knees,  
Fraught with little arts to please;  
See! they lay their dimples sleek  
Fondly to each furrow'd cheek,  
And with kisses sweet as May  
Press the tears of joy away.

" Oft the weary traveller's feet  
Rest in yonder calm retreat;  
And the humble habitants,  
Glad to aid his little wants,  
Haste the nutbrown jug to fill  
With beverage suited to his will;  
Fresh-drawn milk, or home-brew'd ale,  
Season'd with some merry tale  
That befel at sheep-shearing:  
While they talk, their young ones bring

All the orchard can afford,  
And bespread the friendly board ;  
Culling for their welcome guest  
All the ripest and the best.  
Grateful he repays the cheer  
With the tales they love to hear  
Of the ghosts that shrouded stalk  
In the frightened pilgrim's walk ;  
While the simple family  
Scar'd, yet pleas'd, stand listening by.

" Where the scene is dark with yew,  
Solemn rising on the view,  
Lo ! a Gothic pile appears,  
Touch'd but not impair'd by years.  
See ! a youth, with modest pride,  
To its altar leads his bride,  
Who, with timid downcast eyes,  
Hopes, and blushes ! fears, and sighs !  
As the priest, with faintly look,  
Pious opes the holy book ;  
And their parents, standing near,  
Raise to Heaven the eye of prayer.  
Go, ye blessed ! go and prove  
That the heaven of life is love !  
Not that wild misguided flame,  
Borrowing oft the noble name ;  
Which like withering lightning flies,  
Lives to wound, and wounding dies ;  
But that pure, that lasting beat,  
Minds in minds congenial meet,  
When fair Virtue's simple train  
Own the maiden and the swain."

Nothing can be more simply beautiful than these stanzas, and the last in particular. The same spirit runs through the whole volume ; but, unwilling to diminish the pleasure which the reader cannot fail to derive from the perusal of its varied contents, we shall quote only one other short piece of a different description from that before cited.

" THE MARRIAGE OF IGNORANCE.

" When Ignorance, on her leaden throne,  
Sat calm, and joyless, and alone,  
Wrapt in the web of sloth,  
No thought inform'd her fallen breast,  
No vice disturb'd her gloomy rest,  
No virtue woke her wrath.

- " At length a fiend had power to move  
The dark uncultured mass to love,  
(Already near allied)  
'Twas he who came, like Science, dress'd  
In starry crown, and storied vest;  
'Twas unrelenting Pride.
- " No more content or calm the fate,  
But rous'd to action by her mate,  
Wide o'er the world they fly;  
Where'er their mingled venom spreads,  
The young Arts hide their lovely heads,  
And Taste and Genius die.
- " In vain the sacred sons of soul  
Would soar beyond their proud controul,  
And grasp the wreath of fame;  
Soon as the perfect works appear,  
Their envious howl the monsters rear,  
And blast the rising name."

The volume is embellished with four beautiful plates from Mr. Westall's own designs.

*In the King's Bench, the King against Pitton. Mr. Dallas's Speech on the Motion for a new Trial in the Case of Louisa Calderon; on Thursday, January 28, and Thursday, February 4, 1808. 8vo., pp. 78. Ridgeway. 1808.*

WE have always contended that the case of General Pitton was one of the highest importance, not merely as it affected the individual who was the immediate object of it, (though considered in that confined point of view it is highly important) but as involving some questions of great consequence to the military service of the country. Since, however, we first declared this opinion, the ingenuity of *lawyers*, exceeding even its usual fertility, has given it *additional* importance, and, by thrusting into it matters, which, if not perfectly irrelevant, are such as ought never to have been brought into discussion, in a criminal process of this nature, have, strange to say! reduced the question at issue to such a point, that it is no longer the *King against Pitton*, but the *King against the King*; for now, as far as we can understand the *special verdict*, which the lawyers (not thinking probably that *six years* was a sufficient length of time to intervene between the first proceedings in a criminal suit and the final close of it) have not yet reduced to form, two questions are reserved

For the decision of the Judges of the Court of King's Bench. First, Whether the King's authority extends to sanction the continuance of laws (stipulated by the terms of a capitulation) in a country reduced by his arms, when those laws are repugnant to the laws of Great Britain? and, second, Whether the instructions given to General Picton conveyed the powers which they professed to convey?—This, we say, constitutes the substance of these questions, as far as we were able to collect it. But as they involve points of such magnitude, we shall wait till the trial is published, and the special verdict with it, as settled by Counsel, and communicated to the Court, before we offer those animadversions on the whole proceeding which it appears to us imperatively to require. We shall merely observe, in this place, that, as the case now stands, (if we have not misconceived it) General Picton has almost ceased to be a party in it, he having been formally acquitted of all *malice*, (without which no *guilt*, we shall ever contend against the whole world, can, in the eye of the British law, possibly exist, *malice* being its very essence, its vital principle, if we may so say) and having been found to have acted in strict conformity with the laws of Spain, which had been continued in force in Trinidad, by the express orders of his Britannic Majesty. The question, then, now is, between the Court of King's Bench, or rather between the prosecutor (who is nominally the King), and the King himself, or rather his Majesty's cabinet, whose duty it is to guard the lawful prerogative of the Crown against all attempts to infringe upon it. It is now to be argued (we should suppose by the law officers of the Crown on the part of his Majesty, for General Picton can never be such a patriotic Quixote, after the enormous expence which he has already incurred by a *six years' trial*, as to support the farther expence of such an argument) whether the King does really possess that prerogative, of continuing the laws of a conquered country, which the Crown has invariably exercised, without controul and without dispute, from the earliest period of our legal history to the present moment; and on this, the Court of King's Bench, in which HIS MAJESTY is supposed to be always present, and the Judges of which are, as it were, his representatives, administering justice in *his name*, is now to decide!

It is certainly a *curious* question, and it is an *important* question, but, in our humble apprehension, it is not a very *reasonable* question, whether it be considered with reference to the cause whence it was made to proceed, or to the period of time selected for its discussion. It is not, we apprehend, a very *usual* thing, to say no more, to make a *criminal* prose-

cution, involving the liberty, the character, and the fortune of an individual, the source of *speculative* or *experimental questions of law*; nor is it fit, for very obvious reasons, that it should be so; although such questions may be made with the utmost propriety, and frequently are made, to arise out of civil actions, wherever any fair and reasonable doubt, which constitutes their only legitimate ground, suggests itself. As to the period in which the question is started, and is to be discussed, we cannot think a period of active warfare the most seasonable for such a discussion, because, during the long period which must intervene between the time of suggesting the doubt, and the legal season for solving it, officers may be employed against the colonies of our enemies; an offer may be made to surrender important possessions, on the *usual* terms, of respecting the laws and usages of the inhabitants; and it may so happen, as it often has happened before, that, by the acceptance of such an offer, many hundreds of lives may be saved. But, as it has now been rendered a subject of doubt; whether the King possesses a right to grant such terms (for the laws and usages of hostile countries may be, and probably are, repugnant to the laws of Great Britain), what officer will take upon himself the heavy responsibility of acceding to them? for if the King do not possess the power, it is evident he cannot delegate it to another. No officer can, with safety to himself, accept any such proposal, until he has *juridically* examined the existing code of laws, and ascertained that they contain nothing which the British constitution does not sanction or permit; and before he can do this, he must acquire more legal knowledge than military men in general can be supposed to possess. In fact, if the question should ever be decided against the prerogative, every military and naval commander must carry out with him, upon an expedition—what has never hitherto been considered as a necessary appendage to a commander—some man *learned in the law*, some *military* or *naval Attorney General*, who shall be solely responsible for the advice which he gives. If this be not done, it is manifest that no such terms of capitulation as have been hitherto granted can be allowed in future, without a *proviso* in favour of British laws; and military men know very well that the attachment which a people bear to their own laws and customs will render their resistance long and desperate before they consent to surrender at discretion.

But this is a point not worth a moment's consideration, it would seem, in Westminster-Hall, and utterly beneath the attention of *speculative* and *experimental* lawyers, some of whom would not lose an argument to save an empire. His

Majesty's cabinet, however, will reflect a little, we should think, before they afford *their* sanction to similar discussions, and before they consent to surrender a prerogative, essentially beneficial in its effects; acknowledged from time immemorial without dissent, and exercised without interruption. They may be assured that the discussion, though it has *begun*, will not *end*, in the Court of King's Bench; it will create great public interest, and will give rise, we doubt not, to much strong and severe animadversion, not very desirable (if avoidable, without a sacrifice of principle) at the present moment.

It would excite astonishment, if any thing said in Westminster-Hall could produce that effect, that the acute sensibility of the gentlemen of the long robe, which now demands the sacrifice of the royal prerogative to their tender feelings, should have so long remained dormant, while laws, customs, and usages, at direct variance with the letter, the spirit, and the principles of the British laws and constitution, have been constantly enforced in the British dominions in the East. We, who profess not to understand *the scale of modern philanthropy*, should have been led to suppose, that the act of burning a young, a beautiful, and a virtuous woman, alive, on the funeral pile of her husband, was as well calculated to alarm their patriotism, to excite their *legal* apprehensions, and to raise their humane feelings to as high a pitch, as the subjection of a Mulatto prostitute and a convicted felon to the punishment of the picquet. But it seems to be part of the philanthropic system of the present day to make *criminals* the first, if not the *only*, objects of interest, attention, and interference.

The Speech before us made a great impression at the time of its delivery in Westminster-Hall, and raised Mr. Dallas most deservedly high in the estimation of every man who heard it. It is, indeed, a fine specimen of *legitimate* forensic eloquence; no tinsel, no frippery, no *old jokes*, or *new principles*; no meretricious ornaments of any kind, in short, appear, to conceal sterility of thought and poverty of ideas, or to deform the dignity of the subject. It is one of the most argumentative speeches that was ever delivered in Westminster-Hall; or before any tribunal; and it possesses a merit which few forensic speeches possess, of exciting as much interest in the perusal as it did on the delivery. The two points which Mr. Dallas laboured to establish as the grounds of a new trial were these:—"In the first place, that in the evidence on which the verdict was founded there was a gross misrepresentation of a most material fact, a fact so material

as to constitute, in one respect, the very ground and foundation of the charge; and that this misrepresentation took place under such circumstances as rendered it impossible for General Picton, or those who had to conduct his defence, to have foreseen, or to have been guarded against it, by the exertion of any care and diligence on their part. The second ground was—that supposing your Lordships should be of opinion (even now) that the only fact found by the jury was correctly found, still on this indictment the defendant is and ought to have been acquitted, inasmuch as the act complained of was done in the course of his judicial duty, not maliciously, but erroneously done, and therefore not the subject of any civil suit, and still less of a criminal prosecution.”

These points are argued with very great ability, with a perfect knowledge of the subject, and with such effect as to carry conviction to every impartial mind. Our readers will remember that the evidence of one Vargas was relied on, on the first trial, as sufficient to establish the fact—the only fact, as Mr. Dallas truly says, which was then left for the decision of the jury—that torture could not legally be inflicted in the island of Trinidad. In allusion to this man's evidence on the occasion, Mr. Dallas observes, that “though it was literally true, it was substantially false;” for though the books produced in Court, and to the contents of which he spoke, did not contain a word on the subject of torture, they particularly expressed that, in all cases where they were silent, the law of Old Spain, that is the law of Castile, should be the rule of conduct, and that law ordained that torture should be applicable; and he might have added, that although Mr. Vargas chose upon the trial to disclaim all knowledge of the practice of torture in the Spanish colonies, and even to deny that he ever heard of it “in any part of the Spanish West Indies, upon, or by, any persons,” there exists a letter from Mr. Vargas himself to an officer now in England, in which he gives an account of the seizure of some men who had conspired against the state at Santa Fé, and states that, (we quote his own words) “to oblige them to confess who their accomplices were, it was necessary to have recourse to the cruel practice of torture,” in consequence of which several other conspirators were arrested. Mr. Vargas and his friends and employers will thank us for our forbearance in not entering farther into the subject of this conspiracy than is necessary for the purpose of the present argument. Our readers will easily guess the motive for not producing this witness on the new trial.

Mr. Dallas having established beyond all doubt, what the verdict of a jury has since confirmed, that the law of

Spain authorized the infliction of torture in Trinidad at the time of the conquest, proceeds to consider what he truly calls "*an extensive proposition, perfectly novel, and for the first time agitated,*" namely, that, although his Majesty ordered the laws of Spain to continue in force *after* the conquest, his command "*not being grounded on justice, he had no right to enforce it, and that his representative, the Governor, was not competent to carry it into effect.*" We cannot analyze this argument, nor make partial extracts from it, without doing injustice to the eloquent and able pleader; we shall therefore merely quote the preliminary matter.

"I must begin by stating, that I do not think it is necessary for me to enter into any discussion as to the moral fitness of such a practice as torture constituting the law of any country. It is perfectly well known, that the most enlightened and civilized nations, borrowing from each other, have, whether properly or not, adopted the practice of torture as part of the criminal code, with a view to the detection of guilt and the protection of innocence. It is a practice taken from that great nation, of which it has been truly said, that she continues to reign by her reason, long after she has ceased to rule by her authority. Whatever, therefore, the propriety or moral fitness of the law is, forms no part of the consideration at present. The only question is, whether it was the law of this particular island; and if it was, whatever might have been the feeling and inclination of the judgment of General Picton, he was no more at liberty to substitute his feeling or his inclination in the place of the law, than your Lordships would have been, some years back, to have refrained from ordering a person back to prison, to undergo cruelties of the worst description, to be pressed to death, because he might have refused to say whether he was innocent or guilty, instead of saying that he was guilty, if he was not inclined to maintain his innocence. Let it not be said that I am drawing an argument from obsolete laws. No longer ago than the beginning of the last century, in the articles of Union, by which torture was abolished in Scotland, there was an exception as to England, in order that this practice might not be abolished in this part of the kingdom. It is stated in Barrington's Observations on the Statutes, that this sentence of pressing persons to death, who, on their arraignment, stood mute, was carried into execution in the reign of Queen Anne, and in the beginning of the reign of George the Second; and even since, *on the circuit on which Mr. Garrow practises*, with so much advantage to his clients, *a person was pressed to death for refusing to plead to an indictment.* I will not flatter the living at the expence of the dead, and I am therefore bound to presume, that the learned Judges who pronounced these sentences had as much feeling and as much humanity as the Judges who adorn the Bench at the present day. Whatever their feelings were, they undoubtedly found themselves precisely in the situation



in which General Pignon was placed. They found the rest of torture I am speaking of to be part of the law of the land, and they were bound to administer it; they could not substitute their own opinions and feelings in favour of a milder punishment.

"Again, I must protest against being drawn into a consideration of the fitness of the law. I desire to confine myself solely to the question, whether it was the law? If it was the law, there was nothing left for the consideration of the Judge: he was bound to enforce it."

Mr. Dallas here completely overthrew the fanciful fabric of doubt which the ingenious minds of Messrs. Garrow and Nolan had created; by shewing that so far from its being a fact that torture ceased by the cession of a foreign settlement to Great Britain, notwithstanding the King's order for its continuance, merely because it was repugnant to the British constitution; the fact was, that torture had, till within a very few years (the year 1784 we believe) a legal existence in England itself! Mr. Dallas then went on to examine all the authorities which Mr. Nolan had before brought forward in support of his own novel and most preposterous pretension, and clearly demonstrated that they all made against himself. In short, so signal a defeat as these two legal champions experienced on this occasion was not exceeded by that of the French on the plains of *Maida*.

In pursuing the latter branch of his argument, Mr. Dallas quoted a case, from a manuscript note of that truly respectable barrister, Mr. Scarlett,—The King against Burn, Trinity Term, 1799. It was an indictment for an assault and false imprisonment against a police officer, who had apprehended a wrong person on suspicion of felony. The prosecution was grounded on the alledged illegality of the officer's conduct, in having acted without a warrant. Mr. Erskine, who was employed for the defendant, contended, that although the officer had acted illegally, and might therefore be *civilly* responsible, he could not be *criminally* so. A person could not be charged with a crime who had no malice, and who only did his duty. "Lord Kenyon was of the same opinion, and directed the jury to acquit the defendant." Upon this statement Sir S. Lawrence exclaimed—"What! a person without authority take up a man! Is that no offence?"

We do not wonder at the surprise expressed by the learned Judge at this case, which he, of course, heard now for the first time, or he never could have carried an opposite opinion much farther, by stating, as we have heard, that a police officer is not justifiable in forcibly arresting a man *known* to have committed a felony without a warrant; and that if, in such an attempt, resistance should be made by the felon,

and the officer should be killed, it would be *justifiable homicide*, whereas, if the felon were killed, it would be *murder*. We are rather disposed to doubt the accuracy of our information, but, if it be correct, we can only console ourselves with the reflection that the mere *dictum* of a Judge is not the law of the land.

Lord Ellenborough also burst forth into an exclamation of surprise. "Is that case to be taken as authority? Can my Lord Kenyon, or any Judge, ever have said, that a police officer, without authority, taking an innocent man out of his bed, though it should appear he was in error, shall excuse him [be excused] from criminal responsibility? What security would the subject have for his liberty, if that could be law? I hope there is no such case reported: I AM QUITE SURE the learned Judge could never have so held."

To this positive affirmation Mr. Dallas very coolly and very properly replied: "I am not stating the case from any recollection of my own, but I am stating it from the note of a gentleman on whose accuracy I should have more confidence than on my own."

Here, then, is as complete a contradiction on a point of law, between two Lords Chief Justices of the Court of King's Bench, as there was, on a point of fact, during this same cause between a quondam Under Secretary of State and a Physician; they cannot both be right. Can it, then, be a *libel* to say that we adopt the opinion of the one in preference to that of the other, or that we think one more competent to decide the question than the other? We scarcely know, in this age of *constructive offences*, what is a libel and what is not; but this we know, that if it were a libel to say this, the freedom of the press would be a phantom, a mere *ignis-fatuus*, held out to lure men to their ruin. Not being willing, then, to adopt a notion so degrading to our country, our constitution, and our national character, we shall boldly declare, that we give a decided preference to the decision of LORD KENYON over that of LORD ELLENBOROUGH, because we believe he was a better lawyer, and (though not exempt from the frailties of human nature) because there were those qualities in him, both of heart and mind, which command confidence. We knew Lord Kenyon; we esteemed, we respected him; and in paying him this tribute of justice, we are very far from meaning any thing disrespectful to his successor.

Mr. Dallas succeeded in establishing his last point as satisfactorily as the former, at least to us; and the Court granted a new trial, the particulars of which will no doubt be printed, when we shall deliver our opinion upon them with the

same freedom and independence which have dictated all our observations on this important case.

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*A Letter on Toleration, and the Establishment; addressed to the Right Hon. Spencer Perceval, Chancellor of the Exchequer: with some Remarks on his projected Bill.* 8vo, pp. 52. 1s 6d. Rivingtons. 1808.

THIS Letter contains many good remarks, conveyed in nervous and elegant language, that it is much to be wished it may survive the fate of the bill by which it was in some degree occasioned.

The principles of toleration, as happily acknowledged in our own country, are distinctly laid down. The author then goes on to point out some requisites for furnishing support and permanency to our ecclesiastical establishment; and, first, the increase of places of worship within the pale of the Established Church, and the providing accommodation for the lower classes in such churches, are things recommended. Without doubt they are much wanted, and much to be desired. The mode for accomplishing this is pointed out; viz., well attested representation by the bishop of the diocese to government that there is a want of a church or chapel for any district, whether upon an old or new site, upon which a brief might be granted at little or no expence; and, if the produce be not adequate, the deficiency to be supplied by government. The officiating minister to be appointed by the incumbent, with the approbation of the bishop, and his salary paid from the profit of a certain number of the pews to be appropriated to his advantage, whilst the rest of the chapel shall be free. If marriages and burials shall be allowed in such places, the surplice fees to be added to the endowment, and some compensation made to the rector or vicar by the allotment of a pew or two, or otherwise.

Next follows an important remark upon a point wherein the bounds of toleration appear most manifestly to have been exceeded in this country. Thus there is not only, as he observes, permission given to any one to become a teacher of religious opinions, be they what they may, but privileges of exemption are allowed from burdens and services which are certainly heavy and expensive, and thereby motives are added to induce presumptuous persons to become teachers, and to endeavour to form congregations. "Why," says this spirited writer, "is every mechanic 'fit for Bedlam or the Mint,' who

may call himself a teacher or preacher, and have interest enough to collect a few followers, and can pay sixpence for a licence, to be exempted from troublesome offices and from serving in the militia, for which substitutes cannot now be procured under thirty or forty pounds?" The remedy proposed for this is, that "the licence should be granted solely in case a certain number of householders sufficient to form a congregation (suppose, for instance, sixteen or twenty) should apply, and give in the names, and even, if it be judged right, the qualifications of the persons whom they wish to be licensed; together with some testimonials of his moral character, and at the same time a written declaration of the leading doctrines which they profess, to be recorded at the sessions. In addition to which, the licence should be given for a particular congregation, and not to authorize a teacher to become itinerant, subject to no jurisdiction, and amenable to no enquiry."

There follow then some excellent remarks upon the spirit of Popery, and the uniform and unvarying character which it produces; and, certainly, there cannot be a greater fallacy than that which represents the leading persons of that body, who will always direct the mass, as having adopted a new temper, or departed in any manner from their most obnoxious principles. They despise the suggestion, and constantly disclaim it. It is true, when it is not convenient or possible to make any defence of certain positions, they can say that they are not *de fide*; but the points are not conceded notwithstanding.

Some pleas are then brought forward in this tract for the ecclesiastical revenues. It is shewn that those funds are appropriated to important services; that they are drawn from ancient sources; that they injure no man's right of inheritance or purchase; that they are at least as usefully applied in this way as they could be in any other. The author also very pertinently reminds us, that we have a right to be informed into what channel the property, should it be resumed and alienated from its present course, shall be put: and this query will not easily be answered.

The remarks upon the Curates' Bill are candid and judicious. The usual expedients for providing substitutes for tithes are then canvassed, and shewn to be precarious or inadequate.

"Upon the whole," concludes this writer, "in contemplating the character and claims of the Establishment, the enlightened statesman must be desirous of protecting it from any rude and intemperate change, and of supporting those institutions under which the country has so long flourished." We hope and trust that such will be the purpose and endea-

your of the distinguished person to whom these remarks are addressed; and we think that he will find some well urged reasons tending to encourage the same purpose, and touched with much force and propriety, in this little tract.

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*Memoirs of Captain George Carleton, an English Officer; including Anecdotes of the War in Spain under the Earl of Peterborough, and many interesting Particulars relating to the Manners of the Spaniards in the Beginning of the last Century. Written by himself. Pp. 486, 8vo. 12s. Constable, Edinburgh; Murray, London. 1808.*

THERE is no class of books in which our literature is so deficient as that of memoirs of military characters; and while we are inundated with declamatory lives of statesmen, histories of politics, and if possible still more stupid parliamentary debates, the soldier cannot find one volume where he may study and improve his skill in the practice of war; neither can he promise himself that, however great and unparalleled his heroic achievements may be, his name will be honoured with the adulation of familiarity among his countrymen. While the epithets of Whig and Tory are still bandied by adverse parties, the glorious names of Marlborough and Peterborough, two of the greatest generals of any age or nation, are remembered, not so much for their splendid victories as for the perverse intrigues which snatched both from the arms of victory, overwhelmed the nation with defeat and dismay, and destroyed the martial genius of the country. It is true, honours and wealth were heaped on Marlborough, but his subsequent unjust disgrace far more than counterbalanced them in the estimation of every soldier; while the most mortifying silence and neglect were the only rewards of Peterborough and all his adherents, among whom was the brave and very ingenious author of these interesting Memoirs. The injury which the military spirit of the kingdom has sustained by the persecution and disgrace of these great men can only be estimated by those well versed in the knowledge of human nature; but their fate and its ruinous consequences should teach official men in future to beware of the intrigues of women: yet, notwithstanding the universal voice of history, and the perpetual evidence of facts, such machinations still exist, and even in our own age we have seen the ambitious malice of an inferior woman deprive his country of the services of one of its ablest officers in the most perilous times. Surely fatal experience should now teach us to guard against

such a pestilence, to take example from the enemy, and do equal justice to those heroes who have extended the glory of their country in arms as well as in arts and civil policy. To Voltaire these warriors owe a great part of their fame, especially Peterborough, whose spirited and just elege by that writer, in his *Memoirs of Lewis XIV*, has since been translated into all the European languages. It is thus that even our envious rivals feel themselves impelled to honour the genius of English soldiers, while many of their countrymen, and those too members of the Imperial Parliament, scarcely know that there ever existed such a man as an English General Peterborough! The public therefore, we trust, will be grateful for the republication of the present volume, which originally appeared in 1743; we would also recommend to the same patriotic booksellers the republication, with some additions, of the "Account of the Earl of Peterborow's Conduct in Spain, chiefly since the raising the Siege of Barcelona in 1706; to which is added the Campagne of Valencia, with Original Papers," by Dr. John Freind. This work passed through several editions in a very short period; it is written in a lively and agreeable manner, and evinces throughout such traits of genuine benevolence and love of truth in the author and his friend, whom he so satisfactorily defends, that few persons will read his work without being impressed with more liberal sentiments not only of the hero who is the subject of it, but of men in general. The motto selected by Dr. Freind from Nepos is unfortunately verified in almost every age. "*Fuisse patientem, suorumque injurias ferentem civium, quod se Patriæ irasci nefas esse duceret, hæc sunt testimonia. Cum eum propter INVIDIAM cives præficere exercitui noluisent—eoque errore eo esset deducta illa militum multitudo, ut omnes de salute pertimescerent; desiderari coëpta est Epaminondæ diligentia.*" But we must turn to the volume before us, and first to the preface, which presents us with a well drawn up sketch of the political life of the English hero of Spain, whose conduct, we hope, will very shortly be imitated in that country by some other English commander.

"Charles Mordaunt, afterwards Earl of Peterborough, was born in 1658; and in June 1675 succeeded to the title of Lord Mordaunt and estate of his family. He was educated in the navy, and in his youth served with the Admirals Torrington and Narborough in the Mediterranean. In 1680 he accompanied the Earl of Plymouth in the expedition to Tangier, where he distinguished himself against the Moors.

"In the succeeding reign, Lord Mordaunt opposed the repeal of the Test Act in the House of Lords; and having thus become ob-

noxious to the court, obtained liberty to go into the Dutch service. When he arrived in Holland, he was, as we learn from Burnet, amongst the most forward of those who advised the Prince of Orange to his grand enterprise. But the cold and considerate William saw obstacles which escaped the fiery and enthusiastic Mordaunt; nor although that Prince used his services in the Revolution, does he appear to have reposed entire confidence in a character so opposite to his own. Yet Mordaunt reaped the reward of his zeal, being in 1688 created Earl of Monmouth, lord of the bed-chamber, and first commissioner of the treasury, which last office he did not long retain. He accompanied William in his campaign of 1692; and in 1697 succeeded to the title, which he has so highly distinguished, by the death of his uncle Henry, the second Earl of Peterborough.

"In the first year of Queen Anne's reign, Peterborough was to have been sent out as Governor General of Jamaica, but the appointment did not take place. In 1705 he was appointed General and Commander in Chief of the forces sent to Spain, upon the splendid and almost romantic service of placing Charles of Austria on the throne of that monarchy. The wonders which he there wrought are no where more fully detailed than in the simple pages of Carleton\*. Barcelona was taken by a handful of men, and afterwards relieved in the face of a powerful enemy, whom Peterborough compelled to decamp, leaving their battering artillery, ammunition, stores, provisions, and all their sick and wounded men. He drove before him, and finally expelled from Spain, the Duke of Anjou, with his army of twenty-five thousand French, although his own forces never amounted to half that number. All difficulties sunk before the creative power of his genius. Doomed, as he was, by the infatuated folly of Charles, and by the private envy of his enemies at home, to conduct a perilous expedition in a country ill affected to the cause, without supplies, stores, artillery, reinforcements, or money; he created substitutes for all these deficiencies,—even for the last of them. He took walled towns with dragoons, and stormed the castles of the bankers of Genoa, without being able to offer them security. He gained possession of Catalonia, of the kingdoms of Valencia, Arragon, and Majorca, with part of Murcia and Castile, and thus opened the way for the Earl of Galway's marching to Madrid without a blow. Nor was his talent at conciliating the natives less remarkable than his military achievements. With the feelings of a virtuous, and the prudence of a wise man, he restrained the excesses of his troops, respected the religion, the laws, and even the prejudices of the Spaniards; and, heretic as he was, became more popular amongst them than the Catholic prince whom he was essaying to place on the throne. Yet, as Swift has strongly expressed it, 'the only General, who, by a course of conduct and fortune almost miraculous, had nearly put us into pos-

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\* See also the 'Earl of Peterborough's Conduct in Spain,' by Dr. John Freind. London, 1707."

session of the kingdom of Spain, was left wholly unsupported, exposed to the envy of his rivals, disappointed by the caprices of a young inexperienced prince, under the guidance of a rapacious German ministry, and at last called home in discontent.\* The cause of this strange step it would be tedious here to investigate. One ostensible reason was, that Peterborough's parts were of too lively and mercurial a quality, and that his letters shewed more wit than became a General; a common-place objection, raised by the dull malignity of common-place minds against those whom they see discharging with ease and indifference the tasks which they themselves execute (if at all) with the sweat of their brow, and in the heaviness of their heart. It is no uncommon error of judgment to maintain *a priori*, that a thing cannot possibly be well done, which has taken less time in doing than the person passing sentence had anticipated. There is also a certain hypocrisy in business, whether civil or military, as well as in religion, which they will do well to observe, who, not satisfied with discharging their duty, desire also the good report of men. To the want of that grave, serious, business-like deportment, which admits of no levity in the exercise of its office, but especially to the envy excited by his success, Britain owed the recall of the Earl of Peterborough from Spain, during the full career of his victories. The command of the troops devolved on the Earl of Galway; a thorough-bred soldier, as he was called; a sound-headed, steady, solid General, who proceeded, with all decency, decorum, and formal attention, to the discipline of war, to lose the battle of Almanza, and to ruin the whole expedition to Spain.

"In June 1710-11, the thanks of the House of Peers were returned to the Earl of Peterborough for his services in Spain; and the Chancellor used these remarkable words in expressing them:—'Had your Lordship's wise councils, particularly your advice at the council of war in Valentia, been pursued in the following campaign, the fatal battle of Almanza, and our greatest misfortunes which have since happened in Spain, had been prevented, and the design upon Toulon might have happily succeeded.'

"In the years 1710 and 1711, the Earl was employed in embassies to Turin, and other courts of Italy, and finally at Vienna. He returned from the German capital with such expedition, that none of his servants were able to keep up with him, but remained scattered in the different towns which he had severally out-stripped them. He out-rode, upon this same occasion, several expresses which he had himself dispatched to announce his motions. Swift at this time received a letter from him dated Hanover, and desiring an answer to be sent to him at his country house in England†. Indeed, Peterborough's characteristic rapidity of travelling was about this time celebrated by the Dean in a little poem inscribed to him:—

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\* "Conduct of the Allies."

† Swift's Journal to Stella, 24th June, 1711."



- “ ‘ Mordanto fills the trump of fame,  
The Christian world his deeds proclaim,  
And prints are crowded with his name.
- ‘ In journies he outrides the post,  
Sits up till midnight with his host,  
Talks politics, and gives the toast.
- ‘ Knows every prince in Europe’s face,  
Flies like a squib from place to place,  
And travels not, but runs a race.
- ‘ Mordanto gallops on alone ;  
The roads are with his followers strown,  
This breaks a girth, and that a bone.
- ‘ His body active as his mind,  
Returning sound in limb and wind,  
A skeleton in outward figure ;  
His meagre corpse, though full of vigour,  
Would halt behind him were it bigger.
- ‘ So wonderful his expedition,  
When you have not the least suspicion,  
He’s with you like an apparition.
- ‘ Shines in all climates like a star ;  
In senates bold, and fierce in war ;  
A land commander, and a tar :
- ‘ Heroic actions early bred in,  
Ne’er to be match’d in modern reading,  
But by his namesake, Charles of Sweden.’

“ Peterborough’s haste was, in 1711, probably stimulated by the interest he took in the great public discussions on the policy of continuing the war with France. He argued in the affirmative with great ability, but without success. Although a strenuous Whig in principle, he was disliked by most of his own party, and greatly cared for in consequence by the Tories. After his return to England, he obtained the regiment of Royal Horse Guards, and the honours of the Garter, being installed 4th August, 1713. In November following, we find the Earl British Plenipotentiary to the King of Sicily and other Italian potentates ; and in March 1713-14 he was appointed governor of the island of Minorca.

“ Under George I and George II the Earl of Peterborough was General of the marine forces in Great Britain.

“ In October 1735 he found it necessary to set sail for Lisbon for the recovery of his health ; ‘ no body,’ to use Pope’s expression, ‘ being so much wasted, no soul being more alive.’ He was cut in the bladder for a suppression of urine ; immediately after which cruel operation, he took coach, and travelled no less a journey than from

Bristol to Southampton, 'like a man,' says the same poet, 'determined neither to live nor die like any other mortal.' He died on his voyage to Lisbon, 25th October, 1735, aged seventy-seven. The Earl of Peterborough was twice married, and left two sons and a daughter by his first wife.

"To all the talents of a General and negociator this wonderful man added those belonging to a literary character. He associated with all the wits of Queen Anne's reign, was a lively poet, and his familiar letters are read to advantage amongst those of Gay, Arbuthnot, Swift, and Pope. He lived in great intimacy with the last, who boasts that

" ' He whose lightning pierc'd the Iberian lines,  
Now forms my quincunx, and now ranks my vines,  
Or tames the genius of the stubborn plain,  
Almost as quickly as he conquer'd Spain."

"To Pope, Peterborough bequeathed on his death-bed his watch, a present from the King of Sardinia, that, as he expressed it, his friend might have something to put him every day in mind of him.

"The frame in which were lodged such comprehensive talents, was thin, short, spare, and well calculated to endure the eternal fatigue imposed by the restless tenant within. The famous lines of Dryden might be happily applied to the Earl of Peterborough:

" ' A fiery soul, which, working out its way,  
Fretted the pigmy body to decay,  
And o'er inform'd the tenement of clay."

"His face, judging from the print in Dr. Birch's Lives, was thin; his eye lively and penetrating. Such was Charles, Earl of Peterborough; one of those phenomena whom Nature produces once in the revolution of centuries, to shew to ordinary men what she can do in a mood of prodigality."

Of the birth and education of Captain Carleton, the author of these memoirs of his own military life, very little is known. Dr. Johnson supposed him to be descended from an officer who distinguished himself at the siege of Derry: this is not impossible, although he himself at the age of twenty-two served in the Dutch war of 1672; his father, or even his maternal grandfather, might still have been young enough in 1688 to gain military laurels at Derry, where, however, the name of Carleton does not appear. The original preface to this work, indeed, distinctly states, that

"The author of these Memoirs was born at Ewelme, in Oxfordshire, descended from an ancient and an honourable family. The Lord Dudley Carleton, who died Secretary of State to King Charles I. was his great uncle; and in the same reign his father was envoy at the court of Madrid, whilst his uncle, Sir Dudley Carleton, was

ambassador to the States of Holland; men in those days respected both for their abilities and loyalty."

The present editor, after acknowledging his inability to add any additional particulars of the author, more than what are contained in the work itself, judiciously observes,

"It is obvious that Captain George Carleton was one of those men who chose the path of military life not from a wish to indulge either indolent or licentious habits, but with a feeling of duty, which should be deeply impressed on all to whom their country commits the charge of her glory and of the lives of their fellow subjects. There is a strain of grave and manly reflection through the work, which speaks the author accustomed to scenes of danger, and familiar with the thoughts of death. From his studies in mathematics and in fortification, he is entitled to credit for his military remarks, which are usually made with simple modesty. His style is plain and soldier-like, without any pretence at ornament; though, in narrating events of importance, its very simplicity gives it occasional dignity. Of the fate of the author after deliverance from his Spanish captivity we know nothing, but can gather, from some passages in his Memoirs, that it did not correspond with his merit. While we hope that our present army possesses many such characters as the reflecting, manly, and conscientious Carleton, we heartily wish them better fortune."

Captain Carleton's narrative of his campaigns under the Prince of Orange will still be read with interest, as they are related with so much simplicity and modesty. His discovery of a corpse which had been baked by the Flemings in an oven, where it still remained, was not a little horrible, and tended to confirm his suspicions of the barbarity of the boors, as he denominates them. On his return from the Continent, he was very active in apprehending the conspirators in the assassination plot against King William: but here also fortune seemed to tantalize him; for although he seized Cassels, one of the three, at the very moment that 1,000*l* were about to be offered for his apprehension, he "never received one farthing consideration for what some termed an over-officious piece of service," but which, in fact, was conscientiously his duty. As another instance of the signal services of our author being not only neglected, but treated with contempt, we shall notice his spirit and heroic presence of mind in storming the fort of Monjoic, when the troops, with Lord Charlemont at their head, were panic-struck and fled, till he ran and communicated the intelligence to Lord Peterborough, who succeeded in calling them to their post.

"I cannot here omit," observes Captain C., "one singularity of life, which will demonstrate men's different way of thinking, if not

somewhat worse: when, many years after, to one in office, who seemed a little too deaf to my complaints, and by that means irritating my human passions, in justice to myself, as well as cause, I urged this piece of service, by which I not only preserved the place, but the honour of my country, that *minister petite*, to mortify my expectations and baffle my plea, with a grimace as odd as his logic, returned, that, in his opinion, the service pretended was a disservice to the nation; since perseverance had cost the government more money than all our conquests were worth, could we have kept them. So irregular are the conceptions of man, when even great actions thwart the bent of an interested will."

That minister who, from whatever cause, suffers signal merit to pass unrewarded, we hold just as criminal and as incapable of fulfilling his duty as he who appoints *cowardly* or *ignorant* commanders to important stations. The fatal effects of the latter conduct may be more speedily felt, but those of the former are much more generally and permanently injurious to the country. The invidious disposition which such neglect of merit also evinces is equally detestable and odious to society, and ought to be publicly exposed to its execration. Captain Carleton likewise relates several anecdotes descriptive of Popish customs and of Spanish manners: the two following occurred in Barcelona, and what relates to superstition is still religiously correct; but unfortunately their temperance is not now so exalted, although they are still a moderate people.

"The King," [Charles III, afterward Emperor of Germany] he observes, one day, "passing by in his coach, the host (whether by accident or contrivance I cannot say) was brought, at that very juncture, out of the great church, in order, as I after understood, to a poor sick woman's receiving the sacrament. On sight of the host, the King came out of his coach, kneeled down in the street, which at that time proved to be very dirty, till the host passed by; then rose up, and, taking the lighted flambeau from him who bore it, he followed the priest up a straight nasty alley, and there up a dark ordinary pair of stairs, where the poor sick woman lay. There he staid till the whole ceremony was over, when, returning to the door of the church, he very faithfully restored the lighted flambeau to the fellow he had taken it from, the people all the while crying out, *Viva! Viva!*—an acclamation, we may imagine, intended to his zeal as well as his person.

"Another remarkable accident, of a much more moral nature, I must, in justice to the temperance of that in this truly inimitable people, recite. I was one day walking in one of the most populous streets of that city, where I found an uncommon concourse of people, of all sorts, got together; and imagining so great a crowd could not be assembled on a small occasion, I prest in among the rest, and, after a good deal of struggling and difficulty, reached into the ring and

centre of that mixed multitude. But how did I blush, with what confusion did I appear, when I found one of my own countrymen, a drunken grenadier, the attractive loadstone of all the high and low mob, and the butt of all their merriment! It will be easily imagined to be a thing not a little surprising to one of our country, to find that a drunken man should be such a wonderful sight: however, the witty sarcasms that were then by high and low thrown upon that senseless creature, and, as I interpreted matters, me in him, were so pungent, that, if I did not curb my curiosity, I thought it best to withdraw myself as fast as legs could carry me away."

Great numbers of German-Swiss soldiers have long been garrisoned in Barcelona: they are the greatest drinkers of any people now in Europe, and, indeed, appear to pass years in a continual state of intoxication; consequently the Catalans are not so little accustomed to drunkenness at present. On the contrary, although they very seldom get drunk, or are much addicted to tippling, yet they in general eat and drink freely; and their country not only furnishes the best meat, but also the most strong-bodied wine. The following facts deserve the attention of our English officers and men who may be destined to act in Spain, as they are correct, descriptive, didactic, and exemplary.

"I have said before," says Captain C., "that Valencia is famous for fine women. It, indeed, abounds in them; and among those are great numbers of courtezans\*, not inferior in beauty to any. Nevertheless, two of our English officers, not caring for the common road, however safe, resolved to launch into the deeper seas, though attended with much greater danger. Amours, the common failing of that fair city, was the occasion of this accident, and two nuns the objects. It is customary in that country for young people in an evening to resort to the grates of the nunneries, there to divert themselves, and the nuns, with a little pleasant and inoffensive chit-chat; for, though I have heard some relate a world of nauseous passages at such conversations, I must declare that I never saw or heard any thing unseemly; and therefore, whenever I have heard any such from such fabulists, I never so much wronged my judgment as to afford them credit.

"Our two officers were very assiduous at the grates of a nunnery in this place; and, having there pitched upon two nuns, prosecuted their amours with such vigour, that, in a little time, they had made

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\* The *rameras* (licensed prostitutes) are now abolished, and even the very street which was assigned to them to live in has been rebuilt, and every vestige of such an odious custom done away. There are still, however, *mugercillas* in the streets, and it may fairly be questioned whether the abstract quantity of chastity has increased with the positive improvement in public decency.—REV.

a very great progress in their affections, without in the least considering the dangers that must attend themselves and the fair: they had exchanged vows, and prevailed upon the weaker vessels to endeavour to get out to their lovers; to effect which, soon after, a plot was laid—the means, the hour, and every thing, agreed upon.

“ It is the custom of that nunnery, as of many others, for the nuns to take their weekly courses in keeping the keys of all the doors. The two love-sick ladies giving notice to their lovers at the grate, that one of their turns was come, the night and hour was [were] appointed, which the officers punctually observing, carried off their prey without either difficulty or interruption.

“ But next morning, when the nuns were missing, what an uproar was there over all the city! The ladies were both of quality; and therefore the tidings were first carried to their relations. They received the news with vows of utmost vengeance, and, as is usual in that country, put themselves in arms for that purpose. There needed no great canvassing for discovering who were the aggressors: the officers had been too frequent and too public in their addresses, to leave any room for question. Accordingly, they were complained of and sought for; but sensible at last of their past temerity, they endeavoured, and with a great deal of difficulty perfected, their escape.

“ Less fortunate were the two fair nuns: their lovers, in their utmost exigency, had forsaken them; and they, poor creatures, knew not where to fly. Under this sad dilemma they were taken, and, as in like offences, condemned directly to the punishment of immuring. And what greater punishment is there on earth, than to be confined between four narrow walls, only open at the top; and thence to be half supported with bread and water, till the offenders gradually starve to death?

“ The Earl of Peterborow, though highly exasperated at the proceedings of his officers, in compassion to the unhappy fair, resolved to interpose by all the moderate means possible. He knew very well that no one thing could so much prejudice the Spaniard against him, as the countenancing such an action; wherefore he inveighed against the officers, at the same time that he endeavoured to mitigate in favour of the ladies: but all was in vain. It was urged against those charitable intercessions, that they had broke their vows, and, in that, had broke in upon the laws of the nunnery and religion; the consequence of all which could be nothing less than the punishment appointed to be inflicted. And which was the hardest of all, the nearest of their relations most opposed all his generous mediations; and those who, according to the common course of nature, should have thanked him for his endeavours to be instrumental in rescuing them from the impending danger, grew more and more enraged, because he opposed them in their design of a cruel revenge. Notwithstanding all which, the Earl persevered; and, after a deal of labour, first got the penalty suspended, and soon after, by the dint of a very considerable sum of money (a most powerful argument, which prevails in every

country), saved the poor nuns from immuring; and at last, though with great reluctance, he got them received again into the nunnery. As to the warlike lovers, one of them was the year after slain at the battle of Almanza; the other is yet living, being a brigadier in the army."

"The Valencians, as to the exteriors of religion, are the most devout of any in Spain, though in common life you find them amorous, gallant, and gay, like other people; yet on solemn occasions there shines outright such a spirit, as proves them the very bigots of bigotry!"

Our author was three years and three months a prisoner in the small town of *San Clemente de la Mancha*, about ninety-five miles from Madrid, and the renowned birth-place of Don Quixotte, where he became familiar with the Castilian language and manners, and also with some of the Spanish literati, among whom was Don Felix Pachero, who occasionally ventured to be witty at the expence of the priests. This gentleman's character and account of the effects of the work of Cervantes on his countrymen are singularly just, even at the present day. We shall extract it, as well as our author's description of the ceremony of investing nuns, which is tolerably accurate. Don Felix considered the life of the hero of *La Mancha* "a perfect paradox, being the best and the worst romance that ever was written."

"For," said he, "though it must infallibly please every man that has any taste of wit, yet has it had such a fatal effect upon the spirits of my countrymen, that every man of wit must ever resent; for," continued he, "before the appearance in the world of that labour of Cervantes, it was next to an impossibility for a man to walk the streets with any delight, or without danger. There were seen so many cavaliers prancing and curvetting before the windows of their mistresses, that a stranger would have imagined the whole nation to have been nothing less than a race of knight errants. But after the world became a little acquainted with that notable history, the man that was seen in that once celebrated drapery was pointed at as a Don Quixotte, and found himself the jest of high and low. And I verily believe," added he, "that to this, and this only, we owe that dampness and poverty of spirit which has run through all our councils for a century past, so little agreeable to those nobler actions of our famous ancestors."

"My neighbourhood to the nunnery," continues Captain C., "gave me an opportunity of seeing two nuns invested; and in this I must do a justice to the whole country, to acknowledge, that a stranger, who is curious (I would impute it rather to their hopes of conversion than to their vanity), shall be admitted to much greater freedoms in their religious pageantries than any native.

" One of these nuns was of the first quality, which rendered the ceremony more remarkably fine. The manner of investing them was thus: In the morning her relations and friends all met at her father's house; whence she being attired in her most sumptuous apparel, and a coronet placed on her head, they attended her, in cavalcade, to the nunnery, the streets and windows being crowded, and filled with spectators of all sorts.

" So soon as she entered the chapel belonging to the nunnery, she kneeled down, and, with an appearance of much devotion, saluted the ground; then rising up, she advanced a step or two farther; when on her knees she repeated the salutes. This done, she approached to the altar, where she remained till mass was over: after which, a sermon was preached by one of the priests in praise, or rather in an exalted preference, of a single life. The sermon being over, the nun elect fell down on her knees before the altar; and, after some short mental orisons, rising again, she withdrew into an inner room, where, stripping off all her rich attire, she put on her nun's weeds: in which making her appearance, she, again kneeling, offered up some private devotions; which being over, she was led to the door of the nunnery, where the lady [abbess] and the rest of the nuns stood ready to receive her with open arms. Thus entered, the nuns conducted her into the quire, where, after they had entertained her with singing, and playing upon the organ, the ceremony concluded, and every one departed to their proper habitations.

" The very same day of the year ensuing, the relations and friends of the fair novitiate meet again in the chapel of the nunnery, where the Lady Abbess brings her out, and delivers her to them. Then again is there a sermon preached on the same subject as at first; which being over, she is brought up to the altar in a decent, but plain dress, the fine apparel, which she put off on her initiation, being deposited on one side of the altar, and her nun's weeds on the other. Here the priest in Latin cries, *Utrum horum mavis, accipe*: to which she answers as her inclination, or as her instruction, directs her. If she, after this her year of probation, show any dislike, she is at liberty to come again into the world; but if awed by fear, (as too often is the case,) or won by expectation, or present real inclination, she makes choice of the nun's weeds, she is immediately invested, and must never expect to appear again in the world out of the walls of the nunnery. The young lady I thus saw invested was very beautiful, and sang the best of any in the nunnery."

" There is no place in all Spain more famous for good wine than Sainte [San] Clemente de la Mancha; nor is it any where sold cheaper: for, as it is only an inland town, near no navigable river, and the people temperate to a proverb, great plenty, and a small vend, must consequently make it cheap. The wine here is so famous, that, when I came to Madrid, I saw wrote over the doors of most houses that sold wine, *Vino Sainte Clemente*. As to the temperance of the people, I must say, that notwithstanding those two excellent qualities of good



and cheap, I never saw, all the three years I was prisoner there, any one person overcome with drinking.

"It is true, there may be a reason, and a political one, assigned for that abstemiousness of theirs, which is this, that if any man, upon any occasion, should be brought in as an evidence against you, if you can prove that he was ever drunk, it will invalidate his whole evidence. I could not but think this a grand improvement upon the Spartans. They made their slaves purposely drunk, to shew their youth the folly of the vice by the sottish behaviour of their servants under it: but they never reached to that noble height of laying a penalty upon the aggressor, or of discouraging a voluntary impotence of reason by a disreputable impotence of interest. The Spaniard, therefore, in my opinion, in this exceeds the Spartan, as much as a natural beauty exceeds one procured by art; for, though shame may somewhat influence some few, terror is of force to deter all. A man, we have seen it, may shake hands with shame; but interest, says another proverb, will never lie. A wise institution, therefore, doubtless is this of the Spaniard; but such as I fear will never take place in Germany, Holland, France, or Great Britain."

"They have here, as well as in most other parts of Spain, Valencia excepted, the most wretched music in the universe. Their guitars, if not their sole, are their darling instruments, and what they most delight in: though, in my opinion, our English sailors are not much amiss in giving them the title of strum-strums. They are little better than our Jews-harps, though hardly half so musical. Yet are they perpetually at nights disturbing their women with the noise of them, under the notion and name of serenades. From the barber to the granges the infection spreads, and very often with the same attendant, danger; night quarrels and rencounters being the frequent result.—Yet, bad as their music is, their dancing is the reverse. I have seen a country girl manage her castanets with the graceful air of a Duchess, and that not to common music, but to people's beating or drumming a tune with their hands on a table. I have seen half a dozen-couple at a time dance to the like in excellent order."

Don Felix Pachero gave our author the following reason for the general custom of the inhabitants of San Clemente going to draw water at a well some distance from the town, when they had apparently many as good within it.

"'When the seat of war,' said he, 'lay in these parts, the French train of artillery was commonly quartered in this place; the officers and soldiers of which were so very rampant and rude, in attempting to debauch out women, that there is not a well within the town which has not some Frenchmen's bones at the bottom of it; therefore the natives, who are sensible of it, choose rather to go farther afield.'"

Father White, an intelligent Irish priest, gave Captain C. the following account of the origin of the Carthusian monks, whose rigid ceremonies have been much talked of, and who

regularly take up daily as much earth as they can hold in their hand at their places of burial, in order to prepare their graves.

“ ‘ Bruno,’ said the father, ‘ the author or founder of this order, was not originally of this, but of another. He had a holy brother of the same order, that was his cell-mate, or chamber-fellow, who was reputed by all that ever saw or knew him for a person of exalted piety and of a most exact holy life. This man, Bruno had intimately known for many years; and agreed, in his character, that general consents did him no more than justice, having never observed any thing in any of his actions, that, in his opinion, could be offensive to God or man. He was perpetually at his devotions, and distinguishably remarkable for never permitting any thing but pious ejaculations to proceed out of his mouth: in short, he was reputed a saint upon earth.

“ ‘ This man at last dies, and, according to custom, is removed into the chapel of the convent, and there placed with a cross fixed in his hands: soon after which, saying the proper masses for his soul, in the middle of their devotion, the dead man lifts up his head, and with an audible voice cried out, *Vocatus sum*. The pious brethren, as any one will easily imagine, were most prodigiously surprised at such an accident, and therefore they earnestly redoubled their prayers; when, lifting up his head a second time, the dead man cried aloud; *Judicatus sum*. Knowing his former piety, the pious fraternity could not then entertain the least doubt of his felicity; when, to their great consternation and confusion, he lifted up his head a third time, crying out, in a terrible tone, *Damnatus sum*: upon which they incontinently removed the corpse out of the chapel, and threw it upon the dunghill.

“ ‘ Good Bruno,’ pondering upon these passages, could not fail of drawing this conclusion:—that if a person, to all appearance so holy and devout, should miss of salvation, it behoved a wise man to contrive some way more certain to make his calling and election sure. To that purpose he instituted this strict and severe order, with an injunction to them, sacred as any part, that every professor should always wear hair-cloth next his skin; never eat any flesh, nor speak to one another; only, as passing by, to say *Memento mori*.’ ”

The numerous anecdotes that are related in this volume of the ingratitude of Cardinal Alberoni to the Princess Ursini; the ringing of the ave-maria bell during the performance at the theatre, and the actors and audience falling on their knees; the military Count de Monterey turned priest; the simple dress of General Stanhope contrasted with the puerile splendour of General Mahoni, by that officer himself; the death of the Duke of Vendome by a surfeit of fish; Lord Galway's deceitful conduct to the author; the surrender of Nules to Lord Peterborough; and many other curious and interesting particulars of the manners, customs, and local descriptions of

various parts of Spain; will amply repay the reader for the perusal. From Captain C.'s account of the bull-feasts, it would appear that, a century ago, it was not so usual to fight the bulls on horseback as at present, and that they then fought them principally on foot with a clouk and sword. Now, however, it is much more horrible, as it is nothing unusual for one bull to kill from eight to twelve horses before he is severely wounded; and to see the riders driving the wounded animals, when their intestines are trailing among their feet, to flee out of the bull's ways, is so shocking, that we cannot withhold on this occasion our tribute of approbation to Manuel Godoy, the Prince of Peace, who actually issued an edict for the total abolition of bull-feasts! The attachment, indeed, of the people, even of the women too, for this savage amusement is so deep rooted, that it will be many years before it can be effectually abolished. As to the allegation that it inspires a spirit of hardihood and courage, nothing can be more absurd and erroneous, and in this respect is equally as useless as our own boxing-matches.

We are sorry that we could not quote the author's description of Montserrat; for, although he was a military engineer, he only wrote from recollection: consequently his local descriptions are defective. To convey, indeed, any adequate idea of this truly great curiosity requires both the pen and pencil to be exercised on the spot, and that, too, with both ability and care. We do not yet know of any adequate description of this singular mountain and its monastery, as all that have hitherto appeared are either *outré* or defective. Had our author, however, visited it in 1806, as he did in 1796, he would have found that drunkenness is now become sufficiently common, even under the roof of this holy place; he would have seen the peasantry, in the purlieus and even in the very cloisters of the monastery, giving themselves up to every species of "foul riot and misrule;" and he would have heard the friars demand the utmost farthing for every thing furnished to the most pious visitants. If the monks were as solicitous of encouraging true morality as they are of the superstitious devotion to their negress lady, on whom our author makes some very judicious remarks, they would prevent such scenes of debauchery as frequently take place in the buildings adjoining the cloisters. As to our author's observations on the manners and customs of the people, and particularly on their superstitious religious ceremonies, we can declare them strictly correct even at the present day. Throughout this volume, indeed, Captain C. discovers a truly noble and enlightened mind, strongly impressed with a conscious sense of true reli-

gion and moral obligation, and justly condemning all idle superstition and unmanly prejudice. His Memoirs obtained the approbation of Dr. Johnson, whom they amused: they will infallibly please every reader of good taste and good sense, however they may be somewhat adverse to the views of certain politico-religious sciolists. We can conscientiously recommend this work to the perusal of every class of readers of the present age, and hope that it may tend to restore some of the old English sentiments of honour founded on probity.

## POETRY.

*The Cruise, a Poetical Sketch; in Eight Cantos.* By a Naval Officer. 8vo, pp. 470. 10s 6d. Hatchard. 1808.

THE preface to this poem is of itself a bar to censure, and precludes the severity of criticism. Sacred be the repose of the brave defender of his country!—respected, as respectable, the consolations of his suffering hours! Though critics, we profess not to have discarded the feelings of humanity, or to have renounced the sympathies of social life. More than as a brother, we consider him whose strength exhausted by the toils of war, whose frame shattered by glorious combat, seeks in the bowers of that country which he has bled to save, a transient rest—a moment of respiration from hardy peril, wherein he may woo the Hygeian smile that shall renovate his wasted health, and brace his nerves to new exertion. Cold must be the heart, devoid of philanthropic kindness the spirit, that could bring his avowed amusement, the solace of his languid moments, to the ordeal of criticism. We respect them: we do more;—we admire the principle that evidently has guided his pen,—the pure principle of generous patriotism, of unshaken loyalty! Thrown by bodily weakness from the path of active duty in the field of glory, his mind still fondly clings to the object of his proud devotion,—Britannia's weal, Britannia's glory! For these his bosom throbs with unabated ardour; and, unable himself to stand among the conquering ranks that fight her battles and defend her laws, he yet aspires to serve his darling country; he calls to arms his brother heroes, points out the road to honest fame, excites to noble deeds, and opens to their view the bright reward of bravery and honour.

With these impressions we have read "The Cruise;" and though we dare not compliment the writer as a poet, we estimate him as a man of worth and integrity, anxious to do good in his profession, and to extend to others his own hard-earned knowledge. His sentiments are just, generous, and pious; much of sterling sense and many happy allusions pervade the work, which, although it may not please the lovers of poetry, will gratify many an honest heart, who, perhaps

in situations similar to his own, will tread again with interest the oft-trodden ground of naval duty and nautical amusement. To such, and to all who would make the sea their profession, we can recommend it: to the first, it will bring back the days that are gone with all the fascinations which memory bestows; to the latter it may be more eminently useful, since it shews the routine of service, explains the mode of duty, and inculcates the purest maxims of humanity, subordination, and exact discipline—qualities by which, under Providence, we have so long maintained a proud pre-eminence in Europe, stemmed the torrent of foreign oppression, and secured to our own happy island its best valued possessions.

This work also contains much wholesome admonition to young naval officers; and the author's reasons why early marriage should be avoided are perfectly just, and deserving observation.

“ And, O! 'tis happy, when the *many* join  
To charm the Tar; *one* cannot then purloin,  
His gen'rous, manly, but too open, heart  
Alas! too ready to receive Love's dart;  
If through his veins the patent poison flows,  
And for *one* maid his heated bosom glows,  
Madly unthinking, he would instant wed,  
Though fatal cares surround his bridal bed:  
For where can anguish more intense be found  
Than in a state where a poor youth is bound  
In wedlock's bond, who with keen ardour loves?  
While from his lips Fate, tantalizing, moves  
The scarce yet tasted cup of bliss supreme,  
But evanescent as the midnight dream!!  
Six fleeting days of heavenly rapture past,  
Of rapture doom'd, O Fate! to be the last,  
When 'orders seal'd' his late bright prospects mar,  
And force him out to traverse seas afar:  
When to return? when, wretched youth, indeed!  
That fearful when makes both their fond hearts bleed  
At every pore. Where now their wondrous joy?  
Their bliss, so late, without the least alloy?  
Vanish'd!—'tis gone! perhaps for ever fled!—  
Not only *this* most agonizing dread,  
But *other* racking cares and fears intrude,  
And give them bitter, bitter cause to brood:—  
'Twas a love match!—What's in his power to give,  
Will never let his darling Fanny live,  
Excepting under a dependent roof,  
Where she must daily, hourly, meet reproof  
From those whose good advice, alas! she scorn'd,  
To marry him whom kindred worth adorn'd;  
But one on whom, poor fellow! Fortune frown'd,  
And who, still worse! to war's wild trade was bound.”

The worthy author proceeds, in this strain, with more feeling indeed than poetry, to detail the numerous evils resulting from such inconsiderate connections, which will easily suggest themselves to the imaginations of our readers.

We shall conclude our notice of "The Cruise" with the "Sailor's Burial," as it proves the author to possess an affectionate and benevolent heart, the usual characteristic of a British sailor.

" Soon is the corpse laid in the hammock shroud,  
While melancholy groups around it crowd,  
And, mournful, bear it to the sailor's bier,  
The MIDSHIP GRATING wet e'en with a tear!  
Then o'er the body sadly, slow, is spread  
The UNION CROSS, a pall now to the dead:  
Here it is wak'd, though simple is the way;  
No choirists chaunt, no priests unfeeling pray!  
A simple lanthorn shews where worth is laid:  
All cry—Alas! th' imperious power that bade  
Was the full heart, was unaffected woe,  
Which scorns the mockery of pageant show!  
Here rest awhile; here, void of guile, receive  
The manly homage which our hearts relieve.  
Here, noble seaman! be in spirit blest:  
Lift! in what glowing terms thy name's address,

Not long the rite of sepulture delay'd,  
Not long the dismal grating is array'd  
In such a melancholy garb of woe;  
Th' inevitable stroke of Death, we know,  
Has laid its destin'd gallant victim low:  
'Tis better, then, the mournful scene to close,  
Nor longer sorrow so acute impose.  
At the approaching midnight hour is meant  
The time when all hands upon deck are sent,  
Watch of relief, as well as that reliev'd,  
That into Ocean's bosom shall be heav'd  
What now remains of the poor Tar we mourn,  
Whom fate, inscrutable, has from us torn!!!

Now, then, the hour is come when the still deep  
Claims the brave seaman, lock'd in Death's cold sleep!  
The hollow tollings of the great ship bell  
That the sad rite begins, impressive tell:  
Uncover'd! pale! behold the captain stand,  
His features stamp'd o'er all the gallant band.  
Quickly to leeward is the gangway clear'd;  
Borne on the grating, now the corpse appear'd:  
Near the rob'd chaplain is the lanthorn held,  
So that the whole his countenance beheld.

'Twas a most solemn meekness that o'erspread  
 An aspect from whence colour quite had fled!  
 No time, no change, while life remains, will let  
 My memory his expressive mien forget!  
 His gesture, his e'en more than mortal look,  
 As he pronounc'd the form from our most sacred book.  
 No sound is heard, save till the sudden dash  
 Strikes on the nerves, as the swift lightning's flash:  
 Each eager eye strains through the water's gloom,  
 And fain would penetrate deep Ocean's tomb!!!

*Kathleen; a Ballad: from an ancient Tradition in the Valley of Glendilough, County of Wicklow.* By John Edwards, Esq., of Old Court, in the same County. 4to, pp. 20. Chapple. 1808.

THIS simple and interesting Ballad is dedicated to MARCHIONESS TOWNSHEND, a lady who, as the friend of truth, innocence, and virtue, and as the marked enemy of vice, profligacy, and persecution, whether a *princess* or a *peasant* be their object, has an irresistible claim on all who write for either instruction or amusement. The Ballad is founded on the following popular story, which is implicitly believed by the Irish peasantry.

"Saint Keivan was a most holy man, and a great preacher, and beloved by all who heard or saw him. Amongst others, a neighbouring young woman was so fond of attending upon his prayers and sermons, that at last she fell desperately in love with him, and could not help continually haunting him wherever he went. This was the cause of great trouble and vexation to the holy man. He never could be quiet, as she still found the way after him even into the thickest part of the wood, where he used to go to pray. He tried every means to escape from her, but it was all in vain; let him go where he would, she was sure to be there after him.

"At length, secretly as he thought, he worked out this bed in the face of the mountain (hewn in the solid rock), where he supposed she could never find him out, and therefore joyfully laid himself down to pass the night. But in the morning, when he wakened, he saw her face looking in at him at the mouth of the cave; at which he was so vexed, that he gave her a push, and down she fell into the lake below. He then prayed that she might not be drowned, and soon after saw her floating on the water, and singing the sweetest music."

'But,' adds Mr. Edwards, 'the most wonderful part of the story is, that he endued the cave with the miraculous power of preserving in childbed the life of every woman who should have the courage to venture into it: and many are the females who are hereby induced to make the dangerous experiment.'

As all our efforts to procure Dr. Milner's Tour in Ireland have hitherto proved unsuccessful, we are not able to say whether or no this Right Reverend expounder of Popish miracles visited, in his late

excursion, the miraculous bed of Saint Keivan; but we should suppose that so fine an opportunity of enlarging his catalogue could not possibly be suffered to escape the vigilance and zeal of so industrious an inquirer, and so acute an historian. Mr. Edwards has made good use of his materials, out of which he has formed a very pleasing Ballad.

*Poetic Sketches; a Collection of Miscellaneous Poetry.* By Thomas Gent. The Second Edition. Small 8vo. Pp. 142. 5s. Yarmouth, printed; Longman and Co., London. 1808.

IN our Review for February 1806 (vol. xxiii, p. 210) we gave our opinion of the merits of these Poetic Sketches, which Mr. Gent has now enlarged by the addition of several new pieces, all breathing the same chaste spirit, and all marked by the same good principles. We shall extract one of these, on a subject of *vital interest* to all poets, poetasters, and, in short, to the whole hungry train of Phœbus.

“ REFLECTIONS OF A POET ON BEING INVITED TO A GREAT DINNER.

- “ Great epoch in the history of bards !  
 Important day to them who woo the Nine;  
 Better than fame are visitation cards,  
 And heaven on earth at a great house to dine.
- “ O cruel memory ! do not conjure up  
 The ghost of Sally Dab, the famous cook ;  
 Who gave me solid food, the cheering cup,  
 And on her virtues begg'd I'd write a book.
- “ Rest, Goddess, from all broils ! I bless thy name,  
 Dear kitchen-nymph, as ever eyes did glut on !  
 I'd give thee all I have, my slice of fame,  
 If thou, dear shade ! couldst give one slice of mutton.
- “ Yet hold—ten minutes more, and I am blest ;  
 Fly quick, ye seconds ; quick, ye moments, fly :  
 Soon shall I put my hunger to the test,  
 And all the host of miseries defy.
- “ Thrice is he arm'd, who hath his dinner first,  
 For well-fed valour always fights the best ;  
 And tho' he may of over-eating burst,  
 His life is happy, and his death is blest.
- “ To-day I dine—not on my usual fare ;  
 Not near the sacred mount with starving Nine ;  
 Not in the park upon a dish of air ;  
 But on real eatables, and rosy wine.
- “ Delightful task ! to cram the hungry maw,  
 To teach the empty stomach how to fill ;



To pour red port adown the parched craw,  
Without one dread desert—to pay the bill.

" I'm off—nethinks I smell the long-lost flavour;  
Hail, platter-sound! to poet, music sweet;  
Now grant me, Jove, if not too great a favour,  
Once in my life, as much as I can eat!"

*The Turtle-Dove. A Tale.* By a Gentleman; with five Engravings from the elegant Designs of Casp. Delap. 18mo. Pp. 32. Baldwins. 1808.

THE object of this Tale is to shew the necessity of a congeniality of soul and sentiment in the marriage state. It is told in easy verse, and has simplicity to recommend it. But why it should be printed in the form and size of a book for *Children* we cannot imagine, as *Love and Matrimony* are certainly not the most proper subjects for the amusement of infancy. What parent would chuse to read such passages as the following to her child?

" Hops after him with signs of fury,  
And pecks him like a nymph of Drury;  
As if she meant to drive her dove  
By bill and beak to acts of love:  
Then all at once to tears recurs,  
And makes him join his tears with her's:  
Not that such joys her heart delight,  
But, as she says, because 'tis right  
Each morning to caress your lover,  
As the best means to fix a rover."

## DIVINITY.

*Seventy Sermons on the Doctrines and Duties of Christianity; consisting partly of Discourses altered and abridged from the Works of eminent Divines.* By [the Reverend] William Tóy Young, M.A., Minister of St. Paul's Chapel, and some time Fellow of Pembroke College, Oxford. 2 vols., 8vo, pp. 830. Percy, Birmingham; and Longman and Co., London. 1807.

THE author, in his preface, acknowledges himself to be highly indebted to the works of Barrow, Jeremy Taylor, Beveridge, Smallridge, and Fiddes, from whose works he has introduced abridgements and alterations into his discourses. As the productions of the two last of these divines were more distinguished for florid language than for correct sentiment or profound thought, it required much attention, and no little judgment, to strip them of their redundancies, and to reduce them into a form and shape for purposes of prac-

tial utility. These Mr. Young appears to have exercised in his selections, which, with his original discourses, supply two useful volumes, either for the pulpit or the closet.

As a specimen of the author's style, we extract a passage from the sixty-first sermon (on St. John's first Epistle, chap. iv, verse 17), where, in allusion to the prosperity of the wicked in this world, he observes:

"Could we draw aside the mantle of some prosperous and despotic tyrant, and discover the inward man, we should find, even in the career of his greatness, such a deduction from real comfort, as would bespeak him the child of misery, though clothed in the robe of majesty, and armed with the sceptre of power. The tyrant may, for a while, stifle the voice of conscience; he may be deaf to the voice of the prisoner and captive; and the blood of unoffending, defenceless, multitudes may be drowned in the ceaseless round of gaiety, pleasure, and amusements; yet a time will come, when 'for all these things God shall bring him unto judgment.' But such an one, even for the present, cannot be said to escape, for he continually carries about him the restless anguish of a 'wounded spirit;' he is already destined to ceaseless torments; and is his own executioner. Is such a being to be envied? Gracious God! can he be an object of envy who searches into the golden chalice for fear of poison, turns pale at every sudden noise, starts at his own shadow, sleeps in armour, and dares not trust the very guards about his person; who hath made no friend in Heaven, but ridicules and makes a mock of that God, before whose dread tribunal he must, ere long, answer for the enormity of his crimes?"

If Buonapartè had fate for this picture, the likeness could not have been more striking. The whole of this discourse is strong and impressive; and it is but justice to add, that Mr. Young, in the composition of these volumes, has rendered an acceptable service to the public.

*Sermons on various Occasions.* By the Rev. William Agutter, A.M., late of Mary Magdalen College, Oxford; and Chaplain and Secretary of the Asylum for Female Orphans. 8vo, pp. 254. 9s. Rivingtons, London; Burnham, Northampton. 1808.

THESE volumes contain three and twenty sermons on various topics connected with the duties of a Christian. The worthy preacher has been more solicitous to convey useful truths to the hearts of his hearers, than to amuse their fancies with rhetorical beauties. In the fourth sermon, preached before the University of Oxford, many judicious and appropriate remarks occur on the evil effects of the destructive vice of gaming. In the seventh, pious truths are enforced, and many salutary inferences, in reference to religious and political duties, are drawn from the character and murder of Lewis the Sixteenth. In the twenty-second discourse, Mr. Agutter directs the attention of his hearers to the subject of Catholic emancipation, to the evils of Popery (of which he entertains a very just conception), and

to the distinction between *restriction* and *persecution*, *toleration* and *encouragement*. The different parts of these Sermons are so connected as not to admit of extracts without injury to the argument. We must, therefore, content ourselves with observing, that they display much reading, and prove the author to be a sincere and zealous friend of the Established Church.

## NOVELS AND ROMANCES.

*Julia of England: a Novel.* By Mrs. Norris, Author of the *Strangers*, *Second Love*, &c. 4 vols., 12mo.

THIS lady has already produced some very pleasing novels, and the present is by no means deficient in interest. Some little inaccuracies have crept into the early part of the story; but they are slight blemishes, and are atoned for by purity of design and of sentiment.

Julia is a very amiable young woman, and demands our esteem and admiration by the propriety and delicacy of her conduct in the various scenes of trial wherein she is placed. In her decision with respect to Sir William Hartwell, she is just what a woman should be, who aims at securing the approbation of her own conscience, even more than the applause of the world; and the precept enforced in this example cannot be too much attended to, namely, that even a *first love* may be conquered, and its object resigned without death or distraction, when respect to ourselves or duty to a fellow-creature demands the sacrifice of inclination. Reason and fortitude will ever be found by those, who, in earnest, seek their aid, and to a determined spirit every thing praiseworthy is possible.

The language of this work often rises much above mediocrity; the characters are well drawn, and ably supported: we rejoice in the restoration to comfort of the worthier part of them, and accede to the justice of the decree that punishes the wicked even in this life.

The chain of circumstances which combine to lead Julia toward the mansion of her ancestors is interesting and probable; the manner of her arrival is, however, objectionable, as it favours too much of supernatural agency, where no miracle was necessary.

“Nec Deus interfit, nisi dignus vindice nodus.”

That a boat should be prepared at the spot where she effects her escape from the banditti, and that it should carry her exactly to that point where alone her difficulties could be done away, and her happiness secured, favours too much of romance in a tale of common life, and might have been avoided by such exertions of the heroine as are within the power of a woman: had Julia landed near the castle by any effort of her own, we conceive that the effect would have been better, and the denouement the same. As a specimen of the style

and sentiments, we have chosen the following letter from Mrs. Mellrose to Julia.

" My daughter is well ; she has found protection ! Can I doubt that she is guarded by Heaven, or can I doubt its mercy, when I was saved from the knowledge of her danger till I heard also of her preservation ? O, what a pang was spared me !—but to Heaven alone the feelings of my heart can be disclosed, for the eye of the Almighty can see, though I cannot speak it.

" But can my Julia suppose that the day I lost her was the day of my triumph ? Proud as I have been of the endearing title of mother, can it be believed that the happiest moment of my life was that in which my daughter was torn from me ? What, then, shall I say ?—how shall I thank her for outsoaring even the ambition of a mother's hopes ? All the vexations of my past life have vanished into air ; the misfortunes I deplored as overwhelming, now rise to my memory as empty bubbles : my child has not only banished the recollection of them for ever, but convinced me that the Great Dispenser of happiness to his creatures on earth has assigned to me a distinguished portion. May he accept the overflowings of my heart as the humble tribute of my gratitude !

" Were I any other mother, I should no doubt lament this separation as the greatest evil of my existence ; but you have left me inaccessible to sorrow. Is it presumptuous also to say you have left me inaccessible to fear ? Oh, no ! I dare not doubt your safety : the shield of the Almighty will guard you—I humbly trust it will ; and I dare to build my hope on the Rock which shall stand fast for ever and ever !

" This, my Julia, is an early and a severe trial ; but you are equal to it : nor did your Creator endue you with a mind such as you possess, for the mere insignificant purposes of passing through life in a continued calm. Trust me, my child, it is even essential to happiness that we sometimes encounter afflictions ; it is through these we are taught to prize as blessings what the children of unceasing prosperity lament as evils, and our sources of felicity thus become incalculably multiplied. Submit, my love, to the present vexations ; they are nothing more. Be as the willow which bends before the storm, and again rises in renewed verdure ; but the sturdy oak by resistance meets its own destruction, and is shattered and overthrown.

" My daughter has fulfilled her duties, painful as they were ; she has evinced, that to the performance of them she can greatly sacrifice ; but it is equally a mother's duty to prevent any sacrifice that can militate against her daughter's real welfare. I have explained to your father that I cannot permit you to complete the purpose of your mission to England : he is at present displeased ; we must wait with patience till he is no longer so, and then we shall again meet. Yes, my Julia, we shall certainly meet in happier times : best beloved of my heart, I shall again clasp you to it as its most glorious prize, and we shall mutually have the consolation to meet without a pang from recollection.

" Be not uneasy for me; my health is restored, and my anxieties are fled, if, indeed, I may except one. Though fearless for your safety, I tremble for your cheerfulness. Never, O never! may the clouds of adversity overshadow the sunshine of my daughter's brows. May that soul-cheering vivacity, which for so many years has banished all gloom from my heart, remain to gild the dwelling which her future years may inhabit; may she who is formed to dispense happiness, to chase the frown of care, and dry the tear of sorrow, be herself exempt from the effects of both! Be willing, my love, to be happy; be willing to find good in every passing circumstance in life; and, whatever be your situation, you cannot possibly be miserable.

" Adieu, my daughter, child of my triumph! The thorn of our separation is sharp, but I would not exchange it for a monarch's glory. I trust in the Power who has issued this impressive decree, and I pray Him to restore you to me *as you are*: I can ask no greater blessing. Adieu, best beloved of your happy mother,

" J. MELLROSE."

*The Ring and the Will; or, the Grecian Princess: a Romance.* 4 vols., 12mo. 1808.

AT the first view of this publication, we were led to believe that the author had intended to compose a burlesque on romance, and was actually laughing at his own production, his principal characters being introduced with a ludicrous flippancy that favoured the idea; as he advances, however, his style somewhat improves, and we believe he meant to produce an interesting history; but we cannot flatter him with any great degree of success: some parts are well written, but, on the whole, he excites little emotion and affords little pleasure. Even in a "Tale of Wonder," of ghosts, magical illusions, exploits of chivalry, and damsels of romance, we expect, in these enlightened days, something of probability, consistency of character, and unity of design: our author, however, seems to think these altogether unnecessary, and their violation considerably diminishes the value even of a work of fancy. His heroine is designed for a miracle of virtue, constancy, and propriety; but her very first appearance mars the writer's intention, spoils the portrait, and presents only a vain, conceited, and romantic girl, anxious for admiration, and ready to fall in love with the first adventurer whom chance shall throw in her way. That there are such girls, the author may be well aware; he may reckon them among his intimate acquaintance, encounter them at every midnight revel of the gay metropolis, and read of them in every diurnal print that decorates his breakfast table—for, at the opening of the nineteenth century, such things may be possible: but, from a Grecian Princess in the year 1300, we should have expected more refined sentiments and more reserved manners. He tells us that "The Lady Matilda, now in the bloom of fifteen, five feet five inches in height, extremely fair, delicate in her form, and, in short, gifted with all the charms of person and manner necessary for a hero-

line of romance, began to sigh for unknown pleasures, which she fancied far preferable to those of running, riding, or shooting, or even to the sage advice and instructive converse with which her mother supplied the intervals of more active employment: she had heard of humble suitors and inexorable mistresses, of faithful knights and constant damsels, of tilts and tournaments, and coronations and weddings; of scarfs and love-knots, given and accepted; of fair hands bestowing on successful combatants the prize of valour, which would be no prize at all if bestowed by any other; of captive Saracens doing homage to fair ladies in the name of their absent knights; and of the heads of wild boars and giants sent as presents in token of unconquerable courage and unalterable love. She had heard of these things; and therefore," he continues to inform the reader, "her heart beat quicker, and a deeper crimson than ordinary suffused her face," when her mother accepted the invitation of a neighbouring prince to assist at a grand tournament; that her preparations were most indefatigably made; and that "at length the much desired morning dawned, and the heart of Matilda beat high with delightful expectation, as all the projected conquests of which she had been dreaming for the last fortnight seemed to her young and gay imagination on the eve of their accomplishment; and though longest at her toilet of the whole party, she was soonest equipt, and appeared first in the great hall;" that "her steed was decorated with trappings of rose-coloured silk, embroidered with silver, and hung round with little silver bells of the most musical tones, so that it was a pleasure to listen to them as she *ambled along*."

Thus prepared for adventure, the Princess begins her career, and is speedily involved in the necessary disasters. Some dashing cavaliers frighten her gallant steed, which runs with his rider into a deep canal, opportunely placed for such purpose; then, at the critical moment, one of them, "all armed and accoutred," plunges into the water, and succeeds in disengaging the shrieking maid, and bringing her safe to shore. This, of course, is to be the *hero* of the piece; and, *luckily*, he proves to be a Prince of high degree, courteous and brave. He appears again at the tournament, and being, according to rule, victorious over the rival combatants, is no less successful with the fair Matilda; for we find her in their very first private interview, "*an hour after sun-rise*," accepting his vows, and assuring him of a *reciprocal affection*; a declaration, of course, received by the knight with "joy and triumph. He kissed her hand again and again with passionate rapture, and, emboldened by her non-resistance, ventured at last to encircle her waist, and seal on her glowing lips his vow of love and constancy."

We cannot think this at all a picture of the manners of the thirteenth century: the ladies assuredly were not, in those days, so lightly wooed, so lightly won; favours of such high import were not accorded to a lover known but a few hours; nor did we suppose that princesses of fifteen were then in the habit of disposing of themselves

without some reference to the will of parents or guardians. We therefore form no very high opinion of the delicacy or prudence of the heroine when we find her exclaiming—"Doubt me not! Never, never, will I forget thee!—never shall the remembrance of this hour forsake me: in death I will cherish it; and, should I survive thee, it shall take the place of hope and expectation, and fill the aching void in my heart." From this specimen we expected little from the after conduct of the lady, and were therefore rather agreeably disappointed to find her rising in our estimation, and in many trying scenes evincing virtues and qualities worthy admiration. Her mother, hereditary Princess of Achaia and the Morea, had been dispossessed of this sovereignty by the usurpation of an uncle, who also murdered her affianced husband, the King of Thessaly. She takes shelter with her maternal grandfather, the Prince of Cythera, who consoles her, and after a time induces her to marry Florence the Fifth, Earl of Holland. Her affection for her first lover is, however, undiminished; and, by means of a magic ring, she is enabled to raise *his spirit*, with which she holds daily converse, even after her marriage. The Earl, returning from the crusade after a long absence, and impatient to behold his wife, repairs unannounced to her chamber, where he surprises her encircled by the arms of the King of Thessaly, whom he had believed dead for eighteen years. Enraged at her supposed infidelity, he assembles his council, and she is doomed to expiate her crime by death; the execution of this sentence is, however, deferred. She asserts her innocence, and that her imputed paramour lies buried in the Cathedral Church of Patras. The Earl, on the other hand, believes the evidence of his own senses; and though the remains of tenderness prevent his consenting to her immediate death, she undergoes a rigorous imprisonment, from whence she is only released to proceed, at her own request, to Patras, where she expects to procure the testimonials of her innocence and of the death of her former lover. In this expedition her daughter insists on accompanying her, and is indefatigable in the exertion of her filial duties; but, in despite of her solicitous cares, the Countess dies on the voyage. Maltilda is forced by a tempest to land in the isle of Cythera, where she finds her great-grandfather still alive, and in possession of all the "strength and faculties of middle age," though he had already numbered a hundred and fifty years! From him she learns the secret of the "Ring," and is by him commanded, when she has gained the proofs of her mother's truth, to return to the court of her only surviving parent, to reveal the mystery, and obtain from him the fatal "Ring," left by the Countess at her departure, and to bury it in some unhallowed spot of earth, so deep that no mortal eye should ever again behold it, that so her mother's ghost and his departing spirit might rest in peace. The Princess obeys, and, after many strange adventures and hair-breadth escapes, accomplishes all her purposes: she recovers the dominions of her mother, is restored to her father and lover, and the romance ends, as usual, in marriage.

This story, though aided by all the arts of fiction, is in many parts

heavy and uninteresting: there is some tolerable language, and no deficiency of moral sentiment; but we must confess that it is more to be tolerated than admired. The feats of arms, and the very long list of warring heroes, rather fatigue than animate, and the author must rely for success rather on caprice than on sound judgment: it may find admirers in those who prefer the marvellous to the probable, and to such only can we recommend it. The author tells us that "the *main object* of the history is to shew the final re-establishment of an injured lady's fame, the humiliation of her enemies, and the wonderful disposals of an over-ruling Power, which, by means however apparently contradictory, uniformly tends to the accomplishment of its own mysterious will." How far he has fulfilled his purpose, our readers will decide; for our own part, we neither think the lady so "injured" or so "innocent," as to demand, or merit, the interposition of miracles in her favour.

## MISCELLANEOUS.

*Reflections on some Questions relative to the present State of the Nation. Addressed to the Rev. Francis Randolph, D.D. Prebendary of Bristol, and Chaplain to his Royal Highness the Duke of York. Occasioned by a Letter to his Grace the Duke of Bedford by Dr. Randolph, and by some other recent Publications.* By John Pern Tinney. Pp. 117, 8vo. 3s 6d. Cadell and Davies, London; Collins, Salisbury; Meyler, Bath. 1808.

IF we are indebted to those, who, by diligent research and judicious selection, make us acquainted with the policy and the actions of former ages and of other countries which is the province of the historian, we incur no less obligation towards those who assist us by a just application of the policy of former times to the circumstances of the present day, and give us useful counsel in the difficulties of this arduous war by unfolding the errors of other nations, and by exposing to view the temptations and the results of those political crimes which blacken the page of history.

In that respect, the author of this pamphlet has a claim upon us which we acknowledge with sincere pleasure, although we certainly did not expect that any person possessing so much talents would have thought it worthy of his labour to *answer* the still-born effusions of the Bristol Prebendary, whose rhapsodical Letter we noticed at sufficient length. It appears, however, to have been Mr. Tinney's design to reply to several late publications which have already passed under our review, and, not content with exposing the mischievous results which might possibly be occasioned by those publications, he has shewn that the dangers under which we at present struggle are not unlike those which our ancestors resisted and overcame, and that the councils which invite



us to yield to our difficulties, and, by abandoning the dictates of honour, to take refuge in an inglorious peace, are as disastrous as they are pusillanimous and disgraceful.

The author begins with an able reply to a statement made by Dr. Randolph in his Letter to the Duke of Bedford, "that we have tried the various remedies of a great and powerful people, and that the violence of our disorder is in no wise abated." He has shewn that our resistance to France was in its origin a defensive war, and that its objects in that view have been completely attained; and, as a conclusive refutation of that statement, he recounts in animated language the glories which have invigorated our maritime power, which have added to our colonial and commercial superiority, and given stability to our empire. He proceeds with just severity and unanswerable argument in his reply to those reflections which have presumptuously stigmatised our part in the contest as immoral and unchristian. He reprobates those who censure the unbending magnanimity of our national character, which formerly refused to yield to the threatening hostility of the great Armada under Philip II; and he derives much well founded hope from that magnanimity evinced at various periods in the history of our country, and never more brilliantly displayed than in the crisis in which we are now placed. Mr. Tinney quotes a passage from Mr. Roscoe's pamphlet, which was intended to palliate, if not to justify, the great atrocities which marked the commencement of the French revolution; and he shews with much energy that they are unjustly imputed to the coalition which was afterwards formed against the new government of France. We extract a paragraph as a specimen of the author's manner.

"The revolution of France deriving its origin from a horrid union of treason and infidelity, had been marked with crimes before unnamed in the history of man's utmost depravity, long before the rest of Europe evinced a disposition to take any part in her affairs. Long before the Royal Standard was raised at Coblenz, or the German Sovereigns had formed any species of convention for their common defence against the revolutionary rage, the guilt of its projectors had attained an awful consummation. The rights of the monarchy had been repealed; the King and the Queen, and their royal household, had been held in cruel captivity, and their sacred persons already threatened; the authority of all law had been denied; the nobility had been dishonoured and robbed, some of them murdered, and the rest driven (by the fear of murder) to live upon the dole of charity in other countries; the clergy had been desecrated, their estates confiscated, their religion rejected, and their persons massacred; the ministers of lawful power and of justice had been degraded; (all but the president of the new police and his confederated functionaries, the judicial executioner, and the lawless assassin; all, under the regimen of the Rights of Man, called into active employment and enjoying equal honours) the new powers had claimed their title from treason, their revenue from plunder, their strength from murder, and their permanence from insurrection; all property had been rendered insecure by

the law of national confiscation; the duty of universal rebellion had been proclaimed; every thing venerable and useful had been indignantly expatriated; the faith of all treaties and the independence of all countries had been violated and disowned by the seizure of Avignon and of the German territories on this side of the Rhine.

"These crimes were the infantile sports of the revolution, and preceded any sort of combination among the lawful potentates of Europe, to protect their states from peril so tremendous, and their subjects from an example so pernicious. In the mournful annals of that period, a subsequent date is given to the first symptom of alarm in any of the injured and endangered governments. And yet, at this day, these abominations of France are stated to us as the price which she was compelled by Europe to pay for her independence on foreign powers!"

In noticing the prophecy delivered by Ezekiel respecting the Tyrians of old, which Dr. Randolph had applied to this country, Mr. T. has enlarged upon our peculiar happiness in the excellence of our reigning Sovereign.

"His piety and royal virtues, inscribed on the tablets of our memory and recorded in the lasting annals of our nation, shall afford to his and to our posterity, without reference to the histories of other ages and of other states, a pure unblemished example of a powerful Prince not inflated with ambition; a Christian King without bigotry; a zealous protector of all the public rights, without sacrificing any principle necessary to the dignity of the state and the order of society!"

The author's enumeration of the certain consequences of an insecure peace is candid, considerate, and complete, and worthy of the attention of all those who look beyond the chances of the day, and are anxious to promote the permanent security and happiness of the kingdom. In his estimate of our domestic condition he points particularly to the character of that class of sectaries who are most hostile to our ecclesiastical establishment, and calls upon us to mark with vigilance and precaution whatever may, by a collision of religious opinions, reduce our national strength, and render us the easy prey of a speculative and enterprising foe.

We strongly recommend this pamphlet to the attention of our readers, as a performance of the best intention and able execution.

*Rules of the Annuity Fund established for the Benefit of Governesses; with an Account of the Institution; and Proposals for enlarging its Plan, by Means of an honorary Subscription. 4to. Pp. 16. Cheyne, Edinburgh; Johnson, London. 1808.*

THE explanatory remarks introductory of these Rules are evidently the production of an intelligent and accomplished mind. We have, indeed, heard them ascribed to the pen of Mrs Hamilton, the author of several excellent works. The institution for securing a provision for a most valuable, but too much neglected, description

of females, is formed on a well digested and highly advantageous plan. And we earnestly hope that the subscription which is solicited for the purpose of extending the benefits of the institution will be liberally supported; and, indeed, when it is considered that the objects of it are those who are entrusted with the important task of educating a large portion of the rising generation of females, we cannot allow ourselves to doubt, for a moment, that it will meet with the most extensive encouragement. The subscriptions are received by Mr. Johnson, bookseller, in St. Paul's Churchyard; and by Mr. Cheyne, bookseller, George Street, Edinburgh.

*The Catholic Claims discussed; in a Letter from the late Right Hon. Edmund Burke to the Hon. William Smith, LL.D., and M.R.I.A., &c.* 8vo, pp. 24. 1s 6d. Dublin printed; London reprinted. Rivingtons!!! 1807.

THE object of publishing this private Letter is to secure the weight of Mr. Burke's name for the interests of the Papists; but whoever looks in it for a *discussion* of the Catholic claims, which is promised in the title-page, will be miserably disappointed. It contains only a few loose desultory thoughts on the subject, without entering at all into the merits of the question. Mr. Burke's name will insure to the publishers *eighteen pence* for the twenty-four pages, although the whole of it would not fill more than *four* pages of this Review.

Mr. Burke here considers the dangers arising from *Jacobinism* as the only dangers to be dreaded: he regards the Papists of Ireland as *semi Jacobins*, and he thinks that their exclusion from Parliament and power will make them "*whole Jacobins*." Did their greatest enemies ever say any thing more severe of them? If this be a true representation, their allegiance is suspended by a very slight thread indeed! The author truly observes—"Nothing is so fatal to religion as indifference, which is, at least, half infidelity." But he adds, "As long as men hold charity and justice to be essential integrant parts of religion, there can be little danger from a strong attachment to particular tenets of faith." He then ascribes both charity and justice to the Irish Papists, but doubts the existence of either in the minds of those who oppose their claims! According to our conception of charity and justice, this sentiment is not compatible with either: besides, here is a *petitio principii* utterly unworthy to able a disputant as Mr. Burke. We contend that several of the tenets of the Church of Rome are neither *charitable* nor *just*; and it must be proved that they are both, before his inference can have any weight. Besides, admitting his premises, we deny his conclusion. Pagans may hold *charity* and *justice* to be essential integrant parts of their religion; many of the Pagan philosophers did so: but does it really follow that no danger would accrue from their admission to political power in a Protestant state?

Mr. Burke says, that, if he had lived a hundred and fifty years ago, he should have been anxious for enforcing the oath of abjura-

tion, but that the present impotence of the Pope renders it unnecessary now. "My whole politics, at present, centre, in one point, and to this the merit or demerit of every measure (with me) is referable; that is, what will most promote or depress the cause of JACOBINISM?" Now to us it appears, first, that although the Pope has no power at present, he still retains his whole influence over the Irish and English Papists; and that, as it is highly probable the uncle of "The Child and Champion of Jacobinism," Cardinal Fesch, will soon be Pope, even on Mr. Burke's own principle (which, however, is not the true principle by which the question is to be tried), those barriers of the Establishment which our ancestors thought necessary for its security ought to be most rigidly guarded and upheld:—secondly, that as the *principles*, the *tenets*, and the *doctrines* of the Church of Rome are avowed, by the heads of the Papists themselves, to be the *same* which they were when these barriers were established, their removal would be attended with as much danger as ever:—and, thirdly, who but Papists jacobinized France and a great part of Europe?

That Mr. Burke had a strong prepossession, early imbibed and pertinaciously retained, in favour of the Popish religion, is pretty evident, from his declaration that that religion in Ireland "*ought to be cherished as a good*, and not tolerated as an inevitable evil;" a sentiment in which no serious Protestant can possibly concur. But the whole of Mr. Burke's opinion on this subject seems to be formed on the supposition, that if three fifths (not *four fifths*, as he erroneously asserts) of the Irish were not Papists, they would be of no religion at all. If that were really the point at issue, there could not be two opinions on the subject. That a corrupt religion is better than no religion at all, no Christian will deny; but even then it is ridiculous to suppose that men will become infidels because they cannot enjoy about thirty of the first places under the Government, and seats in Parliament, without submitting to the same conditions which are imposed on their Protestant fellow-subjects; when this self-exclusion cannot possibly affect two hundred out of three millions, and not one of the lower classes!

In our opinion, *they* have shewed very little regard to Mr. Burke's name, who have, for interested if not for factious purposes, given this Letter to the public.

*A Treatise on the Nutriforous System in Men, Quadrupeds, and Birds, and in all other Creatures which have Livers.* By James Rymer, Surgeon R. N. Pp. 44. 8vo. 2s 6d. Baldwin. 1808.

MR. Rymer undertakes to prove "that the lacteals are the lymphatics of the guts and mesentery; and that the chyle is taken up from the intestines by the absorbing branches of the *vena porta*, and carried with the remainder of the blood sent to the guts and mesentery by the cœliac and mesenteric arteries to the liver, where it is made fit to be mixed with the general mass of blood in the course of

the circulation." The author mistakes in supposing that the greater part of medical men subscribe to Kiell's account of the lacteals; neither is he quite so original in his ideas as he supposes, when he asserts that the "vessels hitherto called lacteal are really lymphatics, originating from extreme branches of arteries, as the rest of the lymphatics do; and that the *receptaculum chyli* should be called *receptaculum lymphæ*." In the following conclusion he expects that anatomists and physiologists will agree with him: "1st, that the liver is the viscus or organ of sanguification; 2d, that nutritious matter from the mother is conveyed from the placenta to the liver by the absorbing branches of the liver vessel, viz the umbilical vein; 3d, that after birth the absorbing branches of the liver-vessel, the *vena porta*, arising from the intestines, convey the chyle or nutritious fluid to the liver for sanguification; 4th, that the vessels called lacteals are the lymphatics of the guts and mesentery; 5th, that the *receptaculum chyli* is the receptacle of the lymph; and, 6th, that the thoracic duct is the trunk of the lymphatics." These conclusions are chiefly founded on incidental remarks by Hunter and Cruickshanks, which are quoted at length and form a great part of the pamphlet. We hope the author, however, in reviving the old doctrine of the influence of the liver, which most probably was not placed in animal bodies for no purpose, does not mean to encourage the fashionable prejudice of liver-complaints, and thereby frighten to death many of his Majesty's liege subjects. This tract wants only novelty and practical utility to be interesting, as it is well enough written, and discovers much acuteness and observation of the animal economy. Mr. Rymer dedicates it to Sir Lucas Pepys, from Reigate.

## REVIEWERS REVIEWED.

*A Reply to the Strictures of the Edinburgh Review, on the foreign Policy of Marquis Wellesley's Administration in India; comprising an Examination of the late Transactions in the Carnatic.* By Lawrence Dundas Campbell, Esq. *The Fourth Edition.* 8vo, pp. 314. Cadell and Davies. 1808.

HAVING considered, with great attention, the policy pursued by Marquis Wellesley in his government of India; having observed it to have been uniformly founded on the most enlarged and liberal notions; and found its exclusive object to have been, the security of the possessions and the happiness of the people entrusted to his care; we felt disgusted and indignant at the daring attempts made, during a long period of protracted *litigation* (we dare not use a stronger and more appropriate term) to cast a shade over the character of this most meritorious, most honourable, and most enlightened statesman, to misrepresent every motive, to distrust every act, and to pervert every circumstance, of his political life. Happily the House of Com-

mons, after having suffered no less than *ten thousand pounds* of the public money to be expended in printing papers, which proved any thing but that which they were called for to prove; after having allowed the most gross calumnies, and the most unfounded aspersions, to be cast on the character of the Marquis, session after session, for three years; has at length afforded its definitive sanction to every opinion which we had formed, and to every assertion which we had made, respecting his policy and government in India. And, we trust, that not a moment will now be lost in calling this eminent statesman to a distinguished place in his Majesty's councils; convinced, as we are, that *his* comprehensive and vigorous mind is better calculated to encounter and to counteract the implacable enmity of the Corsican spoiler, who has vowed our destruction, than any other to be found, not only in Great Britain, but in any part of the Continent of Europe. He has a vastness of conception, a fertility of resource, a promptitude of execution, and an energy and decision of conduct, peculiarly calculated for times of great difficulty and danger, which imperatively demand bold and daring enterprises, great and uncommon exertions. With MARQUIS WELLESLEY at the head of the British Government, the COUNT DE FLORIDA BLANCA directing the movements of the Spanish Patriots, and the COUNT D'ALMEIDA guiding the councils of Portugal, we should not yet despair of inflicting a severe chastisement on the tyrant of France, of exciting a general spirit of patriotic resistance to his iron yoke, and of restoring the fallen fortunes of Europe. But unless we are deeply impressed with the conviction of this truth, that extraordinary times demand extraordinary characters and extraordinary efforts; if, deaf to the dictates of self-preservation, and callous to the admonitions of experience, we revert to a plan of defensive hostility, or to the equally ruinous system of *half measures*, we shall sink to the lowest point in the scale of nations, and may as well bow the neck at once to the tyrant's yoke.

Our readers will easily pardon these preliminary observations, which, digressive as they may appear to some, naturally arise out of the subject now under our cognizance. The very able, pertinent, and forcible remarks contained in the book before us, have been extorted from its intelligent author by the flippancy and injustice of the beardless critics of the Edinburgh Review, who are accustomed to proportion the decision of their tone to their ignorance of the subject. That ignorance Mr. Campbell has completely exposed, and the falsehoods which have accompanied it he has fully confuted. Alluding, in his preface, to the late proceedings in the House of Commons, Mr. C. draws from them this just and incontrovertible inference:—

“ When these proceedings are combined with these most material circumstances---that the judgment of the House of Commons was formed entirely on the evidence of the accusers; that not a single official paper which they moved for had ever been refused them; and that, upon that evidence alone, the friends of the noble Marquis

rested his defence; I conceive every rational and impartial man will consider that the acquittal has been as substantial, honourable, and glorious, as the accusations were groundless, base, and flagitious.

"The people will also see, from the reports of those proceedings which have appeared in the newspapers, that nothing, even in the shape of argument, much less of proof, was offered to the House in support of accusations which went to criminate the character of a statesman, illustrious, even in the opinion of his political enemies, for the unwearied exercise of great talents, unimpeachable integrity, spotless honour, and generous zeal, in the service of his country. The allegations of his accusers were attempted to be upheld solely by imaginary maxims of policy, totally inapplicable to the relative circumstances of the British government, and the nations of India, by vague and general assertions; and by declamations, utterly destitute of all eloquence, and of every colour of classical dignity and taste."

To be sure, nothing could be more ridiculous than the notion of selecting Sir Thomas Turton for the purpose of arraigning the conduct of Marquis Wellesley in India. Poor Sir Thomas was as well qualified for such a discussion in the House of Commons, as he would have been for the delivery of a sermon on the *Seventh* Commandment in the Church of St. George, Southwark! In truth, from all the reports which we have read of his speech in the papers, and from all the accounts which we have heard of it from Members of the House, it was a most sorry and contemptible production. Never, indeed, was such a speech before delivered within the walls of St. Stephen's Chapel. It lasted long enough for members to retire, after it began, to eat their dinners; to return, listen for a while; retire again to tea; and again come back time enough to hear the concluding part of it. It set the most indefatigable attention, the most unwearied patience, and the most acute powers of comprehension, equally at defiance. It was a dull, inanimate mass of inert matter,—*rudis indigestaque moles*,—without taste to embellish, wit to enliven, or argument to convince. And how could it be otherwise? for, although the eloquence of Sir Thomas had equalled his prolixity, when and where could he have acquired any knowledge of the subject? And it requires all the talents of a Sheridan to supply a substitute for knowledge, and to make ignorance pass current with the House and with the public. But, it is natural to ask, what could induce a man of Sir Thomas Turton's habits and pursuits, so totally foreign from every thing connected with such a discussion, to undertake the task? It is not in our power to answer the question: we only know that a certain *advertisement* appeared in the papers, in the form of the *puff* preliminary, or rather the *puff* preparatory, announcing the approaching departure of the Baronet for India, to fill some important situation to which he was just appointed. No doubt, Sir Thomas experienced the same disgust, which we experienced ourselves, on reading this impudent effusion of newspaper wit. The fact is, however, that it appeared *before* Sir Thomas's speech; and, possibly, the speech might be delivered for the purpose of expressing his honest in-

signation at the base attack upon the independence of his parliamentary conduct, which was implied in this pretended communication to the public. But we beg Mr. Campbell's pardon for saying so much upon a topic which he is so much better qualified to discuss, and which, therefore, we now resign to his more able pen.

"With regard to the leader, under whose banners Mr. Sheridan thus descended" (Mr. Sheridan *descend*, is that *possible*?) "to enlist, he is utterly below any notice in the nature of a reply. His speech (as it is reported in the newspapers), devoid of every principle of reasoning, marked by the most obvious perversions of evidence, and replete with palpable contradictions, is its own best refutation. The obstreperous inanity and vulgar contumely by which it was characterized, as far as concern the principles and conduct of Lord Wellesley, can excite no other sensations than those of derision and contempt."

This is a just character of Sir Thomas's speech; and to contempt Mr. C. would have consigned it, had not the Baronet thought proper to advert to the principles and motives of Mr. C. in writing a pamphlet in defence of Lord Wellesley. Sir Thomas acted very unwisely (indeed, he seldom acts otherwise), as will be seen, in provoking such an antagonist.

"In the pamphlet, entitled *The Carnatic Question stated*" (which has not yet fallen under our inspection), "the Honourable Baronet is convicted of having made an assertion, relative to the death of Alli Husein, directly the reverse of the very evidence which he had himself adduced to support it. Under this conviction, instead of apologizing to the House for so unwarrantable an assertion, he chose (according to the report of the papers already mentioned) to vent his impotent malevolence against me, by questioning the motives by which I was actuated in this controversy.

"If the report of those papers be unfounded, he is bound to disavow it; if it be true, he has availed himself of the privilege of Parliament, to say that which, if he has any knowledge of himself, he would not have hazarded, had I possessed the same privilege.

"But, as the matter stands, let the public judge with what fairness my motives can be questioned, when it is known that, in the pamphlet alluded to by the Honourable Baronet, as well as in my other publications relative to Lord Wellesley's administration, I did nothing more than support, by arguments founded on the evidence before the House, those general opinions which I had published in the *Asiatic Annual Register* six years ago, and which, therefore, I was bound to maintain. Those opinions were originally formed, not only from the official papers which accompanied them, but from an intimate knowledge of the character, circumstances, and policy, of Indian states, which I had acquired both from a residence amongst them, and from having devoted my whole time, for these fourteen years, to the cultivation of their history and literature.

"If I had travelled out of my road to deliver those opinions—if I had embarked in the discussion with no other qualification than an



ill-founded confidence in my own powers—if I had never before read one syllable on the affairs of India, and yet stood forward as the advocate of the most corrupt and depraved system of government by which that or any other country was ever disgraced—if, in defence of that system of recorded corruption, I had asserted a fact, implicating the honour and character of a high public officer, which the evidence I had myself adduced completely falsified, and, upon conviction of the total groundlessness of that assertion, I had meanly sheltered under the hollow and preposterous excuse of its being a *metaphorical expression*—and, above all, if, when I saw the tide of opinion turning strong against me, and found myself supported only by a very small minority, I had thrunk, with a base and stupid puffillanimity, or retreated with a shallow and despicable artifice, from the prosecution of my own cause—then, indeed, I might have been suspected by the Honourable Baronet, not only of having acted from sinister views, but of having promoted those views in a manner at once senseless and disgraceful.”

This is plain language, which even Sir Thomas cannot misunderstand. He may here contemplate himself—*veluti in speculum*; while Mr. C. may console *himself* with the reflection of having displayed both the veracity and the spirit of a man of honour.

In his “Reply,” Mr. Campbell takes a concise but clear view of the state of India on the arrival of Lord Wellesley; of the policy which his Lordship pursued; and of the effects which his conduct produced. He found that restless and implacable enemy of the English, Tippoo Sultaun, irritated more than humbled by the forbearance of Lord Cornwallis and the peace of Seringapatam, devoting his whole time and attention to the attainment of adequate means for their total extirpation from the Indian continent. He had entered into a confederacy with France for that purpose, and he had contrived, by artifices, threats, or promises, to engage several of the native princes to favour his designs, either openly or covertly. In giving effect to his persuasions, the stimulating precept of the Koran, “*that the highest merit in the sight of God is to war against Infidels*,” which, like the pious exhortations of the Popish Church for the extirpation of Heretics, supplies the most powerful motive of action that can operate on the mind of fanaticism, afforded him material assistance. Both the domestic and foreign policy of the Tyrant of the Mysore appear to have nearly resembled that of the Corsican Usurper in Europe. His will was law; he enforced obedience with the sword; and it was his established maxim “to regard peace only as a means of providing more effectually for the successful prosecution of war, and to consider the primary object and ultimate end of war to be, if not always the total annihilation of the enemy, at least the entire plunder and devastation of his country.” Could the foreign policy of Buonaparté be described with greater accuracy and precision? And do not the peace of Seringapatam and the peace of Amiens, both concluded by the same Nobleman (Lord Cornwallis), appear to have been produc-

tive of precisely similar effects on the minds and conduct of the enemy?

The nature of the native governments of India rendered the state of the British dominion, thus threatened on all sides, more precarious, and exposed it to greater danger; but, before we proceed to shew what those governments are, we must extract Mr. C.'s judicious remarks on the dishonest conduct of the Edinburgh Reviewers.

"These discursive critics, in exposing the plagiarisms of an illiterate scribbler, who has published a book on India, ingeniously discovered '*a most favourable occasion*,' to speculate at great length on the state of the British possessions in that country; to insinuate their disapprobation of the system of policy by which those possessions have lately been governed; and to recommend the propagation of the established religion of the Church of England amongst the Hindûs, '*under the power and influence of Government*,' as the best means of conciliating their affections; and the introduction of English colonists amongst them, to share in the property and cultivation of their native soil, as a sure way to teach them to admire, and in time to imitate, the superior justice and moral feeling of the English nation.

"In the spirit of this most just, generous, and enlightened policy, the writer of this last article has, in the 18th number of his Journal, again introduced the discussion of Indian affairs, in a manner still more strikingly felicitous than that which he had before adopted. A republication of Mr. Orme's *Historical Fragments of the Moghul Empire*, during a part of the reign of Aurungzebe, together with a posthumous tract on the origin of the English trade at Surat and Barroach, presented to the ingenious mind of the Reviewer another '*most favourable occasion*,' not only for re-urging his favourite scheme for meliorating the condition of the natives of India, by converting them from their religion\*, and by dispossessing them of their property†, but also for making a direct attack, both on the general policy of Lord Wellesley's administration in its foreign relations, and on the particular measure of the assumption of the Carnatic. Yet a writer of less acuteness might have discovered, that the information contained in Mr. Orme's book was little calculated to recommend that scheme;

"\* '*The exertions of the Established Church, supported by the power and influence of government, would be able to make a rapid progress in the conversion and consequent moral improvement of the Hindûs.*'—*Edinburgh Review*, vol. iv, p. 318."

"† '*The most effectual way to preserve England and India together, for the greatest length of time, and for their mutual advantage, is, to permit the COLONIZATION OF THAT COUNTRY.*'—*Edinburgh Review*, vol. iv, p. 305.

"No competent judge, locally acquainted with India, will hesitate to say, that to '*permit the colonization of that country*' would be, in effect, to dispossess the natives of their property in the soil;—of that property which, by the wisdom, justice, and sound policy of the British Parliament, is secured to them in perpetuity."

and a writer less skilled in the stratagems of literary warfare would have thought the publication of a book\*, containing the reasons and arguments for the adoption of that policy, afforded at least as '*fav-ourable*,' and quite as '*fair*,' an '*occasion*' for commenting upon it, as the review of a few fragments of Indian history during the reign of Aurungzebe, or even of the events of the Company's factories at Surat and Bawoach during the first years of their establishment.

"But, though a review of the publication alluded to would have been as '*fair*,' it would not have been so '*convenient*' a mode of attack on Lord Wellesley's administration as the one which has been adopted. In reviewing that publication, he must have noticed those details into which he declares '*he cannot enter*;' and of the facts of which, though adapted, as he says, to enforce and elucidate his arguments, he studiously forbears to avail himself. This magnanimous forbearance leads him chiefly to convey his animadversions in those loose convenient generalities, which at once free his genius from the minute restrictions of truth, and best persuade that large proportion of his readers, who have either no time or no capacity for enquiry, and who, therefore, readily rely on his judgment, and adopt his opinions.

"He informs us himself, that the bulk of his readers '*consider India as something very large, very curious, and very distant*;' and hence proceeds his anxiety to give them a distinct idea of its present state, by acquainting them '*that the system of foreign policy pursued by the British government bears, in its broad outline, no slight similarity to the plan of universal ascendancy acted upon by the celebrated oppressor Aurungzebe.*' Here again he declares '*he cannot enter into minute details*;' and the bulk of his readers are therefore left to conclude, that, in addition to India being '*very large, very curious, and very distant*,' the British government there resembles that of Aurungzebe, the *Great Moghul*! of whose name, at least, they may before have heard, and which, perhaps, contributed to give them that notion of India being so '*curious*,' which he has so happily corrected.

"Yet, however highly he may estimate this additional information respecting India with which he has supplied his readers, a few '*of the minute details*' to which, out of pure kindness towards our Indian government, he declined even to advert, lest '*it should seem invidious*,' would have convinced those readers, that, between the policy of our government and the system of Aurungzebe, there is not any one point of resemblance, either in their principles or in their objects; and that in their '*broad outline*' no other sort of similarity is discoverable, but that the scene of their operation was laid in the same country, and was nearly of the same geographical extent.

"The external policy of Aurungzebe was not, as the reviewer af-

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\* See notes relative to the peace concluded between the British government and the Mahratta chieftains, and to the various questions arising out of the terms of the pacification.—Printed for Stockdale, 1805."

serts, 'a system of ascendancy,' that is, of predominating influence, throughout the States of Hindûstan, but a fixed plan of universal, absolute, and unconditional subjugation. Ambition, avarice, and an assumed fanaticism, were its ruling principles: the attainment of an undivided despotic dominion over the whole extent of the Indian continent, the acquisition of personal riches, and the conversion of the Hindûs to the Mohammedan faith, were its chief objects. If the writer had no access to the original sources of information on this subject, even the very book under his review, though defective, furnishes sufficient evidence of the truth and accuracy of this general description of Aurungzebe's system of policy."

Here the author quotes several passages from Mr. Orme's book to prove the justice of his assertion; a mode of argument, be it observed, wholly foreign from the general practice of the Edinburgh Reviewers, who find *assertion* infinitely more convenient than proof. Aurungzebe is shewn, after he had conquered the country by the sword, to have exercised the most absolute dominion over the Hindûs, and to have inflicted on them the most intolerable tyranny. Yet has the Reviewer the audacity to assert, that *his* policy bears "*no little similarity* to the system of the British government," although he states the main object of that system to be "*the attainment of an ascendant influence by diplomatic dexterity and by pacific victories.*" Thus the arts of diplomacy are made to resemble the destructive progress of an invading army, and a similarity is produced between peace and war!

It has been observed, that the difficulty of Lord Wellesley's situation was greatly increased by the nature of the native governments of India. The reader will acquire a tolerable idea of this part of the subject from the following brief extract.

"The native governments of India are of three different kinds; the Mohammedan states, the Mahratta states, and the Hindû Rajahships, which were formerly tributary to the Moghul empire. Of the Mohammedan government the following general character is given by Mr. Scrafton. 'The government of the *Mussulmans* borders so near on anarchy, you would wonder how it keeps together. Here every man maintains as many armed men as the state of his finances will admit, and *the degree of submission is proportioned to the means of resistance. The grand mystery of their politics is to foment dissention.* Whenever any subject becomes formidable by his wealth or power, they prefer the silent execution of *assassination* to that of public justice, lest a criminal, publicly arraigned, should prove as a standard for the seditions to repair to loyalty and patriotism: those virtuous incentives to great and noble actions are here unknown; and when they cease to fear, they cease to obey.'—'*Money is here, if I may so express myself, the essence of power: the soldiers know no other attachment than their pay; so that the richest state is always the strongest.*'

"The Mahratta governments exhibit a totally distinct character from that of other Hindû states. The warlike and predatory spirit which contributed to form them, and by which alone their independence has been maintained, has nearly banished from some of the

finest provinces in the Deccan all manufactures, commerce, and even agriculture, which, in former ages, flourished there in the highest perfection\*: so that those governments, from the very principle both of their origin and existence, are alike destructive to the well being of their own subjects, and to the tranquillity of neighbouring powers.

"Mr. Tone, who lived twenty-eight years in the Mahratta states, and who latterly commanded a regiment in the service of the Peishwa, observes, 'That the principles of government in those states discover a mode of *thinking, as well as of acting, totally different from the systems of European policy.* The most striking and peculiar feature in the Mahratta government,' says Mr. Tone, 'is, *that the empire is always considered as in a state of war.* This results from the fluctuating state of its internal polity; from the recent acquisitions in Hindûstan *held only by the sword*; and from the necessity of compelling the payment of the revenue, *always paid with reluctance*, and for the most part *extorted by actual force.* But, independent of these causes, *war and plunder are, with the Mahrattas, a source of revenue*, and the different Chiefs of the empire make *annual campaigns* in the few districts which have not yet been brought into a *state of actual servitude.* These military excursions are denominated *Mul-uk Gheré*, a compound of two Persian words, *Mul-uk*, territory, and *Gheré* to take possession of. —The conquered provinces in Hindûstan, thus exhausted by continual depredations, are no longer able to furnish a single rupee. The *entire wealth* of this once-rich country is buried in the private treasuries of the different Mahratta Chiefs, and *lost to all the purposes of circulation.* So great is the scarcity of specie in the upper provinces, that Scindiah has been obliged to *extort money from the Peishwa's government*, for the payment of his immense armies. —Upon the whole, I believe there is not on record an example of any government so little calculated to give protection to the subject. The system of the Mahrattas is *formed of rapacity, corruption, and insubility.* To this source is to be ascribed the accumulated misery of the people—*oppression, poverty, and famine*, which last appears the *appropriated cause* of this country. —In a state like this, the great spur to industry, that of security, is taken away. The farmer who cultivates his grounds this year, is by no means sure of possessing them the next; or, if he should, some large detachment of troops may be quartered in his neighbourhood; and a Mahratta army is more indefatigable and destructive than myriads of locusts. The property of friends or enemies falls equally a prey to their undistinguishing depredations. Hence it is, that no man raises more than barely serves him; and the

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"\* See an account of the ancient Hindû city of Bîjanagur, in the 15th century of the Christian æra, translated from the original Persic of Khoudemis. *Asiat. Reg.*, vol. ii, Miscellaneous Tracts, p. 227. — The impartiality of this account cannot be questioned: it was written by a Mohammedan historian, who derived his information from the ambassador of Mirza Shahrock, a Mohammedan prince."

produce of the year is just equivalent to its consumption. The consequence is, that, as there are no public granaries, the first scarcity of rain, or too great a fall, produces a famine; the inhabitants abandon their fields, and either fly to the coast, or to some other place, where the scarcity has prevailed less. This new accession produces a famine there, and the evil becomes universal. It is at this period that the traveller beholds the greatest of all human miseries—hunger, nakedness, disease, and death; the streets strewn with carcases; the highways with skeletons, and every countenance the picture of misery, wretchedness, and despair. It is owing to the frequency of this dreadful calamity, that the Mahrattas are total strangers to charity; and possess an insensibility of heart with which other nations are unacquainted.—It is no uncommon circumstance for large cities, in time of famine, to lose three fourths of their inhabitants. *Frequently whole districts are swept away, and for years remain a desert.*—Thus, between an indolence in the people, and a rapacity in the governments, famine is the prime curse of this country. Yet, incredible as it may seem, no provisions are ever made against it. But, *that the fault is not in the peasantry may be seen by turning to Bengal, which, enjoying a steady and permanent administration, has not seen a famine since the year 1770, although every other part of India has been frequently visited by it since that period.\** Such is the picture drawn of the Mahratta governments by this sensible and intelligent writer, who lived under them for so many years.

“The small Hindû Rajaships, or principalities, which still exist in different parts of Hindûstan, though tainted with those vicious principles of policy which the Moghul government, but still more the Mussulman usurpations that rose on its ruins, diffused throughout the country, yet nevertheless retain something of that mildness, simplicity, temperance, and moderation, which formed the characteristic features of the ancient Hindû states, before their subjection by the Mohammedan arms. The character of these governments is founded on the restrictive principles of their religious and civil institutions, and corresponds with the genius and manners of the Hindû people.”

It is perfectly clear, from these statements, that the greater influence the British government acquires over the native states of India, the more will the condition of the people be improved, the more will their happiness be extended. The attainment of this end, however, would not justify the adoption of unfair or dishonourable means. It is not for men to do *evil* that *good* may come from it. Nor does Mr. Campbell attempt to justify the conduct of Lord Wellesley on any such jesuitical plea. He enters fully into the subject, of which, by the bye, he is as perfectly master, as Sir Thomas Turton is profoundly ignorant, and demonstrates, to the full conviction of every un-

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\* “Illustrations of some Institutions of the Mahratta People, by Wm. H. Tone, Esq. Asiatic Register, vol. i, Miscellaneous Tracts, p. 121.”

prejudiced mind, that the Marquis's conduct was not more wise, politic, and beneficial, than it was upright, honourable, and just. He undertook no war but upon the paramount principle of self-defence; he provoked no dissensions between the native powers, but strove to prevent their unjust attacks on each other, and to protect the weak against the strong, when the safety of the British dominions rendered his interposition necessary; and he made no treaty which he did not most scrupulously fulfil and observe. A false assertion of the Edinburgh Reviewer respecting the wars in India, Mr. Campbell very properly corrects, in the following passage.

"With respect to the wars which took place in India, under Lord Wellesley's administration, the Reviewer asserts roundly, '*that they were kindled by the British cabinet in that country.*' This is one of those general assertions in which he so frequently indulges, and which therefore he no doubt thinks well adapted to convey information to the '*bulk of his readers,*' whose general ignorance of the affairs of India he so justly laments, and so strikingly describes. I trust, however, he will forgive me, for descending a little to particulars on this point,—*perpicuitatis gratia*;—and for venturing to contradict his assertion, on the authority of persons, who, from local opportunities of knowing the origin of the wars in question, will be considered more satisfactory evidence than even the omniscience of a Reviewer.

"In regard to the causes of the Mysore war, I beg to place the written declarations of Tippoo Sulthan, the late sovereign of that country, against the assertions of the Reviewer,—in the letter of that prince to the representatives of the people, in the Isles of France and Reunion, written in the Persian language in his own hand, under his own signature, and dated from his capital of Seringapatam, the 2d of April, 1797. In this letter are the following passages:—

"'Happy moment, the time is come, when I can deposit in the bosom of my friends the hatred which I bear against the English. If you will assist me, in a short time, not an Englishman shall remain in India. You have the power and the means of effecting it, by your free negroes. With these new citizens (much dreaded by the English) joined to your troops of the line, we will purge India of these villains. The springs which I have touched have put all India in motion. My friends are ready to fall on the English. For every thing rely on my discretion.

"'As soon as the French army shall have embarked, I engage to march with my troops, which shall, in the first instance, consist of 30,000 cavalry, and 30,000 infantry and artillery, well disciplined, with arms and ammunition, and every thing necessary for the success of our enterprise against the English\*.'

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"\* This letter, together with others, to the governor of the Isle of France, the executive directory of France, Zemaun Shah the king of Cabul, &c. all breathing the same sentiments of vengeance against the British government; and all announcing the same hostile design, will be found translated in the first volume of the Asiatic Register."

" This letter was written at a period of time, when Tippoo was at perfect peace with the British government: In conformity, therefore, with the established rules observed by nations under such circumstances, the Governor-general, (as soon as he was apprized of the hostile intentions, which, in the spirit of the sentiments contained in this letter, Tippoo had manifested towards the British government by various acts, and by great military preparations, of which the history is contained in the printed documents laid before Parliament relative to the war in Mysore) formally demanded from that prince satisfaction and security for his direct and unprovoked violation of the subsisting treaties of peace between him and the British government. To this demand Tippoo returned only the most evasive and hypocritical answers, full of expressions of friendship for the English nation; but, at the same time, *not denying the fact* of his hostile intentions and preparations, in conjunction with the Governor of the Isle of France, and with Zemaun Shah\*.

" The British government therefore had no option left, but either to wait until Tippoo should have completed all his preparations, and the expected French force from the Mauritius should have effected a junction with him, or to embrace the most favourable moment of seeking in arms for that satisfaction and security, which had been refused to its just demand. The result is well known: the dominions of Tippoo were invaded by a British army, who drove him within the walls of his capital; but still pertinaciously refusing all terms of accommodation, his capital was attacked; he himself fell in its defence; and his whole country was subdued.

" Thus it appears, on the express testimony of Tippoo Sultaun, that the Mysore war of 1799 was not, as the Reviewer asserts, '*Kindled by the English Cabinet,*' but *by that prince himself!* And the justice and necessity of that war is [are], by the same testimony, rendered strikingly manifest. The opinion of the Reviewer is also contrary to that of both Houses of Parliament. An unanimous vote of both houses (passed on the 4th October, 1799) declared the war against Tippoo to have been just and necessary."

Mr. Campbell then proceeds to shew that the Reviewer's assertion is equally unjust when applied to the wars with the Mahratta Chiefs. Having brought this part of his subject to a close, he thus proceeds to comment on another of his observations:

"The Reviewer has himself distinctly admitted, '*That the British ascendancy will, in its immediate operation, be favourable to the lower classes of the Asiatic (that is the Indian) population, and may, therefore, have some claim on their gratitude.* But,' he adds, '*until these lower classes acquire much more of character, and of political weight, than they have at present, or are likely to have for cen-*

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\* See the Correspondence between Tippoo Sultaun and the Governor general of Bengal.—Asiatic Register, vol. i, State Papers, p. 70, 71, 72, &c."



tries, *“any reliance on their attachment will inevitably end in more than disappointment.”*

“It is indubitably true, that the natives of India have little political weight; nor is there, I conceive, the smallest ground to expect they will ever acquire more, even if the splendid project of the Reviewer were resorted to, ‘of transfusing amongst them the *visions of knowledge and virtue*,’ by the sure means of ‘*colonisation*,’ and ‘*religious conversion*’; or, indeed, from the adoption of any other project, derived from the doctrines of the celebrated Academy of *Lagado*?”

“But it is, at the same time, equally true, that the natives of India have, under the direction of English officers, in the course of several wars, displayed a *military character*, not only capable of the most arduous enterprises, but susceptible of the *firmest attachment*,

“‘Speculating on the best means of meliorating the state of society amongst the Hindûs, the Reviewer observes, ‘that the most eligible course is, to transfuse through the mass of the people the *visions of knowledge and virtue*, which will far more quickly, and completely, bring to pass the desired improvement, than all the municipal regulations in the world.’—Now, as he does not tell us in what mode or by what means the *knowledge and virtues* of the west are to be thus transfused through the people of the east, we are left to conclude that it is by converting them to the religion of the Church of England, and by introducing among them numerous English colonists to share in the cultivation of their lands, which he before so strenuously recommended as the *speediest means of improving* their condition. It is, therefore, by these means, that he proposes to ‘CHEAT’ the Hindûs out of their prejudices. ‘Their prejudices,’ says he, ‘cannot be forced, but MAY BE CHEATED. The institution of *casts*, for example, which so preposterously graduates the whole Hindû community, could not perhaps be effectually destroyed by a series of merely political contrivances in some centuries; but when once a large quantity of knowledge and moral feeling can be communicated to those that grovel at the foot of the scale, their frightful and fantastic distinctions will quickly and silently disappear;—FOR A PEOPLE, WORTHY OF FREEDOM, CAN NEVER REMAIN SLAVES!!!’—SIR WILLIAM JONES, who knew something of the character and institutions of these people, thought differently. ‘The natives of India,’ says Sir William, ‘MUST AND WILL BE GOVERNED BY ABSOLUTE POWER.’ But what signifies human testimony or human experience to the last speculations of the Reviewer,

“Who soars with Plato to th’ empyreal sphere,  
To the first good, first perfect, and first fair;  
Or treads the mazy round his followers trod,  
And, *quitting sense*, calls imitating God.”

“† See an account of the speculative philosophers in this Academy, in a Voyage to *Laputa*, by the famous Lemuel Gulliver!”

and the most incorruptible fidelity. The implicit confidence which may be placed in *their attachment* when their *religious prejudices and ancient customs are respected*, has been proved in numberless instances, and is attested by this undeniable fact, that chiefly through *their attachment*, and their *capacity for military service*, our Indian dominions have been acquired and maintained. But the Reviewer thinks it a matter of little importance to have strengthened and confirmed an attachment which had been thus tried. He conceives that the policy in question '*cannot possibly be right*, as it is merely *favourable to the lower classes*,' that is, to the great bulk of the people of India. Of what avail is it, he considers, to have a '*claim on the gratitude*' of forty or fifty millions of people, when we '*cannot calculate on the AFFECTION of the native powers*,' on the AFFECTION of those states, '*whose policy*,' as he has before informed us, '*is little better than barbarous, and whose concerns of war and peace are managed by victorious assassins, consummate traitors, and experienced robbers.*'

"Yet the public will probably think with me, that the gratitude of an indolent race, who at once prize their own courage, and their attachment to us, by fighting our battles, is somewhat more valuable, and more to be relied on, than the '*affection of states*,' so constituted, and so governed. It may be thought, that a policy which is adapted to repress, in the rulers of those states, their barbarous habits of assassination, perpetual warfare, and plunder, though not likely to gain their '*affection*,' will gradually improve the state of manners amongst them, and by preserving general tranquillity, induce them to seek their own permanent interests in cultivating the arts of peace. It may be thought no very cogent reason against this policy, that it *may* excite discontent or enmity amongst those '*victorious assassins*,' and '*experienced robbers*,' whose practices it is designed to prevent. It may be thought neither very unwise, nor very unjust, in this case, to have considered our own safety, and the general interests of Hindustan, rather than the feelings of those by whom that safety and those interests were endangered. In fine, it may be thought, that the practices of such men are more dangerous than their enmity; and that the same power which suppressed the one, can effectually guard the other.

"But the Reviewer supposes that this policy will '*excite the enmity of whatever is wealthy, noble, powerful, and warlike.*'

"Whether a policy which *protects property*, and *restrains robbery*, be likely to provoke the hostility of the *wealthy*, let the wealthy determine. That the pride of the *nobles* should be armed against the system which, on the essential condition of the *allegiance of some*, and the *acquiescence of others*, secures to all the undisturbed possession of their ancient dignities, titles, and inheritances, and which defends them from the degrading usurpations of low, obscure, and desperate adventurers, will not be credited by any one who considers, that as the gratification of that passion arises from the respect which is paid to its chief objects, so the power which secures these objects must naturally create sentiments of esteem and attachment in those minds in

which that passion predominates. And, as to the 'powerful and war-like,' who are all included in those states, so strongly characterized by the Reviewer, and already so often mentioned, though they may feel discontented for a time at being constrained to desist from their accustomed habit of living by the plunder of their neighbours, yet the very necessity which this imposes on them, of supporting themselves by peaceful means, will beget an attention to the occupations of agriculture and commerce, in the industrious pursuit of which the recollection of their unjust grievance will be gradually lost and forgotten."

To be sure, such reasoning as that of the Reviewer is almost too absurd for confutation by serious argument! We had marked several other passages for quotation, but our limits forbid any farther extension of this article. Suffice it to observe, in conclusion, that Mr. Campbell has most completely triumphed over his opponents; and has most ably and most fully vindicated the noble Marquis against the foul and false charges preferred against him for his conduct to the Nabob of the Carnatic, which was alike justified by every rule of policy, and sanctioned by every principle of justice. This very intelligent writer has displayed a perfect knowledge of his subject, and he has discussed it with ability, with firmness, and with temper.

## MISCELLANIES.

### MELANCTHON AND THE SATIRIST.

Mr. Editor,

THERE is, perhaps, no part of your valuable work of more beneficial tendency than that which corrects the errors and exposes the designs of the journalists of the day; and I trust that the modern publication, called the Satirist, will not long be suffered to escape your notice. Conscious of your unvarying zeal to support the character of the clergy, I intrude on your attention the following remarks.

In the Satirist for April, pp. 143, 144, a writer assumes the name of Melancthon, to publish the following circumstances of flagitious notoriety. "The Rev. ———, D.D., after a public dinner at Hereford Races, gave a sentiment of so gross a nature, as to provoke the general reprehension of the company: he unwillingly confessed his sorrow for the offence; but, in conclusion, aggravated the indecency of his conduct, by calling to him his eldest son, and pronouncing on him the most horrible imprecation, should he ever be induced to offer an apology. A person of the highest rank, who was present, has since presented him to a valuable living." These are the facts, which I admit: to the inferences of Melancthon I object.

With Melancthon, I readily confess my surprise "that any man

should be an ear and an eye witness of such a transaction, without holding this Doctor in Divinity in positive abhorrence at that instant and for ever after;" with Melancthon, I deeply regret this abuse of ecclesiastical patronage, this prostitution of clerical preferment. But let Melancthon stand alone to wound with random satire "our pluralists and dignitarians;" to represent them all as the "vile stuff," which he condemns; to charge on a numerous society the enormities of an individual: let Melancthon examine the recommendations to "clerical fortune and honours;" let his amazement cease "at seeing such divines deserted by their congregations;" and let him wisely "think it better" to attend a poor enfrencized cobbler thumping and roaring in a tub, than to afford the slightest countenance to "*wretches whose character and behaviour mark them as objects far more deserving of the pillory and the hangman's stripes, than of the sacred pulpit or the doctor's hood.*" Much as I regret the mischief which results from an extension of pluralities, I would tell Melancthon, that they are held by many, whose holiness is an example to their profession, whose ability is an honour to their country. Well as I know that nepotism, that popular opinion, that political intrigue, have often in the distribution of clerical preferment operated to the prejudice of the industrious scholar and the affectionate curate, I dwell with pleasure on the multitude of those, whose high eminence in the Church is the sole reward of learning and of worth. Sincerely as I deplore the secularism of the day, and earnestly as I would labour for its correction, I cannot attribute its progress to the ribaldry and blasphemy of a libertine parson in Herefordshire; nor, were his example universally contagious among the clergy, would I admit their profligacy to be so fertile a soil of the weeds of Methodism as are the enthusiasm of the people for novelty of doctrine, their indifference to existing establishments, and their aversion from humble conferences with the parochial ministry: and much benefit as I can anticipate from a revival of the primitive, active discipline of the bishops over their clergy; much satisfaction as I should derive from the suspension of Dr. —; and much surprised as I feel at his institution after an act of such monstrous heinousness; I deny that many "wretches" like him are "deserving of the pillory and the hangman's stripes." I can predict no beneficial consequence from the infliction of such punishments on clerical offences, but can foresee much evil from the circulation of Melancthon's censures, more calculated to libel the innocent than to reform the guilty.

In the same number, p. 184, is the following tale, sufficiently demonstrative of the Satirist's inclination to laugh at the expence of the clergy.

"Very lately a reverend Rector in full possession of the blessing of a rich benefice invited to dinner a brother of the cloth; a young man of liberal education was also of the party, who, among other topics of conversation, introduced politics; observing that he had been that morning perusing a letter in the *Courier*, signed *Anser Capitolinus*; justly so called, for a capital answer it was. 'Hold, Sir,' says the

parson; 'you misconstrue the Latin. *Anser*, I remember, is the Latin for a goose; but *Capitolinus*, Doctor, must be translated *capitol*;' addressing himself to his worthy host across the table, who, by the bye, felt a more than Roman attachment for the fowl, and was at that moment lacerating and masticating a very fine gander. '*Capitol* goose certainly it is,' exclaimed he.—His guests, understanding this as his learned decision on their question, bowed in silent acquiescence."

The tale requires no comment: the Roman attachment of the reverend Doctor for the fowl, and the ignorance of his brother of the cloth, are sufficiently expressive. I would only suggest, that if with such "ANEDOTES, BON MOTS, &c.," the readers of the *Satirist* can be entertained, the laborious compilation of Mr. Joseph Miller is a much cheaper and more copious repository of fun.

The *Satirist* may probably boast himself on the ingenuity of his figurative language, when he says, "the guilt of the *original sin* does not rest with the present members of the Academy, though the work of *redemption* may." Are those words printed in italics to aggravate the blasphemy of the allusion, or to point the witticism of the writer? The story of the pig feeder who starved his pigs on the Sunday rather than violate the commandment, may amuse the fashionable patrons of Sunday riot: in the advocates of Sunday religion it is a contemptible sneer. The letters from Cambridge may, perhaps, be explained: their consequence, if not their design, is obvious. A principal character in the frontispiece, a cussocked harlequin, would be well worthy of the editor of the *Caricature Magazine*, with whose monstrous production "*Solomon in all his glory*," the publisher, thinks proper to amuse the public age.

These remarks, Mr. Editor, are suggested by the cursory perusal of a single number of a work of which I have heard much praise, and from which I hoped to derive some entertainment. They are offered to your consideration, to warn the public on a point of momentous importance, the nature of those ephemeral publications, whose *quickness* corrupts the taste and whose want of principle debauches the morals of the rising generation. That the taste of the age is pitifully depraved, its opinions blasphemously erroneous, and its manners of more than Pagan wickedness, we can all lament; and we may easily discern one cause in the poisonous popularity of that host of publications, which establish their reputation by defying established authorities, by insinuating infidelity, and libelling the clergy. One antidote for the evil, Mr. Editor, belongs to you: the *Review of Reviewers* was part of your original design, your frequent neglect of which has encouraged their insidious attempts. Let then, I beseech you, let every periodical work receive from you its due correction; let your vigilance rise in proportion to their virulence; spare not even a fallen foe: but be, however the adversaries of moral, political, and religious truth increase, the Antijacobin, the inflexible champion of the Constitution in Church and State.

Believe me, Mr. Editor, with the most cordial respect, yours,

June 10, 1808.

CLEXICUS.

We fully concur in the justice of our correspondent's animadversions on the *general inference* which MELANCTHON has unguardedly, if not wickedly, drawn from a *particular fact*; and we cannot but express our surprise that the Editor of the work in which the article was inserted should have suffered it to escape his attention. We want words to convey a just notion of the indignation which we feel at the horrible conduct of the Herefordshire priest, at the diabolical profligacy of his patron, and at the unpardonable supineness of those who, being acquainted with the fact, neglected to prefer their complaints to the only authority competent to take cognizance of it, and to inflict the proper punishment on the offender. It is a duty which MELANCTHON owes to society, to the clergy, and to himself, even now, to supply the Bishop with the evidence of the transaction to which he has thus called the public attention. If this appeal be made, and the offender *then* pass without punishment (which we conceive to be impossible), the business will become a fit subject for public discussion; and, if we are supplied with the necessary facts, we pledge ourselves to investigate the matter without fear and without reserve. We have long been apprized of the disgraceful profligacy of the *patron* here adverted to; we have heard of his election orgies at Hereford and elsewhere; of his locking the door of the room after dinner, and giving obscene toasts, and having obscene songs sung, in the presence of clergymen; and we have been astonished, beyond measure, at his constant escape from that chastisement which he has so often and so richly deserved.

Having said this, and our correspondent will not question our sincerity, it is but justice to add, that the general conduct and tenour of the publication which he has censured are highly laudable and salutary; and that we are persuaded, if he will peruse all the numbers of it which have appeared, he will agree with us, that its conductors merit the thanks of the public for their firm, vigorous, and able correction of the vicious and the profligate, however high ~~their~~ rank, however exalted their station.—EDITOR.

### QUAKERISM.

TO THE AUTHORS OF THE ANTIJACOBIN REVIEW.

IN your last number but one [three] (117, p. 292) there is an incidental mention of the Quakers, on which you will, perhaps, suffer a well-wisher to the cause of Christianity, by whomsoever advocated, to make a remark. "By Christianity we mean," say you, "that system of faith, those doctrines, those ordinances, and those precepts, which were delivered by Christ and his Apostles; including of course the account which Christ gave of himself, and which his Apostles gave of him. All who do not believe in these may be, whatever else they may please to call themselves, but most certainly are not Christians, and therefore we contend that Quakers are not Christians." If this

passage be not defective through the fault of a transcriber who has omitted (after the word "these") the words "according to the interpretation by us received and held," it is at least greatly so in the argument. You take it for granted that the Quakers do not believe in the system of faith, the doctrines, ordinances, and precepts of Christ and his Apostles; nor in their history, as delivered in the New Testament. But it is precisely *as there delivered* that the Quakers say for themselves that they do believe in all of them; as is abundantly shewn in their latest publications. Something more, therefore, was necessary to establish your conclusion "that Quakers are not Christians."

As you are pleased to say, in the third page following, that "it is easier to assert than to prove," and that "any blockhead may dogmatize, but it requires some sense to reason," I shall forbear to assert here, in opposition to you, that Quakers are Christians; since I cannot tell at what length you may be willing to permit me to rescue myself from this epithet. Yet methinks, in the present situation of things, a little time would not be mispent in candidly examining the question, whether the Quakers, how much soever differing from the Church of England on the point of ordinances, do not yet profess so much of her "system of faith," and practise so much of Christianity, as to render it very safe, as it certainly would be more charitable and conciliating for you to bestow upon them the appellation of fellow-Christians. What you would lose by this concession I am at a loss to discover; and I am certain that the real interests of Christianity are injured, not promoted, by a needless stiffness and harshness towards those whom we conclude to be in error.

H.

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WHEN our friend H. shall have explained the notions of his sect respecting the sacraments of *Baptism* and the *Lord's Supper*, and on some other points on which they differ from the members of *all* established churches, we shall be better able, perhaps, to decide on the validity of his right to call upon us for the retraction of *errors*.—  
EDITOR.

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#### MISREPRESENTATION ON THE REPORT OF LORD ELDON'S SPEECH ON THE LOCAL MILITIA CORRECTED, AND THE DEPUTY LIEUTENANTS VINDICATED.

IN the present awfully momentous crisis it cannot excite surprise that the slightest breath should violently agitate the public mind, and that alarm should be awakened in every bosom by circumstances apparently trivial. Men of all descriptions await with trembling solicitude the deliberations of Parliament, to whose debates they naturally look while measures, upon which the fate of empires hang, are under discussion. Every expression there uttered is weighed with minute accuracy; every allusion awakes suspicion, and disseminates terror: the study of politics is universal, "*densum numeris bibit anre vulgus*;" all ranks are indeed interested; none so high or so low

as not to be affected by the present commotions. In every ale-house through the kingdom are the public papers read and discussed; they are the vehicles through which information is conveyed. Some stentorian orator, for the edification of the unlearned, reads, and comments as he reads, to the gaping multitude; and, as inclination leads, he either rouses the fears, or quiets the alarms, of the listening crowd, who most certainly form their judgment and opinion from what they learn under the influence of these papers. Well aware of this, faction is busy to invent, and to calumniate; and indulging in misrepresentation by the most sedulous industry, to excite distrust and create dismay in the mind of the timid and the wavering.

The Local Militia Bill is now the general theme, the subject of universal discussion, for it reaches all: objections to the measure are daily increasing; objections, not arising from want of loyalty or patriotism, but in ignorance; which are much increased by the vehement speeches of opposition, who seek to mislead, and delight to inflame. Nothing can reconcile them to this scheme, nothing can allay the uneasiness experienced by the mechanic, the manufacturer, and the peasant, upon this occasion, but an implicit confidence, a full reliance on the impartiality, the integrity, and unbiassed equity of those gentlemen who regulate the ballot by which the men who constitute this militia are chosen. Opinion is like the sword of Damocles; it hangs suspended by a hair. Woe be to him by whose malice or inadvertency the hair is snapped. The falling weapon will inflict a mortal wound. Public tranquillity in a great degree depends upon the frail tenure of public opinion, and if the character of the country gentlemen becomes suspected, much severe mischief will ensue. They are now looked up to with full assurance: if that be diminished or impaired, it will be impossible to raise the local militia without creating disturbances throughout the kingdom. Many even well affected regard the measure as a conscription, which if rigorously and *personally* enforced would be pregnant with ruin to themselves and family; but while the union of many by pecuniary sacrifice relieves the individual, they submit without a murmur, cheerfully subscribe to procure voluntary substitutes for those upon whom the lot has fallen. Patriotism stills the voice of distress from a conviction of the wisdom of their rulers, and of the necessity of some great sacrifice upon the present occasion. Patriotism would, however, be silent, and discontent loud, was it not generally known that the ballot is fairly and honourably conducted by those superiors among whom the subscribers reside, whose probity and whose affectionate regard for their welfare they have long experienced. Under the influence of these sentiments the people retire to their labour, without one lurking suspicion, or idea of distrust; and yield to the hard necessity of the times without a murmur.

How, then, will the speech of one of his Majesty's confidential servants, as reported in "The Courier" of the 18th inst., scatter dismay throughout the land! It will shake, if not utterly subvert, this confidence; it will destroy that firm opinion, which, as before



advanced, now rests securely upon the independent gentlemen of each county, who are acting as Deputy Lieutenants; under whose immediate inspection, by whose attentive care, and personal examination, the ballot is conducted. Sir, the persons to whom this is entrusted are men of the first rank and highest respectability in their several counties; who voluntarily step forth, and dedicate gratuitously their time and talents to the public service. They are men of education, who cheerfully undertake the offices which they conscientiously discharge; these men are well aware of the sacred trust delegated to their hands; they know they are the guardians of the poor, the shield and buckler of the needy; they are not, therefore, contented with the mere superintendence, with only personal service, but they consider it as their duty to exert their powers, so to regulate and arrange the public business, that, like the chastity of Cæsar's wife, their integrity cannot be suspected. I speak, Sir, from experience, and assert from knowledge, that in many counties (surely it may be said in all) this business is not trusted to hired clerks; is not managed by persons open to temptation, or who could be induced by any means to connive at fraudulent practices in the balloting, so that contrivance might reach those who have not joined in the insurance which Lord Eldon is made by "The Courier" to insinuate. Malice nor fraud can have nothing to do in the selection by ballot, which chance, and chance alone, under proper controul, directs.

Sir, it was the mistake of the Editor, not the insinuation of Lord Eldon, which has done this mischief. It is a libel upon his Lordship to suppose that he could stigmatize the gentry of England with such a breach of public trust; it is impossible he could mean to include them in a general censure, marking them as objects of distrust and dislike to their neighbours, representing them as capable of the most iniquitous fraud. The report of "The Courier" as to his Lordship's Speech deserves not a moment's credit; it behoves, however, the editors of that paper to snatch the earliest opportunity of correcting the misrepresentation, and to apologize to the country for the mischief which their mistake may have occasioned. No time should be lost; the evil spreads rapidly; the explanation should be explicit, the apology immediate; and then, if the Lord Chancellor, with his wonted candour and liberality, can pardon the libel issued into the world against his fair fame, the public may be induced to forgive the mistake.

Sir, it appears to me very important that Lord Eldon's Speech, as reported in "The Courier," should not pass unnoticed; it must be done directly, or the idea will have gained ground; and the notice should be generally diffused. What vehicle so extensive in its circulation as the Antijacobin? Your insertion of the above, therefore, will oblige your old friend,

SALOPENSIS.

PAPAL GODDESS.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

I OBSERVED in your last month's Review that you quote, from "Brother Abraham's Answer to Peter Plymley," a long string of charges against those whom the author calls the gods of Popery; and among the rest, that "Miss St. Clara, the chere amie of St. Francis, either gave to or received from St. Francis the venereal disease, so bad that she died with it."

I should hope that you will rejoice in the opportunity I now give you of contradicting this calumny, which is as absurd as it is atrocious. The fact is, that St. Francis died on the 24th October, A.D. 1226, and St. Clara on the 11th August, 1253, leaving an interval of nearly twenty-seven years, which renders this charge *impossible* to be true; to say nothing of the slight anachronism of making this disease exist in Europe in the thirteenth century, when the fact is that it appeared for the *first* time in Europe in 1494.

Having never before even heard of the greater part of the other gods mentioned in the same article, I can say nothing, except that, in my opinion, the stories about them are entitled to about as much credit as the one above alluded to.

I am, Sir, your's,

JOHN PITCHFORD.

Norwich, July 11, 1808.

RICHMOND HILL.

TO THE EDITOR.

Sir,

"Sat sapienti."

AS a speculative observer, I have lately read, with perfect conviction, your impartial and discriminative review of a poem, entitled Richmond Hill. I am therefore induced to submit, with becoming deference, that an orthodox divine, it is presumed, should most scrupulously avoid being deemed a Mac-sarcasm or a Mac-sycophant in his poetical effusions: for every dispassionate reader of common sense cannot but consider praise undeserved as satire in disguise; more especially if the allusive flattery is so gross and palpable as to exceed not only credibility but even credulity.

CENSOR.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

AS you have given a brief but tolerably accurate sketch of the population and physical strength of Spain in your last Review, I send you the enclosed itinerary of the principal great roads from Madrid to the chief towns of the provinces, which will be found very conve-

nient by all persons reading the newspapers of the day. Many of the distances are stated from actual admeasurement, others are taken from the computed leagues of the country as estimated for the march of soldiers or hire of travelling horses, some of which have been corrected from the observations of the late M. Mechain, in his trigonometrical survey of Spain, in which he was employed as well as in measuring a degree of the meridian in that country some time before his death at Valencia in 1805. But as the country is very mountainous, and consequently the roads very crooked, no geometrical survey of the distances between the chief towns, as deduced from maps, can deserve the least attention; on the contrary, there are many places where the linear distances and the actual length of the carriage roads differ at least one-fourth. I shall only observe that the nominal or common league of Spain is not less than four English miles, and that frequently the distance between villages estimated at a league varies from  $3\frac{1}{2}$  to  $4\frac{1}{2}$  English miles.

Yours, &c.

A TRAVELLER IN SPAIN.

Badajos															
165	Barcelona														
93	100	Burgos													
60	177	154	Cadiz												
47	131	118	39	Cordova											
67	138	122	52	20	Granada										
61	120	108	56	14	14	Jaen									
83	134	32	135	98	110	96	Leon								
63	102	54	102	64	68	54	55	Madrid							
97	88	112	98	50	50	38	114	59	Murcia						
110	158	56	161	124	136	122	26	82	139	Oviedo					
123	67	38	160	124	120	112	60	60	102	86	Pamplona				
120	176	89	181	140	160	140	68	105	159	56	123	Santiago			
37	150	140	23	22	35	32	112	88	68	138	148	156	Seville		
51	114	66	88	50	54	41	68	12	52	92	72	112	76	Toledo	
110	55	86	120	74	73	64	107	51	32	133	72	157	99	50	Valencia
113	52	52	134	100	105	92	85	50	80	111	27	125	125	45	Zaragoza

This table represents the number of leagues between all the capital towns of the provinces, or, as they are usually called, kingdoms, and the metropolis or court of Spain, MADRID. If it is desired to know the distance between Badajoz and Madrid, the angle of the column under the former, and immediately opposite the latter, gives 65 leagues, or 252 English miles; if from Badajoz to Zaragoza, we find 113 leagues, or 452 English miles: and so with all the others.—

N.B. The distances in this table are taken on the carriage roads, and not the bridle roads, which are shorter, more mountainous, and generally impassable to any thing but asses, mules, sheep, or black cattle.

Route from Madrid to Bayonne; CARRIAGE ROAD:—From the gate of St. Vincent, Madrid, by the bridge of Segovia to Arabaca 1 league, to Las Rozas 2, Bridge on the Guadarrama 1, Galapar 2, Guadarrama 3, Los Molinos 1, Venta de Santa Cathalina 1, Venta de la Fuenfria 2, ditto de Santillana 2, to Segovia 1; total 16 leagues. From SEGOVIA by the Venta de Lobones 1, Santa Maria de Nieva 4, Santi Yuste de Coca 3, Olmedo 3, Valdehillas 3, to VALLADOLID 4; total 34: to Cabezon 2, Venta de Trigueros 2, Duenas 2, Calabazanos 1, and Palencia 1; total 40. From PALENCIA to Magaz 2, Torquemada 2, Quintana de la Puente 2, Venta del Moral 1, Villodriga 1, Venta del Pozo 1, Villaneuva de las Carretas 2, Celada del Campo 1, Estepar 2, Buniel 1, and Burgos 2; total 57. From BURGOS to Rubena 2, Monasterio de Rodillas 2, Santa Olalla 1, Briebesca 2, Cubo 2, Santa Maria 1, Ameyngo 2, Miranda de Ebro 2, Puebla 3, and Victoria 3; total 77. From VICTORIA to Elorriga and Arbului 3, Galarreta 2, Segama 3, Segura 1, Villa Franca 2, Legorreta 1, Alegria 1, Tolosa 1; total 91. From TOLOSA to Villabona 1, Urnieta 1, Astigarroga 2, Oyarzum 1, Irum 2, St. Jean de Luz (first town in France) 4, BAYONNE 4; total 106 leagues, or 424 English miles. There is another carriage road, but neither so good nor so agreeable, which makes the distance from Madrid to Bayonne only 90 leagues, passing direct to Burgos (only 41) and Victoria (20), which amount only to 61 leagues instead of 77, as here reckoned by this grand road.—N.B. *Venta* signifies an inn detached from any village or town on the road.

In addition to this great road leading from the west coast of France to Spain, there are two roads in Navarre over which an army could pass in summer from Bayonne to Pamplona; one by Maya, St. Estevan, and Lanz, about 15 Spanish leagues; the other much more practicable for carriages passes from Pamplona by Zabaldica, Espinal, and Ronces Valles to St. Jean Pie de Port in France, 15 leagues from Pamplona and 8 from Bayonne. In Arragon a bridle road passes from Jaca by Canfranc to Urdos and Oleron in France: carts can also pass this road in summer; but from Jaca to Zaragoza there is a good carriage road. In this province there is also a pass by which troops might enter the respective countries between Castel Leon in Spain and St. Beat in France. The last and best road into Spain is from Perpignan by Bellegarde, a strong French fortress, to Junquera

(the first Spanish town), the fortress of Figueras, Gerona, and Barcelona, about 30 leagues from Perpignan, and only 26 from Bellingarde, the last French town. Thus we see that there are not less than six different places by which troops might pass the Pyrenees in summer, provided that no other difficulty existed than merely traversing the mountains. In winter there are only the two great roads by St. Sebastian and Perpignan which could be conveniently passed by troops. Had the Spanish patriots, however, possession of these passes, they might then bid defiance to Buonaparte; as they would then be perfectly able to prevent all his countless hordes from entering their country, and those who are already in it must fall a sacrifice to hunger and the just vengeance of the inhabitants. It is to be regretted that they did not think of seizing these passes before they attempted to give battle to the French armies, which are daily becoming more numerous by reinforcements, and which the possession of these places could have completely prevented by a very small number even of the peasantry.

GRAND ROUTE from MADRID to CADIZ, by the *Sierra Morra*:—From Madrid to Valdepenas in La Mancha; from the gate of Toledo to Valdemoro 4 leagues; to Aranjuez 3 (a royal seat, 7 leagues from the metropolis). Ocaña 2, Dos Barrios 2, La Guardia 2, Tembleque 2, Camunas 5, Ventas de Puerto Lapiche 2, Villahurta 2½, Venta de Quesada 3 (here the river *Guadiana* disappears, and runs 7 leagues underground), Manzanares 2½, Venta de Averturas 2, Valdepenas 2; total 34 leagues (136 English miles). From VALDEPENAS to La Hermita and Venta de las Virtudes, 3 leagues.

[To be continued.]

## CORRESPONDENCE.

THE very just and laudable observations of "A Warm Friend to Virtue and Decency" on the dangerous sentiments uttered by pleaders in *crim. con.* trials arrived too late for insertion this month. While men of learning and talents can be found mean enough to hire their tongues to defend perfidious licentiousness, and while treacherous adulterers, after betraying the confidence of their friends in the most delicate point, are still recognised as men of honour, and allowed to enjoy the same franchise as men of probity and honesty, it is not surprising that female chastity, character, and happiness, should be estimated according to the amount of the expence of a process of law.

"*Candidus*" is under examination.

The "Lines" on the Portrait of the Right Hon. C. L., also those on "The Liberal Lord," with several other communications, shall appear in our next.

THE  
ANTI-JACOBIN  
Review and Magazine,

&c. &c. &c.

For AUGUST, 1808.

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Authors and publishers lay their works before the public, and it is perfectly right that the public should comment on them. *Reviews* do a public service; they prevent the public from being imposed on in their purchase of books, check licentiousness, and put down useless publications.

LORD ELLENBOROUGH.

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*The Satires of Juvenal translated and illustrated.* By Francis Hodgson, A. M., Fellow of King's College, Cambridge. Payne and Mackinlay. 1807. Royal Quarto. Pp. 572. 21 boards.

**T**HERE are few branches of literature more extensively interesting than translation, and more especially the translation of the works of antiquity, which, in order to be well rendered, must be explained, illustrated, and adapted as much as possible to those alterations which the progress of time naturally effects in the human mind. Even the professed scholar is ready to acknowledge that he finds the advantage of a good translation, as giving him a more just conception of the beauties he admires, by affording the opportunity of viewing them through a new medium. A large portion of the *literary* world (as it may be termed) are but ill qualified to enjoy the classical writers in their original language. The business and the learning of schools give way to the more serious avocations of life, even with those from whom they received the due share of attention and fondness in their youth. And by far the greater part of the *reading* world must take the whole sense and beauty of an ancient author from his translator.

The difficulties and importance of the translator's task are, of course, proportioned to the interest with which his work will be read. Dangers and difficulties, arising from

other causes, also surround him; and we believe few have ever ventured on this branch of literature without anticipating these difficulties, and none have failed of being made sensible of them in the progress of their labours. This will be, perhaps, best explained by a short consideration of the duty of a translator.

Mere English readers cannot easily be made sensible of these difficulties; for, as they are not in the habit of comparing different languages, they are totally unacquainted with that subtle connection of words and sense, which so often embarrasses a translator, and sometimes absolutely defies his efforts to alter the one, without making some corresponding change in the other. "It is a good fundamental maxim," says Mr. Hodgson in a note on his Preface, "that a translation should be a complete and accurate copy of the original; that no addition or subtraction should be made; no image suppressed; no sentiment; that the very turn of particular phrases, if possible, but at any rate the style of thinking and expression, should be most faithfully preserved." He does not, however, propose this as the character of his own work, for he urges with much force the almost insurmountable difficulties of attaining this object. We own we are inclined to go farther than he does, and to say, not only that this is impossible, but that if it were possible it would not be sufficient. Its impossibility will be admitted by all, who, from being accustomed to consider the different constructions and idiomatical peculiarities of several languages, are aware that no one language is capable of exhibiting a complete and accurate copy of another; and this will more particularly apply when the comparison is of a dead with a living language; and still more of the respective poetry of each, constructed upon such widely different principles as they are. The insufficiency of the maxim may be proved by the single reflection, that if all the above requisites were combined, still the spirit of the writer might be lost. To illustrate this by an example (which we prefer to take from an indifferent writer, rather than from the author who is more immediately the subject of this article), from the *Dialogue de Oratore* (quoted indeed by Mr. Hodgson, in his notes, page 305), "*Eloquentia sicut flamma est: materiâ alitur: motibus excitatur: urendo clarescit;*" translated by a celebrated orator of our own days thus: "Eloquence is as a flame; it requires matter to support it; agitation to excite it; and it brightens as it burns." Perhaps this is carrying translation to as high a pitch of excellence as possible. There is (as Mr. Hodgson observes) no fault but the fault of the English language. It is evident,

however, that it is not a *complete* and accurate copy of the original *without addition or subtraction*. And, taken in any other language, we will venture to say it cannot be better rendered; for, if the trifling variations observable in the above translation were corrected, the animation and spirit of the sentence would be gone; a sacrifice, which, for our own parts, we should not wish to make. It is vain, therefore, to propose so hard a task. A shorter and more simple proposition (although it seems to be the fashion now to despise it as an idle common-place) is that a translator should endeavour so to give his subject that it may appear to be treated as nearly as possible in the same manner as the author would have done if he had written in the language and at the times of the translation\*. The similarity of style between authors in different languages is continually observable. The style of Juvenal was never so nearly brought to an English reader as in Johnson's imitations (particularly that of the 3d Satire), where the English moralist borrowed a certain number of their objects, sentiments, and figures of diction of the Roman satirist, and adapted them to language which he thought and intended to be his own. So in Dryden's free translations from Lucretius we have the very author before our eyes; the same unaffected plainness, and the same "brave neglects" are observable in each. Where, on the contrary, this natural similarity of style does not exist, the most laboured exertion and the most splendid talents will fail of exactly attaining their object. Our justly celebrated translation of the *Iliad* will exemplify this. It may be said to be, more than any other similar work whatever, a complete and accurate copy of the original. At almost every line we are reminded of some well known image; almost every turn of language and every expression are preserved; but still we do not picture to ourselves, from reading the English *Iliad*, the same author, the same simple magnificence and tenderness of thought which suggest themselves on reading the original. But do we perceive any similarity between the original works of Pope and those of Homer? And, on the contrary, do we not discover the very style of Juvenal in the works of Johnson? the same indignation against vice and folly, and the same lofty vehemence of rebuke? and do we not recognize the very spirit of Lucretius in the didactic poems of Dryden? We

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\* This accords with the notions of both Dryden and Gifford; the former in his Dedication, the latter in his Essay on the Roman Satirists.



remember, as schoolboys, to have translated whole passages of Virgil and Cicero with uninterrupted fluency, whilst we have spent hours of fruitless toil in endeavouring to render an Ode of Horace or Petrarch, or to curb the exuberance of our native tongue to the brevity and point of Sallust and Tacitus. It appears to us, therefore, that (however fanciful the notion may have been thought) it is absolutely essential that a general resemblance of style and character between the original and the translation should be preserved, to entitle the latter to the praise of transcendent merit. But we have detained our readers too long on this subject.

The style of Juvenal is strong and harmonious; dignified and sarcastic; highly poetical, pointed, abrupt, and severe; and such are the qualities we should wish to find in his translator. He abounds besides with temporary allusions, which it is impossible to render into another language, and highly difficult to get rid of without endangering the structure of which they form a part. We scarcely know so difficult a task as a translator of this author imposes on himself. Dryden, who, with several assistants, undertook the work of rendering this author, wrote with strength and harmony of poetry, and a bold severity of expression; but his translation preserved neither the dignity, the stateliness, the close point, nor the sarcasm of the original. We find, indeed, in this translation many instances of sarcasm admirably expressed, but unfortunately they are too often instances also of neglect and deviation from the sense of the original. Such is his translation of the lines (Sat. 3, l. 194, 5).

————— Nam sic labentibus obstat  
Villicus, et veteris rimæ contextit hiatum.

“ And ’tis the village mason’s daily calling  
To keep the world’s metropolis from falling.”

This is very pointed, very humorous, very satirical; but where is the stately versification? where the sense of Juvenal? Gifford, who also translated these Satires, gave them with great fidelity, with all the keenness and severity of the original. We find in Mr. Hodgson much of the same dignified declamation; much of the same overflowing indignation, the same hurried torrent of rebuke, as mark the Satires of Juvenal. Yet he is less accurately faithful than Gifford, and his language is frequently too florid, too general, and too nicely polished, to give an adequate idea of the boldness and the point of Juvenal. It is such as one might suppose a copy by a disciple of Claude Lorraine of an original by Salvator Rosa. The precipices softened with a rich variety of shadow,

and the rocks ornamented with verdure, and surrounded with the silvery spray of a calm and silent stream, instead of the rude foam of an impetuous torrent. Something of this fault is observable in every one of the translations of Juvenal. The truth is, that his transitions are so abrupt, that without some such aid he would be almost unintelligible. A remarkable instance occurs in the 15th Satire (l. 157), where Juvenal closes his account of the advantages of the social principle to mankind, and contrasts it with the actual state of human nature, thus :

——— defendier isdem  
Turribus, atq. unâ portarum clave teneri.  
Sed jam serpentum major concordia : &c.

This Mr. Hodgson translates,

“ In brother files the threat’ning foe to wait,  
And stand the bulwark of our parent state\*.  
*Gifts how abused ! for now, to man’s disgrace,*  
He yields in concord to the serpent race.”

The third line is a mere interpolation ; but without some such connection the contrast is too abrupt to be felt.

We cannot altogether congratulate Mr. Hodgson on his Preface. We like some of his remarks on the works of his predecessors, but think them needlessly amplified. There is too much of the argumentative style, and one considerable fault, namely, that the notes subjoined contain a great deal of extraneous matter, and much, too, which (if inserted at all) should have formed part of the text. The language is, however, correct and gentlemanly, and there is a great air of modesty in the author’s address. We shall only select a short passage in which he announces the object of his endeavours, and recommend him, if he should have an opportunity of revising his work, to shorten the Preface by at least half ; to omit all notice of the life of Juvenal, of which (as he observes) a mere apology can be furnished ; and of the progress of satire (on which all who have read the dissertations of former writers on the subject, and especially the very luminous article by Mr. Gifford, must be satisfied, and in which those who are ignorant of those dissertations will probably be little interested) ; and confine himself to a succinct account of the works of his predecessors, and his own. The passage we alluded to is as follows :

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\* We cannot approve of this new reading : the whole passage is spurious.—REV.

"The extent, then, of my ambition, and it is no moderate one, has been this,—not to reach the height of Dryden, where Dryden has chosen to leave all below him; yet, upon the whole, to give a more faithful version of Juvenal than he and his associates have given; and at the same time to do it in such a manner as to offend an English ear with fewer instances of interrupted versification than those which (originally at least) occurred in the pages of Mr. Gifford."—P. xvii.

In another place he says, "I have tried totis viribus to make Juvenal speak for himself."

The preface is followed by a poetical prologue, which we presume is original. After a short compliment to Dryden, Mr. Hodgson goes on thus:

"In a rude age, ere Rome had yet unfurl'd  
The banner destin'd to o'ershade the world;  
When peaceful games employ'd the Latin clowns,  
And holydays were kept in country towns;  
When the rich vintage brought the hour of glee,  
Sarcaslic jeers, and boorish liberty,  
Mix'd with warm thanks to Heav'n's benignant hand,  
And the first off'rings of the fruitful land;  
When the broad face was smear'd with ruddy lees,  
And artless laughter found the art to please;  
Then Satire first in coarse attire arose,  
And lash'd, with peasant wit, her luckless foes." P. xxxiii.

The innovation occasioned by Livius, in the introduction of plays upon the Grecian model, the degradation of satire into farce and pantomime, and its removal from the stage to the closet by Ennius and Lucilius, are successively described, and then we turn to Horace.

"The courteous Horace next was heard to sing  
A contrast wide as wintry storms and spring;  
There\* Nature's rage, irregular and wild,  
Here† the soft air of Art's accomplish'd child.  
Too roughly that the stubborn truth convey'd,  
Too gently this with tickled folly play'd;  
Scarce prais'd the right, and scarce expos'd the wrong,  
Skimm'd o'er life's surface in his easy song;  
And taught the struggling soul that captive gait,  
That vain urbanity, which wins the great." P. xxxvii.

Then, after describing the peaceful glory of the Augustan age‡, the poem thus introduces Juvenal:

\* In the Satire of Lucilius."

† In that of Horace."

‡ Mr. H. should have acknowledged that the line "And hid'in

" But lo ! the rapid torrent rushes down  
On the pale monsters of the startled town ;  
Rapid, yet clear, though smoothly flowing, strong,  
The liquid force of that Aquinian song !  
Back to his school let moral Perſius fly,  
And vainly preach the ſtoic's apathy ;  
The world's great maſter trembles on his throne  
At lofty Juvenal's undaunted tone.  
No dogmas of the porch his boſom guide,  
No grave Cornutus\* lectures at his ſide ;  
But, as from Truth's celeſtial fount he drinks,  
His virtue utters what his wiſdom thinks.

" Now, undisguis'd each ſavage tyrant ſtood,  
And Rome was delug'd in her children's blood ;  
The Poet's courage with the danger grew,  
And fiercely at the eagle's neſt he flew ;  
With daring ſoul tyrannic pow'r defied,  
Spoke the plain truth, and ſpoke it, though he died.  
His noble rage deſpis'd all humbler game,  
And branded vice, however high her name ;  
To ſlaviſh uſe no weak reſpect he paid,  
But ſtill rever'd the ſenate's empty ſhade ;  
Call'd back the glories of the paſt in vain,  
And breath'd his high republican diſdain." P. xxxviii.

We think this Prologue a very ſpirited poem.

Our readers will not expect a detailed account of all the Satires from us. They are totally diſtinct poems ; and, after a careful examination of Mr. Hodgſon's book, we think that the fourteen Satires which he has rendered himſelf are very nearly-equal in point of merit, and hold ourſelves at liberty to quote from them with no other diſcrimination than the choice of thoſe paſſages, the ſubjects of which our readers are the moſt likely to find intereſting. Of the two ſatires (the 8th and the 13th) which are the works of his friends, Mr. Merivale and Mr. B. Drury, we ſhall ſpeak ſeparately. The firſt ſatire is not one of Juvenal's happieſt efforts ; but we ſelect the tranſlation of the paſſages.

Et quando uberior vitiorum copia ? &c.—Sat. 1, l. 86.

and

— denſiſſima centum  
Quadrantes lectica petit, &c.—Sat. 1, l. 120.

flowers the deſpot's iron chains" is borrowed from Mr. Gifford's proſe :  
" The chains which the policy of Auguſtus concealed in flowers,  
were now diſplayed in all their hideouſneſs." See his Eſſay.—Mr. G.,  
by the way, borrowed it from Duſſaulx.—REV.

" \* A ſtoic philoſopher, the friend and adviſer of Perſius."

" And when did vice so flourishing before  
 Spread with her pois'nous weeds the nation o'er ?  
 First, when did a vice with so wide a sail  
 Catch the full favour of the public gale ?  
 When sate such spirit on the gambler's brow ?  
 When rose the main to such a stake as now ?  
 See, as around the fatal board they stand,  
 And shake the dice-box with determin'd hand,  
 How deep, how dreadful is the contest there !  
 What bursts of joy ! what looks of blank despair !  
 As the pale steward opens the waning chest,  
 Thousands are gone—but madness risks the rest,  
 Nor leaves enough for one poor cloak behind,  
 To guard a shiv'ring menial from the wind." P. 8.

" See hurrying to the dole a host of chairs,  
 And rich patricians clam'rous for their shares ;  
 The fordid noble and his preguant dame  
 Sick with fatigue, their hundred farthings claim.  
 Nay, impudently now, with common art,  
 The Lord demands his absent Lady's part ;  
 Draws all the curtains round the close sedan—  
 ' My wife's within, Sir—make what haste you can.'—  
 ' Let her look out,' the doubting slave replies—  
 ' Hush !—she's asleep—you'll wake her with your cries.'"  
 P. 10.

We pass over the second satire as containing little that is interesting, and much that is disgusting ; and proceed to the third, which derives its chief interest (as Mr. Hodgson observes) from the spirited imitation of Johnson. But as the 6th and the 10th satires are the best of Juvenal's compositions, the greater part of our extracts will be from the latter, and such parts of the former as are admissible ; and we shall, therefore, have little room for selections from the other satires. There are few passages of Juvenal more pleasing than that which describes the departure of his friend Umbricius from Rome. The lines flow easily and smoothly, and there is a mixed air of melancholy and satire which is highly pleasing. We extract both the original and the translation.

In vallem Egeriæ descendimus et speluncas  
 Dissimiles veris. Quanto præstantius esset  
 Numen aquæ, viridi si margine clauderet undas  
 Herba, nec ingenuum violarent marmora topum !  
 Hic tunc Umbricius : " &c.—Juv. Sat. 3, l. 17.

" Down to Egeria's vale we took our way,  
 Where, spoil'd by art, her formal grotto lay ;

How much more honour'd had the Goddess been  
Were the clear fountain edg'd with living green ;  
Through no vain marble did the waters run,  
But only murmur o'er a bed of stone !

" Here, as we pau'd, at length the pensive man  
Rais'd his slow eyes, and, with a sigh, began." P. 34.

We must here observe that Mr. Hodgson has given a new cast to the concluding expression of the last extract. It is another instance of the necessity which all the three translators have found to moderate the abruptness of their original. Dryden and Gifford make Umbricius express himself with simple indignation.

" Then thus Umbricius (with an angry frown  
And looking back on this degenerate town) :"—*Dryden.*

" Umbricius here his sudden silence broke,  
And turn'd on Rome, indignant, as he spoke."—*Gifford.*

Mr. Hodgson makes him express himself with a mixture of grief and anger, which is well adapted to his circumstances, and always highly poetical. The circumstance is gratuitous, each translator is equally unfaithful, and we can therefore find no peculiar fault with either. Mr. Hodgson has given a similar sense to the word " confusus" in the first line of this satire.

*Quamvis digressu veteris confusus amici,*

" Tho' when I see my much lov'd friend depart,  
The mournful wish comes struggling from my heart."

Perhaps in both instances, but certainly in the last, he is sanctioned by the great authority and example of Johnson. See his Imitation.

The 4th satire has been generally thought one of our author's least happy efforts. The humorous style is certainly less adapted to his powers than the serious and severe ; but there are several very animated passages, and they, perhaps, shine with greater lustre, as they are contrasted with the rest of the poem. There is not in the whole work before us a more spirited translation than the passage which concludes this satire. The subject of the poem is the consultation of Domitian and his nobles on the subject of an enormous turbot caught in the Adriatic, and sent to Rome in compliance with the monarch's prerogative of royal fish. The Emperor summons the senate to deliberate on the mode of dressing the fish : they obey.

" Unhappy senate ! in whose pallid face  
Sits the sad curse of pension and of place ;  
Suspected favour, and dissembled hate,  
And all th' injurious friendship of the great." P. 61.

The character of each of the members is described with much grave irony, and the gross flattery and meanness of their addresses are well exposed. They are unanimously against the fish being cut.

" ' And must he then be cut ?' dread Cæsar cry'd ;  
' Perish the thought !' Montanus quick reply'd,  
' No ! let a dish of giant size be made  
' By some renown'd Prometheus of the trade,' " &c. P. 65.

With this advice the assembly are well pleased, and the senators of Rome are dismissed to their respective homes.

" ' Break up the court !' the haughty monarch cries ;  
Swift from their seats th' obedient peers arise :  
Back they return down Alha's royal hill,  
Which late they mounted at their master's will ;  
Breathless with haste, and pale with wild alarms,  
As if all Germany were up in arms ;  
Or from each corner of the world had come  
War and revolt on rapid wing to Rome.

" And oh ! that ever in such idle sport  
Had liv'd the Lord of that obsequious court ;  
Nor, worse employ'd in savage scenes of blood,  
Had robb'd the city of the brave and good !  
While highborn cowards saw their brother's doom,  
And vengeance slumber'd o'er the Lamian tomb.  
But when he dar'd assail a vulgar head,  
Up rose the people, and the tyrant bled." P. 66.

The subject of the 6th satire (for we pass over the 5th) is the disorderly conduct of the Roman women. Of those disorders we think little need now be said : in addition to the rebukes of the satirists, we may refer to the laws, to the speech of Augustus on the subject (reported by Dio, and abridged by Montesquieu, *Esp. des Loix*, liv. 23), and the historians of the times. The shocking particularity of Juvenal's attack renders much of this satire too disgusting to admit of translation, and the greater part of it is such as it would not become us to extract. But the original is by far the most animated of Juvenal's works, and we think that animation well preserved by Mr. Hodgson. Both the original and the translation of this satire display a greater copiousness of poetry, and a greater and better woven variety

of illustration, than any other part of the work\*. The satire is addressed to a friend of Juvenal's, whom he dissuades from marriage, by exhibiting the abandoned character of the women of the age. The satire opens thus :

" Yes, in old times, before the 'Thund'rer's birth,  
There might have been a virgin upon earth ;  
And she, perchance, was safe awhile with men,  
And gods, and cattle, in one common den :  
Where the strong housewife, on the mountains bred,  
Strew'd with dry leaves the savage hunter's bed  
With shaggy skins of neighb'ring lions slain,  
And rushes gather'd from the barren plain,  
In such stout toil the matron would engage,  
Unlike the Cynthias of our polish'd age ;  
Unlike the Lesbians, whose soft shining eyes  
Grow dim with tear-drops when their sparrow dies ;  
But a rough dame, with sturdy brats to tug  
At the huge nipple of each hanging dug ;  
Coarse as her spouse, replete with windy mast,  
And freely belching o'er his rude repast." P. 87.

The simplicity, however, of times less ancient than those just mentioned, and one principal cause of modern corruption, is thus alluded to in a subsequent passage.

" Say from what source such monstrous deeds arose,  
And swell'd the list of Rome's unnumber'd woes ?  
Chaste were our wives, while humble yet and poor,  
They dwelt in cottages from vice secure ;  
Woke with the morn, a vigorous healthy band,  
And work'd the Tuscan wool with toiling hand ;  
While their brave lords sustain'd the doubtful fight,  
And threat'ning Hannibal appear'd in sight.  
Now a long peace our ancient fire impairs,  
And luxury worse than unsuccessful wars ;  
Makes, as by Heav'n's vindictive mandate sent,  
The conquest of the world our punishment.  
Since we grew rich, corrupted have we grown,  
The lusts of Asia have become our own ;  
Each subject stole her poisonous trade instils,  
And Rhodes is planted on the Latian hills ;  
While lewd Tarentum's bacchanalian throng  
Bursts on our streets, and rolls uncheck'd along.  
'Twas foreign spoil, that Rome shall ever rue,  
Delug'd the land with foreign manners too ;

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\* The translator has in this satire used the liberty of connecting and smoothing his original pretty freely.—REV.



Pernicious victory has o'erturn'd the state,  
And left us wealthy, but no longer great." P. 105.

We select another passage, in which the learned ladies are mentioned (a subject of satire scarcely obsolete amongst our own countrymen):

" Let not my wife the flow'rs of speech command,  
Be there some books she does not understand !  
Grant her, ye gods, no syllogistic skill,  
Nor her vain head with loads of history fill,  
I hate the woman who can talk by rule,  
And knows the canons of the grammar school ;  
Who quotes old verses that I never heard,  
And catches at her friend's unpolish'd word.  
Let me, oh let me, if I chance to err,  
Not be set right—or not set right by her." P. 114.

And the following, because it is one of the few humorous touches which we meet with in Juvenal, and of which we certainly regret that there are so few.

" 'Twere waste of breath to name the spurious boys  
Husbands have thought the produce of their joys ;  
But many a future priest of Mars has come  
From the foul marshes in the skirts of Rome.  
There through the night stiv Fortune loves to stand,  
And take the naked foundlings by the hand ;  
Lead them herself to some rich door away,  
And laugh in secret at the comic play,  
When nurs'd and favour'd by the cheated great,  
Her little bastards wear the robes of state." P. 124.

The 10th satire is that of all our author's works with which our countrymen are best acquainted. In Dryden's translation it fell to the lot of that great leader of the band himself ; and in addition to the laboured and beautiful translations of Mr. Gifford and Mr. Hodgson, it has been so fortunate as to be the subject of Johnson's imitation in his grand poem on the "Vanity of Human Wishes." It may, in our opinion, be justly preferred to every other composition of Juvenal ; for although it does not possess that *swing* of poetry and illustration, which we admire in the 6th, yet as the subject of it is less offensive, it will be more generally pleasing. At this time of day, when the common-places of "chance and charge" are so much in fashion, this Poem cannot fail to be read with the greatest interest. For, as Mr. Hodgson observes in his argument :

## Hodgson's Translation of the Satires of Juvenal. 349

"A voice of power and authority speaks to our very conscience, and that most glorious prerogative of genius, the novelty of illustration, gives additional credibility to acknowledge truth, and to trite example all the lively interest of original allusion." "The fate of the popular and of the rich had been often described, but never so aptly and so forcibly as in the instance of Sejanus. The question of 'Quid Crassus, quid Pompeios evertit?' had been asked before, but never brought home to our bosoms with such justness of application. The miserable end of the eloquent had been the subject of rhetorical lamentation; the short career of military glory had excited the pathetic address of the poet, and the profound reflection of the philosopher; but who, excepting Juvenal, could have said of Cicero and Demosthenes—

——— utrumque  
Largus, et exundans letho dedit ingenii fons?

"Who could have thus apostrophized Hannibal—

I. demens, et sævas curre per Alpes,  
Ut pueri placeas, et declamatio fias?"

The subject of this satire is introduced in general terms in the opening lines.

"Search the wide world from Gades' rock afar  
To the bright kingdom of the morning star;  
And mark by man how little understood  
Is the true path of evil or of good!  
Error's deep shade o'erhangs our hopes and fears,  
And prosperous fools repent their plans in tears."

"Too oft the cruel kindness of the skies  
At their own wish o'erwhelms whole families:  
War yields the brave a perilous renown,  
And danger waits upon the peaceful gown." P. 185.

The first grand object which Juvenal holds up is the miserable Sejanus, the favourite and minister of Tiberius, whose history may be found in Tacitus, Ann. 3 and 4, and Suetonius Vit. Tiber.; an example peculiarly striking in the days when Juvenal wrote, but which has been so frequently paralleled and exceeded since that time as to possess little interest now. Mr. Hodgson, in his additional notes, page 568, illustrates the subject by another instance of a similar fall of the Eunuch Entropius, the minister of the paltry, pusillanimous Arcadius, and quotes the glowing harangue of St. Chrysostom on that occasion. Johnson has changed the image to another splendid example of the chance of those who put their faith in princes:

"In full-blown dignity see Wolfey stand."

But it is to the fate of the warrior and the hero that man-

kind are most anxiously alive, and we therefore prefer laying before our readers the passages where the poet speaks of the Craffi, Pompey, Cæsar, Hannibal, Alexander, and Xerxes, taking the liberty to bring them all into one group to heighten the picture.

" How sank the Craffi ? Pompey how ? and he  
Who bow'd the neck of Rome to slavery ?  
Through pride assisted by malignant heav'n,  
Through dang'rous honour to their wishes giv'n.  
How rarely to the tomb in peace descend  
Ambition's slaves, or meet a bloodless end !" P. 191.

" How are the mighty chang'd to dust ! how small  
The urn that holds what once was Hannibal !  
Yet, in these silent ashes dwelt a soul  
No fear could daunt, no limit could controut ;  
Not the wide space of Afric's fruitful reign,  
From Nile's warm torrent to the Moorish main,  
Stretching its vast interminable tracks  
To other elephants and other blacks.  
Spain swells his empire, but he pants for more ;  
The steepy Pyrenees he rushes o'er ;  
In vain does nature to the chief oppose  
Her cloud-capt Alps and everlasting snows ;  
Burst by his art the solid mountain yields  
A yawning passage to Italia's fields ;  
Italia's fields are his ; but thund'ring on  
Insatiate yet he cries, ' -We've nothing won  
' Till these detested gates we batter down,  
' And sound our trumpets through the blazing town ;  
' Till I myself in mid Suburra stand,  
' And plant the Punic flag with conqu'ring hand.'  
No hostile dart, no rocky fragment hurl'd,  
Laid low this hot disturber of the world :  
A little ring aveng'd the heaps of slain,  
The streams of blood on Canna's fatal plain.  
Was it for this infuriate chief you crost  
Each Alpine barrier of relentless frost ?  
Was it for this you triumph'd to employ  
The teaching pedant and declaiming boy ?" P. 193.

" The Macedonian felt his life a curse,  
Imprison'd in this narrow universe ;  
Felt like a slave in some small dungeon here,  
And sigh'd for kingdoms in an ampler sphere ;  
But calmly prest his narrow bed of stone  
Within the walls of conquer'd Babylon.  
Death shows our littleness ! What tho' the tales  
Of Athos cover'd o'er with Persian sails,

The sea with chariots, all that Greece has feign'd  
Of copious streams by thirsting armies drain'd,  
All be believ'd that drunken poets sing ;  
How did HE fly—this wonder-working King ?  
O'er bloody waves in one poor bark he fled,  
And slowly labour'd through the floating dead.  
Heav'n to his pray'rs exalted glory sent,  
And made his own request his punishment." P. 195.

The 11th and 14th satires are rendered much in the spirit of the original ; but our review is already too long to admit of our making any extracts from them, although they are poems in which the morality of Juvenal is placed in a more amiable light than in most of his other works. The 8th and 13th satires, we have already said, are the works of friends of the author's. The former is, in our opinion, one of the most faithful and accurate versions of any classical author we have ever seen. The original is the most regular of all the satires. We extract the advice which the poet gives for his young friend's conduct when he has arrived at the honours of which he is ambitious.

" Th' expected Præfecture at length obtain'd,  
Be rage, be rapine in just bounds restrain'd :  
And when among the poor allies you see  
The dire effects of war and slavery,  
Their princes wasted by extorted loans,  
And drain'd e'en to the marrow of their bones ;  
Respect the law's commands, the state's reward,  
What honours wait the mild and upright lord.  
How just a hand the bolt of vengeance sped  
At the proud robber of Cilicia's head !  
But vain is law, when all at Rome are thieves,  
And Pausa pillages what Natta leaves." P. 157.

The 13th satire is, we think, translated less equally than any of the others. We should conjecture that the translator was less practised in his task than Mr. Hodgson or his other assistant ; and we are sorry for this, as the satire approaches very nearly to the moral doctrines of Christianity, and has consequently greater sublimity than is to be found in any of the others. The following passage, representing the horrors of a guilty conscience, conjuring up an avenging Providence in the winds and clouds, is finely imagined, and (with the exception of the last couplet) well translated.

" These are the souls who shrink with pale afright  
When harmless lightnings purge the sultry night ;

Who faint, when hollow rumblings from afar  
 Foretel the wrath of elemental war ;  
 Nor deem it chance, nor wind, that caus'd the din,  
 But Jove himself in arms to punish sin.  
 That bolt was innocent—that storm is pass'd,  
 More loud, more fatal, each succeeding blast ;  
 Deceitful calms but nurse combustion dire,  
 And 'tranquil skies are fraught with embryo fire," P. 253.

We now conclude our remarks on the poetical part of the work before us. From the attention we have bestowed on it, and the number, and length of the extracts we have made, it will be seen that we are favourable to the work. The versification is smooth and elegant, the rhymes are generally good, and the sense and feeling of the original are given with justice and spirit. In many passages Dryden still remains without a rival ; and in closeness and fidelity Gifford can never be exceeded : he has besides many passages rendered with equal animation, and some instances much exceeding Mr. Hodgson. Such, for instance, are his translations of the passages "*En habitum*," &c., and "*Quid cremeræ legio*," &c. (sat. 2), "*Hunc, qualem nequeo*," &c. (sat. 7) ; indeed the whole of that satire ; "*Obrepi non intellecta senectus*," sat. 9 ; "*Suspirat longo non visam*," &c., sat. 11, and "*Mollissima corda*," &c., sat. 15. But, taken as a whole, we think Mr. Hodgson's is full as poetical as all the other translations. We recommend original composition to his future efforts, instead of the less noble path in which he has so well begun.

So much for the first part of the task : we are now to consider Mr. Hodgson's illustration of his author. "His plan in the notes (he tells us p. xxx), besides introducing as many parallel passages as he decently could, has been to leave nothing in general unexplained which appeared to admit of instructive or lively explanation." We shall divide these notes into three classes. First, such as explain the particular allusions of the author ; second, such as are necessary to explain the general allusions to Roman manners, customs, &c. ; and, third, such as illustrate the work by extracts of parallel passages from other writers.

On the first head we cannot speak favourably. Mr. H. seems to despise all such local and particular explanations ; and frequently, when he is about to tell us whom or what Juvenal means in any particular passage, he flies off in the middle in disgust at the details of some of the commentators, telling us pretty plainly that more might be said, but it is not worth while. Now Juvenal is wholly unintelligible without a

pretty extensive key to the characters and events of the times to which he alludes. We must say, however, that Mr. Hodgson has converted so many of his peculiar allusions into general ones (for which we have already censured him), that the readers of his work will stand less in need of a nomenclator. An instance of this occurs in the very first couplet: Juvenal begins, "*Semper ego auditor tantum, nunquamne reponam? Vexatus toties rauci Theseide Codri,*" alluding, no doubt, to some peculiar writer and book of the day: the translator omits the author's name entirely, and converts the particular book into a class of bad books: "Must I for ever hear the dolt rehearse? Nor pay *whole Theseys* with a single verse?" Holiday and Gifford endeavour to tell us who this Codrus was: Mr. Hodgson thinks this useless; he does, indeed, tell us that such an author is mentioned in the original text, and then he descants on the general topic of the abuse of literature at Rome, and on the similar abuses at our own Royal Institutions and Dilletanti Societies. This, too, is the proper place to remark, with censure, Mr. Hodgson's continual spleen against the Commentators. He should recollect that antiquarians and commentators are, as necessary to the progress of history and philosophy as pioneers are to the march of an army. Their arms and accoutrements may be less polished and ornamented than those of the light soldier, but there would be no moving without them.

Second, Mr. Hodgson has been rather more successful in his general illustrations. He appears to possess a mind well stored with classical knowledge; but in this department, also, he has not patience to enter into details, and indulges in relating familiar anecdotes, jests, and bon mots, which are totally out of place, though they certainly contribute to the amusement of the reader. We can afford but one extract to illustrate our remarks on these two first heads of examination; but it will serve to give a pretty correct idea of the general style of these notes:

"The Romans wrote upon the inward rind of the bark of trees, upon lead and linen, upon the papyrus, upon parchment called 'Charta Pergamena,' because it was at Pergamus that the art of dressing it was invented; upon palm or more probably mallow leaves, which last being smoother than those of the palm, were better adapted to the purpose." "An author was formerly scouted as a book-maker (will this be believed in Paternoster-row?) who wrote upon more than one side of his leaves. His works were called *ὀπίσθωρα*, and it was a term, like Sterne's 'whiskers,' of dangerous import." "Besides these substitutes for paper, and even after its invention,

waxen tablets, from their being portable and convenient, were anciently in very general use. They were called 'pugillares à pungere,' and written upon with the stylus, an iron or brass instrument, but which upon experience was found to be a dangerous weapon, and forbidden to be carried about. The stylus of bone, however, was allowed. It was sharp at one end for *committing*, and blunt at the other for *rubbing out*, faults. Hence Horace—'Sæpe stylum vertas.' Although it is rather odd, that, in enjoining correction, he should himself have been guilty of something like an inaccuracy; unless, indeed, my readers agree with that sagacious critic, who asserted that the rules of profody were a mere trick of the boys of Eton. I do not know whether this was a German, but we all remember the anxiety of the Fox," &c.—See p. 307.

Such of our readers as have access to the book will probably be interested with the accounts of the division of the Roman day and year in the notes on sat. 1, v. 189, sat. 9, v. 210, sat. 11, v. 335, and in the Addenda, p. 571. The punishments of the wicked after death, sat. 2, v. 256, and sat. 3, v. 398. Of the combats of gladiators, sat. 3, v. 54. The funeral suppers, sat. 5, v. 129. The Roman nuptials, sat. 6, v. 41. The extravagance of Roman entertainments, sat. 11, v. 327. The account of the Egyptian superstitions and the statue of Memnon, sat. 15, v. 1 and 5. And the history of the revolutions in the importance and use of hair-dressing, sat. 16, v. 62.

Third. In the third branch of this examination Mr. H. has succeeded better than in either of the two former. He has given us very numerous and very apt illustrations of his author from the works of others, as well prior and subsequent as contemporary. We object much to the length of these illustrations, particularly to the various instances of sublime poetry quoted in the note on sat. 7, v. 97; the epitaphs collected in the note on v. 311 of the same satire; and the parallel instances on the trite subject of the deaths of the brave and the fall of the great, sat. 10, note on v. 181. But generally these parallels are well applied, and many of the translations from other authors rank amongst the best parts of the work. As a specimen we extract a part of his translation of the celebrated passage from Claudian in Rufinum. Sæpe mihi dubiam, &c. from a note on sat. 13, v. 131.

" Oft have I doubted in my wond'ring mind  
Whether the gods take heed of human kind;  
Or whether all floats on without a plan,  
And no presiding spirit governs man.  
For, when I view'd the laws that rule the sphere,  
The bounded ocean, and revolving year,

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The change from day to night—this mighty whole  
Seem'd God's creation, under God's controul.

But when I turn'd to human life again,  
And saw the clouds that wrapt the affairs of men;  
Beheld the bad with joyous fortune blest,  
Beheld the good with heavy wrong oppress:  
Again the fabric totter'd in my mind,  
And giddy faith no resting place could find.

Rufinus' punishment dissolv'd at length  
This tumult wild of intellectual strength;  
Excus'd the reign of Providence, and shew'd  
Success but transient in the guilty road."

P. 523.

It is but justice to say, that whilst Mr. H. finds fault with the Germans for their ignorance of the laws of Latin prosody, it is not a subject on which he is himself ignorant. The following translation of that beautiful passage from *Cymbeline*, "while summer lasts and I live here, Fidele," &c. is one of his happiest efforts:

"Tuum, Fidele, floribus pulcherrimis  
Dum durat æstas, incolamque me vident  
Hæc rura, funus contegam: pallentium  
Tui instar oris, primularum copia  
Haud deerit aut colore venas æmulans  
Hyacinthus, aut odora frons cynosbati;  
Quæ (nec calumniatur) haud erat tuo,  
Odora quamvis, spiritu fragrantior," &c.—Additions, p. 566.

We would, if we had room, extract Mr. H.'s translation of a celebrated passage from the Homily of St. Chrysostom, on the earthquake of Antioch, beginning "Εἰδετε τῆς θεῆς δύναμιν, &c. But we have already protracted this article to too great a length; and it is high time that we should draw to a conclusion. We think Mr. Hodgson has performed the whole of his task in a very creditable manner; but we prefer his poetical to his critical talent. In the department of criticism and illustration he certainly falls far short of Mr. Gifford.

*A Letter addressed to the Right Hon. John Sullivan, late Under Secretary to the Right Honourable the Earl of Buckinghamshire, and Member of the Board of Controul.*  
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IN the speech of the Attorney General, which extorted some animadversions from us, in our review of Colonel Draper's Trial, it was asked—" *Would not common understanding have led him to make some enquiries concerning Mr. Sullivan?* Was not Mr. Sullivan's character a consideration that would have entered into the mind of a candid man as having some bearing on the question? And if Colonel Draper had taken the trouble to make enquiry into the character of Mr. Sullivan, I undertake to say, *that, with the utmost diligence that he could have used, he never could have collected from any quarter that the breath of slander had ever proceeded against him.*"

Whether Colonel Draper did, or did not, what the Attorney General asserts he ought to have done, is not now the subject of inquiry; but Dr. Lynch has accepted the kind of challenge thrown out by this legal Knight, and professes to have made *some enquiries concerning Mr. Sullivan*, and to have taken Mr. Sullivan's *character into consideration*; but he seems to have drawn very opposite conclusions from the suggested investigation to those which the Attorney General drew.

That Dr. Lynch might not expose himself to the danger of a criminal prosecution for the often ridiculous charge of wishing to produce a breach of the peace, he resolved to explain the motives of his conduct in a letter to Mr. Sullivan himself, accompanied by a copy of this pamphlet. This letter we shall extract.

" Sir,

" A VARIETY of circumstances, with the detail of which it is quite unnecessary to trouble you, prevented the Letter, of which I have now the honour of sending you a copy, from appearing before.

" You, Sir, I trust, will be so good as to consider my transmitting to you the first correct copy that has been printed, as a mark of my attention, and of the open, undisguised manner in which I mean to publish the work to the world. As I have stated in the Letter, immediately on my arrival in this country, I sought for your habitation in town with the views there pointed out, and was concerned to find that you had determined to refuse me an opportunity of a personal interview with you. I am not of opinion that in its consequences this interview would have been very satisfactory to either party; but, before any unpleasant controversy should take place, I conceived it a proper and respectable mode of proceeding to endeavour, as far as an interview could do, to remove from your mind, by every assurance, an idea that I would or could be actuated, in

such public measure as I might think necessary to pursue, by any personal motive of ill-will, hatred, or malice. I have, as I flatter myself, so sufficiently, and I hope so clearly, pointed out the motives which have directed me in addressing the public Letter to you, and shewn the indispensable necessity by which I was urged thus to come forward in defence of my own reputation, character, and honour, that I shall not trespass farther on this point. Our relative situations, together with the probable motives of action by which we were governed in the business there discussed, are now fully, and I trust fairly, before the world; and the only other reason by which I am directed in the liberty I take of addressing this note to you is, to express my hope that you will not misunderstand or misinterpret any part of my public Letter; that you will have the justice and magnanimity to eject from your mind all idea of any thing therein contained being meant as a breach of the peace; or that, by any sentence or word contained in it, I meant to irritate your temper, or render your feelings so uncomfortable, as to be construed to have a tendency or disposition to a supposed breach of the King's peace.

"I here solemnly assure you, on my word and honour, that I utterly disclaim all intention or thought of the kind.

"We have both sworn to the truth of our depositions; and the simple question and object of the letter is, *which of us is entitled to belief from our countrymen?* Thus, Sir, the matter at issue between us is contained in a nutshell. I have endeavoured, as shortly and as perspicuously as I was able, to prove that I am not unworthy of that trust and confidence, which those who have hitherto honoured me with their friendship, or favoured me with their good opinion, conceived I was entitled to.

"To my private friends and acquaintances I certainly owed thus much, and, had not my reputation been brought to the bar of public opinion, I should have remained satisfied with such proofs and assurances to them as the nature of all private contention requires; but when your law proceedings against Colonel Draper indisputably called me before a higher tribunal, I think I have been able to shew that I am as invulnerable in my public character as I am pure and unspotted in my private reputation.

"I have the honour to be

"Your obedient humble servant,

March 31, 1808.

"F. T. LYNCH.

"PS. It is, perhaps, needless to inform you that the circulation of this Letter will not be confined to the mere sale of the booksellers' shops, but will be distributed to every class, from the highest downwards."

The nature of the difference between Dr. Lynch and Mr. Sullivan was sufficiently explained in our review of the Trial of Colonel Draper. It was not, our readers will remember, a difference of *opinion*, but a difference as to *fact*—one party swearing positively that a certain conversation took place be-

tween them at a certain time, and the other swearing as positively that no such conversation, nor any conversation to that effect, did take place, either at that or at any other time. If Mr. Sullivan had chosen to bring a *civil action* against Colonel Draper, these *conflicting affidavits*, at which the Attorney General expressed as much surprise as if he had been really ignorant of their nature and tendency, would not have brought the question before the public in its present shape. But who, possessing the feelings of a man, could suppose for a moment, that Dr. Lynch, who had been virtually charged with perjury by Mr. Sullivan, would remain silent and passive under an accusation which went directly to blast his character for ever, and to render him an unfit associate for honest and honourable men? The matter is no longer before the Court of King's Bench, whose province was confined to the examination whether or no the publication of Colonel Draper was a libel in law; and whose power was limited to the infliction of legal punishment upon him, after his conviction. It is now before the high tribunal of the public, who, notwithstanding the *disinterested depreciation* of the counsel for the prosecution, are in full possession of the case; who, unrestrained by the shackles of form, and by the rules of evidence, will weigh these *conflicting affidavits* with a steady and an even hand; will examine, with impartiality, all the circumstances and facts which bear upon the point at issue, and will come to an honest and just decision, without the smallest regard to the dicta of Judges, or the declamations of Counsel. What Mr. Garrow said Colonel Draper ought to have done, Dr. Lynch has done: before he has imputed any thing to the gentleman whom he attacks, he has "inquired what his character and conduct have been, from whence a judgment may be formed what his motives may have been." And this Letter contains the result of such inquiry.

We must here digress a moment to say a word or two to Mr. Garrow, which we had not room to say in our review of Colonel Draper's Trial. We give him credit for the striking change in his tone and manner of speaking since the first commencement of the *Pictonian Prosecution*, and, however presumptuously, we take some merit to ourselves for having contributed to produce it. In his last speeches he did not forget that Colonel Draper was a gentleman. But he seems to have transferred his abuse from the Defendant to those *writers* who had incurred his displeasure by the freedom of their animadversions on the cause. "Is it fit that the character of every honourable man should be the subject of every *garretiteer libeller* who pleases to attack it? I am not

applying this to this gentleman—he is a man of a different description; but, if he may do it, any man may be *hired* to-morrow to write down the fair fame of just and honourable men in society.” As to the general position here meant to be laid down, God forbid we should dispute its justice! No, it is not fit that the character of an honourable man should be attacked by ANY BODY; or that an attempt should be made to write down the *fair fame* of any man. The miscreant who, with either his tongue or his pen, makes *such an* attack, or *such an* attempt, deserves to be scouted from society. But, it would be wilful blindness not to perceive that Mr. Garrow here alluded to those writers who had defended the *fair fame* of General Picton and of Colonel Draper, against the foul aspersions and atrocious calumnies which had been so profusely heaped upon it, both by the *pen* and the *tongue*; and as we are the only writers who have so acted, it would be folly not to perceive that this attack was aimed at ourselves. We will not stoop to comment on the choice appellations of *garretteer libeller* and *hired writer*, but will merely put one or two plain questions to Mr. Garrow. What constitutes the difference between one man who is *hired* to defend a cause with his *pen*, and another who is *hired* to defend it with his *tongue*? Or, between the *libeller*, who issues his attacks on honourable men from his garret, and the advocate who seeks to destroy their fair fame in a court of law? Even *his* ingenuity will, it is apprehended, be puzzled to discover any difference between them; but a much less extensive capacity than he possesses will be able immediately to descry the grand, the proud, the honourable distinction between the public writer, who, disdaining all selfish and interested motives, stands forth a volunteer in the cause of TRUTH and JUSTICE; and the *indiscriminate* defender of *right* and *wrong*, but of *neither*, without a FEE! We feel our superiority, and will, in mercy, forbear to press the comparison farther. But we will watch, with unceasing vigilance and unremitted attention, the privileged licentiousness of the bar, and the proceedings of our courts of justice. And, we will not be sparing of our correction whenever it may be called for, administered, as it always shall be, in strict subserviency to those honourable principles, and to those great objects, from which we never have deviated, and of which we will never lose sight.

We now return to Dr. Lynch's Letter. In his preface, the Doctor, in reference to the postscript to his private letter, quoted above, continues to observe:

" I have kept my word with Mr. Sullivan. There are few public men in the kingdom to whom I have not sent a copy of my publication since the date of the above letter. If I am right, I have spoken nothing but the truth : I am determined the world shall be acquainted with it, and, comparatively humble as my situation in life is, Mr. Sullivan shall himself be the means of introducing me to a wider circle of acquaintance than even he can boast. He has been the sole cause of this very wide diffusion of my name : I did not covet it. His criminal prosecutions have been the great instruments. Such was the terror of his name on this account, *scarcely a bookseller could be found to publish my book*. I was thus compelled to take every proper mean in my power to defeat this cause of obstruction. Upwards of seven hundred persons of the very first rank and consequence in the kingdom have each in person received a copy of my Letter. To their congratulations I leave him with this last remark, that, in the year 1788, *when the consideration of his conduct was before the Court of Directors, his own father (if I am rightly informed) presided in the Chair of that Court !!!* Whether this circumstance was favourable to the Right Honourable Gentleman, or whether his virtuous ancestor, like the Roman Manlius, inflicted a severer punishment on his unfortunate offspring, I know not; but of this, Mr. Sullivan, who has travelled in our courts of justice, must be sensible, that, if he finds himself in a condition to deny upon oath all or any of the heavy charges, which the defence of my own honour and a sense of public justice have compelled me to advance against him, it is competent for him, as in the case of Colonel Draper, so to do : his character may possibly be cleared, and mine placed where it ought to stand, if I am to be found the calumniator of the Right Honourable Gentleman. *Utrum horum major accipe*. You are a man of discretion, Mr. Sullivan, and to the guidance and direction of that useful quality do I leave you.

" April 12, 1808.

F. T. L."

Two or three curious facts are here stated : 1. No bookseller could be found to publish the Letter to Mr. Sullivan, although booksellers enough could be found to publish all the infamous and atrocious attacks on General Picton and his friends ! A pretty instance this of the *freedom of the press* in England at this period !—2. Mr. Sullivan's father is stated to have been Chairman of the Court of Directors, when Mr. Sullivan's conduct relative to the ship Elizabeth, which took the *Osterley* East Indiaman, was investigated ! What a field for reflection does this strange fact open to the mind ! We incline to think that Mr. Sullivan will not be very grateful to Dr. Lynch for providing him with the office of master of the ceremonies, to introduce the Doctor to the great world. He would much rather, we suspect, that he had remained for ever on the island of Trinidad, and had partaken of the cargo of

smuggled goods imported into that settlement with the two hundred Chinese! But the Doctor is a very polite man, and, not satisfied with the civil letter which he wrote to Mr. Sullivan, he sent another to the Attorney General, together with his book, as the best answer to the challenge which Mr. Attorney had given in the course of his speech, certainly with more zeal than judgment. In his "Advertisement" he notices a passage in Judge Grose's speech when he pronounced judgment on Colonel Draper, in which he said, "But when we take into our consideration the foundation of that belief, the contents of that affidavit, which was not called for, but which was voluntary," &c. This the venerable Judge was led to assert on the authority of Mr. Garrow, who had before represented Dr. Lynch's as a *voluntary affidavit*. But the fact was certainly not so, as was evident to us during the whole process, and as Dr. Lynch here most satisfactorily proves. We hope the detection of this error will be productive of one good effect, by rendering Counsel more cautious in misleading Judges by false statements of facts, and by rendering Judges themselves more cautious in adopting the statements of Counsel.

Dr. Lynch opens his subject by stating the criterion by which the public are to decide on the comparative veracity of himself and Mr. Sullivan. "Private character, and private character alone, will settle the question." This is rather too limited a criterion; a just one, indeed, in the absence of all other facts, but too confined, when there are incidental circumstances attending the case which tend materially to throw a light upon it. But as all the circumstances to which we allude are decidedly favourable to Dr. Lynch, he certainly shews his fairness in limiting the criterion to this point.

The first means which Dr. Lynch adopts for shaking the credibility of Mr. Sullivan, is, a full and curious investigation of the business of the ship *Elizabeth*. He begins by stating the solemn engagement which Mr. Sullivan contracted on entering the service of the East India Company.

"And the said doth covenant and agree, that he will not, in any manner contrary to the meaning of the act before mentioned, and contrary to the regulations made by the said Company, trade, correspond, or be in any ways aiding or employed by or for any foreign company, or any person or persons whatsoever, who shall trade within the limits of the said Company's trade, under any foreign commission or authority; nor shall by himself, or in conjunction with any persons whatsoever, carry on any sort of trade, either from or to any place within the said Company's limits, or from any place whatsoever but such as is expressly allowed."

" Other clauses follow, binding the party to pay damages, double the value of all goods so traded for or bartered, either on his account, or as agent for others, and providing that, if he remains in the Company's service after the expiration of his indentures, he shall still be bound by the conditions herein before agreed.

" This was your solemn stipulation; you signed it with your name, and with the most reverential forms. Did you, Mr. Sullivan, perform your sacred promise? Did the many high situations which you held under that Company, and the fortune which you were making in consequence of them, bind you to the just and honourable performance of your engagement? No, Sir; that very Court of Directors to whose services you had thus pledged yourself, notwithstanding all the weight of interest that was made to rescue you from the disgrace, notwithstanding *'all the time'* which elapsed between the delinquency and its detection, were, I say, notwithstanding all these, constrained to pronounce the following sentence:

" 'The Court, taking into further consideration all the papers that have been laid before them relative to the French ship the *'Elizabeth'*, which was dispatched from Port l'Orient to the East Indies in 1777, and after duly weighing all the circumstances of the case, are of opinion, and do therefore resolve,

" 'That the Company's Solicitor be directed to institute a suit or suits at law, or in equity, against John Whitehill, Esq, formerly President, and Governor of Fort St. George, on account of his transactions and conduct respecting the ship *Elizabeth*.

" 'The Court having maturely weighed all the circumstances of the case of the ship *Elizabeth* and her cargo, as they respect Mr. *John Sullivan*, and the matters alleged by him in alleviation of his conduct, and also considering the great length of time that has elapsed since these transactions happened, and the general merits of Mr. Sullivan's conduct in the important stations he has held under the Company, are of opinion, that no suit be commenced against the said John Sullivan, on account of his commercial concern in the said ship and cargo; but in order to mark their disapprobation of such transactions in future, and to make an example for his illicit-trade, the Court declare this resolution to be upon condition of the said John Sullivan FORTHWITH PAYING TO THE COMPANY THE SUM OF 4,000*l*.

" 'That Mr. Richard Joseph Sullivan, who was the agent of this concern (and who was afterwards created a Baronet), and Mr. George Mowbray, who succeeded him in that capacity, be mulcted in the sum of 500*l* each, over and above the sums received by them for commission; and that the several other agents employed in procuring goods for the said ship *Elizabeth* be mulcted in the sum of 250*l* each, over and above the sum received by them for commission, the amount of which shall be ascertained by the said several persons upon oath.

" 'That this Court disapprove of the conduct of Messrs. Montoux and Co., with respect to the consignment on the said ship *Elizabeth*

of 300 pipes of Madeira wine, and other articles made by them; but as it appears from the Report of a Secret Committee, that the avowed defence of Mr. Motteux against any charge that may be made against his house for illicit trade in the said ship. WILL DISCLOSE A TRANSACTION WHICH THE COMMITTEE CONCEIVE THE COMPANY STAND ENGAGED TO conceal, the Court therefore feel themselves CONSTRAINED TO RESOLVE, that no further measure with respect to the parties concerned in the said consignments ought to be taken.

"I have inserted some resolutions here which may be deemed not immediately connected with you; but as they are intimately joined with the *transaction* of which I mean to give some account, and as on this transaction I mean chiefly to build my pretensions to a superiority of moral character, the public will not consider that I go out of my way by adducing these resolutions. They are, indeed, inseparable from it, and serve as the best commentary on the question.

"Before I enter more minutely into the particulars of this business, I think it right to take this opportunity of prefacing my investigation with a few remarks. It may be objected to me by some over-nice and scrupulous persons, that I have raked into a transaction now gone by for near thirty years, of little or no consequence to the public; that I render a man uneasy, perhaps miserable, on the ground of a charge, which, it may be said, he had long laid asleep. Many other objections may be made, which it is needless to anticipate. To such persons I make this reply, and I have no doubt it will be convincing and satisfactory to the unprejudiced amongst them: it is this:—Mr. Sullivan has indispenibly forced this mode of defence upon me; he has committed me and my reputation for ever on the single score of moral character. If these proofs are very uncomfortable to Mr. Sullivan's feelings, he has to blame either his own indiscretion or that of his lawyers: he or they wished to sink and weigh me down to the ground, and to exalt Mr. Sullivan's virtues on the ruin of my reputation. The Attorney General said in his speech what is very remarkable, 'that the breath of scandal never reached him.' It was said by his Counsel, 'that it was *almost impossible* (very significant words) that what I had *sworn* could be true.' These assertions form in my mind incontrovertible reasons for coming forward to rebut and refute them. I am to prove, not by *assertion* as from the lawyers, but from *recorded documents*, which no compliments or assertion can shake, that the breath not only of scandal, but the recorded sentence of *conviction*, has reached Mr. Sullivan; that he has convicted himself, and that I shall convict him from his own assertions. I also would particularly press upon my reader's consideration, that, should he feel an unkindly sentiment against me for this ungracious task, he should at the same time consider the value of his own reputation: let him be pleased to recollect that, though Mr. Sullivan is placed by wealth 'where no storms can reach him,' I have the world before me, depending in a great measure on that unblemished honour, which I have ever maintained, for all that renders



"Ife comfortable and happy, my present ease, my future fame, fortune, and tranquillity."

It is impossible to read these resolutions of the Court of Directors without expressing our marked reprobation of their scandalous partiality and injustice. That there *were* circumstances of alleviation and meritorious conduct on the part of Mr. John Sullivan to sanction the distinction made between him and Mr. Whitehill, we must suppose, though utterly ignorant what they were; since, though they were both implicated in the same transaction, one was excused, on paying a fine of 4000*l*, while a suit was ordered to be instituted against the other, who fled his country, and died in exile! But should not the Court of Directors, from regard to their own character, have published the *grounds* and *motives* of their distinction? What were those *matters alleged*? As to the *great length of time*, that was a paltry excuse, and applied equally to Mr. Sullivan and Mr. Whitehill; the latter, too, held, it is believed, *more important stations* under the Company than the former. In short, the Court appears to us, upon this occasion, to have acted in a manner perfectly unjustifiable. What, too, could be more scandalous than the suspension of all proceedings against Motteux and Co. for their concern in this fraudulent transaction? Because the culprits threaten in their defence to disclose matters which the Committee *conceive* that the Company stand engaged to conceal—a threat, by the bye, which aggravated their offence—the prosecution against them is to be stopped!! Were these culprits, then, in possession of facts, which the Directors did not *dare* to publish? Did they threaten to *impeach*? Were there so many others implicated in similar transactions of fraud and peculation, that the exposure would have created a general confusion? Whatever the *motive* was, the whole proceeding was most disgraceful to the Company.

"The Case of the Ship Elizabeth" is then stated, as it appeared in our Review for December, 1806, under the signature of "Valerius Publicola." Mr. Sullivan's Vindication, which appeared in the Appendix to vol. xxv of the Antijacobin Review, printed in February, 1807, follows next. It is a curious fact respecting this Vindication, that though, in the title-page, as printed in the Antijacobin Review, it was stated to be re-printed in 1807, not a copy of it is any where to be found. Upon inquiry it appears, that the title-page was actually transmitted to the gentleman who then conducted this work, and who, but for his prudence in stating the receipt of the article from a correspondent, would have been

rendered the instrument of imposition on the public, by the adoption of conclusions not warranted by the facts, and by representing the pamphlet as re-printed which was nowhere to be found! The truth appears to be that it was intended to publish it, but that it was found to contain some imprudent admissions, not very favourable to the cause which it was written to support!

Dr. Lynch examines the whole of this Vindication, and the transaction to which it relates, with great acuteness and ability, and draws such strong inferences as neither Mr. Sullivan nor his Counsel will, we suspect, be able to invalidate. He next proceeds to shew that he himself had no motives of partiality to induce him to perjure himself in favour of General Picton.

"As to being seduced by Colonel Picton's attentions on my arrival at Trinidad, I do declare, upon my honour, that I never spoke to him but once before he quitted the government; never dined at his table in my life, never was asked or invited by him on any one occasion; in short, except the interview which I had with him when I delivered him the two letters that I had to him, I had not the smallest connection or correspondence whatever with him. I arrived in Port of Spain on or about the 10th of March; afterwards remained for some weeks in the country with my family, and Colonel Picton left the island, I believe, early in June following.—So much for the probability of Colonel Picton's seduction. Let me add, that I have all my life kept myself very much aloof from political wrangles; have always been of opinion, that the interests connected with my profession required that I should intermeddle as little as possible in the passions and squabbles which disunite and divide society into factions and parties; yet, after all this, I do avow, that from the inveterate abuse which was poured out upon Colonel Picton by some persons, and from the many seemingly extraordinary things that they related, which at the time I had not an opportunity of examining the truth of, I say, from all these circumstances, my mind received a prejudice to which it is very little accustomed; and I did, for some time, look upon the First Commissioner, Mr. Fullarton, as a person better calculated, from what I had heard of him, to direct the affairs of that island.

"However, when time produced reflection, when parties began to harmonise, and facts were examined; although I never, either directly or indirectly, mixed in the cabals of any party, yet my connections, as a physician, with different persons on both sides, led me almost indispensibly to think on the subject; and when the time did occur in which my opinions, matured by observation upon facts, came to be required, I did not hesitate, as an honest man and a gentleman, as a man who detests and abhors oppression in every shape and form, who despises and hates intrigue of every kind and description, as a man who had reason to know, and to be completely convinced, that Colonel

Piñon was most unmeritedly persecuted, to give that opinion in the strongest and fullest language. I came forward without one single cause, motive, or bias, connected with myself.—On the contrary, if I had acted the part of a politician, I should have been silent. Colonel Piñon's friends in Trinidad had not the power, even if they had the will, to seduce me: I flatter myself (and I trust I shall not be considered a very vain man in making the assertion) that it was not within their competence to cajole me, supposing that they had the petty craft to resort to such a contemptible mode of seduction. I also flatter myself that I know what is right and what is wrong; and granting that my intellectual faculties are not super-eminentely brilliant, yet I surely may hope that I possess a sufficiency of understanding and common sense, not to barter my reputation against a feather, not to surrender the very bulwark of my existence in society without something like the price or purchase-money of so invaluable a possession. That on my determination to come to this country, I did agree to receive the 200*l.* mentioned in my affidavit, for the expences of conveying myself and family to Europe, with a promise that the expence attending my return should be defrayed, is most true.—All my friends and connections know that I have not been sufficiently fortunate in my *adventures* in life, to be able to act in that liberal and handsome manner which my feelings would suggest on such an occasion; but, excepting the remuneration for my expences, I do now most solemnly declare, upon my honour, that I never have received one penny from Colonel Piñon, Colonel Draper, their friends or connections, either directly or indirectly; and further, that I never will receive a sixpence from either the one or the other, on account of this business. I maintain, therefore, in the face of the world, that my motives were of the purest and most honourable nature, and that I have acted throughout like an honest man.”

• Having thus represented *his own* situation, Dr. L. goes on to consider the relative situation of Mr. Sullivan, with a view to establish his *interest* in denying the Doctor's statement. He thus closes this head of inquiry:

“ Mr. Sullivan was Mr. Fullarton's friend; he knew him in India; he had been particularly connected with him in that country; he gave him testimonies of good conduct, which Mr. Fullarton blazoned to the world. He was *probably* the chief cause of Mr. Fullarton's obtaining the place of First Commissioner; and although my Lord Buckinghamshire says in one of his letters to Colonel Piñon, dated July 19, 1802, ‘ that it was the first time he had heard of any dissatisfaction at his government, and that he would be cautious how he ‘ listened to such misrepresentations, considering the very arduous ‘ and difficult command with which he was entrusted,’ yet it was strongly circulated that such representations or misrepresentations had been sent home, if not to the Secretary's office, at least it was so stated by a determined and persevering enemy of Colonel Piñon,

who was closetted continually with Mr. Fullarton before he left this country. On the authority from which I have heard these statements, is it not presumable, that even at that early period something like a predetermined hostility against Colonel Picton did exist, and that the 'Condo et compono quæ mox depromere possim' was the system on which the undertaking was planned? Now then, I say, that as soon as my affidavit reached this country, and was presented to the Lords of the Privy Council, there was nothing which a man or a gentleman held dear to him in life that Mr. Sullivan had not to defend. If what I stated were true, and the representations which the Attorney General made of it be just, what had he not at stake in rebutting that affidavit? I had no call upon me, no character to protect; *my* affidavit was the work of no necessity, no seduction, no compromise; *his* was vital, without which, according to his counsel, he could scarce exist in the world; and am I then to be told, by any authority, that under such circumstances what I swore could not be true? Is Mr. Sullivan's untainted character, as it is attempted to be represented, after the sketch that I have given of his morality, to be put in competition with mine? I shall not insult myself so far as to carry the parallel further; I shall not, by dwelling on the subject too long, raise even a suspicion that such a comparison will *now* be made, or that such an inference can *now* be drawn."

We here close our account of this extraordinary Letter, on which we shall not offer a single comment, but leave our readers to form their own conclusions. We will not deny that we have a decided opinion on the subject. It would be strange, indeed, after the attention which we have paid to the case, if we had not; but when two gentlemen charge each other with perjury, it is an awkward thing for a third to step forward, and declare for one of them. We therefore shall, on this part of the controversy, exercise *the better part of valour, DISCRETION*; and merely advise all those who have taken an interest in THE PICTONIAN PROSECUTION to read Dr. Lynch's Letter with attention.

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*Dissertations on the Existence, Attributes, Providence, and Moral Government of God; and of the Duty, Character, Security, and Final Happiness of his Righteous Subjects.* By the Rev. David Savile, A. M., Edinburgh. 8vo. Pp. 346. Mundell, Doig, and Stephenson, Edinburgh; Cra-dock and Joy, London; Dugdale and Keene, Dublin.

IN the present "dangerous days" of prevailing lukewarmness, infidelity, temptation, and vice, it becomes the bounden

and imperious duty of every well-informed divine and citizen, to lift up his warning voice, or to employ his well-tryed pen, zealously and assiduously to counteract the deleterious influence and baleful progress of irreligion and immorality, by endeavouring to establish, upon sober, rational, and scriptural grounds, the evidences and obligations of the grand doctrines and duties of religion and morality. And what can possibly be more important and interesting to society and to individuals, what of wider and deeper concern to all ranks and descriptions of men, than an enquiry into the *existence, attributes, providence, and moral government of God*; and into the *duty, character, security, and final happiness of His righteous subjects*?

*Æque pauperibus prodest, locupletibus æque,  
Æque neglectum pueris senibusque nocebit.*

HOR.

The learned and pious author of these Dissertations, by a rare felicity of composition, in an elaborate argument on some of the most sublime and abstruse points of theology, and most perplexing and intricate questions of morals, has happily blended a concise appeal to the *understanding* of his readers, with a pathetic address to the *heart*: he labours, not only to convince their reason, but to influence their conduct, so as to lead them to act in conformity to a well founded faith; and in the discharge of our inspectorial office, we have scarcely seen a tract which in so short a compass conveys so much solid and useful information on the momentous subjects which it discusses and recommends; and none certainly which has the advantage of conveying that information in a more popular, uniform, and connected view; by a simple, perspicuous, and nervous diction, and by a luminous arrangement of his materials.

The grand and fundamental article of all religion is, **THE EXISTENCE OF GOD**. Upon this head he justly observes, that the boasted argument *a priori*, as it is called, by which Doctor Samuel Clarke professed to *demonstrate* the being and attributes of God, is nothing but the argument *a posteriori*, put into a more abstract form: both his arguments pre-suppose the existence of present effects or secondary causes—*ourselves and the whole world*; and from this existence, the religious philosopher deduces, as a conclusion, the absolute necessity of some uncaused, original, and self-existent Being, who is the maker of all things, p. 4, &c.

"The conclusion," says he, "that there is an original cause of all things, and who himself has no cause, expresses a truth, which I acknowledge is far above our comprehension; yet it is such, as, by

the plainest and most cogent train of reasoning, we have been compelled to draw: Reason is forced to admit the fact, that GOD exists; though of the *manner* of the fact, or, in other words, *how* GOD exists, reason must confess herself totally ignorant. And surely we need not be surprised at our ignorance on this subject, when we consider the finiteness of our understandings. We cannot comprehend the *manner* even of our *own* existence; how then can we expect to comprehend the *manner* of GOD's existence? 'Canst *thou* by searching find out GOD? Canst *thou* find out THE ALMIGHTY to perfection?'—P. 7.

It may indeed be doubted whether human reason was ever adequate to the discovery of A GOD, even by the argument *à posteriori*, the only one, in this case, level to our capacities. To the implied negation of *Job*, we may add the positive declaration of the inspired and learned Apostle also of the Gentiles: "*The world by wisdom knew not God.*" And such was the confession of the wisest of the heathen philosophers: *Socrates*, the father of moral philosophy among the Greeks, is represented by *Lucian* as the author of the following declaration: "Mankind seem to be utterly *perblind* judges both of possibilities and impossibilities: *We* judge merely according to human power of that [power] which is *unknowable*, and *incredible*, and *invisible*," (*αγνυστον, και ακριστον, και αορατον*): whence the altar erected at Athens, *Αγνυστου Θεου*, "*To the unknowable God*," *Acts* xvii, as it may be more correctly rendered. *Simonides* also, the Sicilian philosopher, when required by *Hiero*, King of Syracuse, to explain to him the nature of THE DEITY, at first desired a week to consider the subject; then a second; afterwards a third; and, at length, relinquished the research, declaring, that the more he considered the subject, the more he was lost in its immensity!

To traditional revelation, indeed, rather than to reason, may we ascribe, more justly, that knowledge of the Deity that was to be found in the heathen world. "That *there is a God, and that he is a rewarder of them that diligently seek him*," were the prime articles of patriarchal faith, even before the Deluge, from the days of *Abel* and of *Enoch* downwards, as we learn from *St. Paul*, in that noble catalogue of ancient worthies, *Heb. xi.* And there are no where to be found sublimer descriptions of the divine attributes than in the most ancient book of *Job*; the hero of which, if not the author, probably lived in the seventh generation after

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"\* *Job* xi, 7."

the flood, and, by the testimony of the Armenian annalist *Abulfaragi*, was contemporary with *Nahor*, the grandfather of *Abraham*. It was not until the intrusion of "*vain philosophy*" in after ages, into the sublimer mysteries of patriarchal theology, affecting to be "wise above what was written," in the dictates of original revelation, or handed down by oral tradition, that men began to doubt of the being and providence of God. And it is remarkable, that these are proposed in Scripture, as acknowledged truths, that were to be assented to, rather than that required to be proved; and nothing perhaps has proved more detrimental to the progress of the Gospel than the idle distinction between *natural* and *revealed religion*; artfully introduced by minute philosophers, and unwarily adopted by philosophizing divines; sapping the SCRIPTURAL foundations of our most holy faith, by the treacherous support of heathen *metaphysics*.—"What fellowship hath light with darkness?"

With the *existence* of THE DEITY are necessarily connected his natural and moral attributes: *eternity* and *unchangeableness*, his *omnipresence*, his infinite *power*, *knowledge*, *wisdom*, *goodness*, *justice*, and *mercy*. And these are ably and concisely explained, and the objections of gainsayers and infidels refuted in the three first Dissertations.

On the long litigated question of the *origin of evil*, both natural and moral, which the author briefly discusses, among other judicious observations is the following:

"Let us remember, first, that the *goodness* of God has been already proved, and that all the evil existing in the world must be perfectly consistent with it, whether we can perceive the consistency or not. If we have direct and positive evidence of any truth, we are surely not at liberty to discard it merely on account of certain *difficulties* attending it. We should believe nothing at all, if we did not believe until our ignorance of every thing connected with the subject of our belief entirely vanished.' In this case we should not believe even our own existence, for certainly we have not a complete knowledge of our own nature and constitution. Let us consider the present limitation and imperfection of our faculties, and not reject any article of faith, solely because we cannot make it fully harmonize with some concomitant circumstances; a perfect harmony, however, may exist, though not evident to our weak understandings. I make this remark to shew how possible it is, though some shortsighted mortals may think the contrary, for all the evil that is in the world to be perfectly consistent with the perfect benevolence of God."—P. 80.

We record this observation, not for any claim to novelty which distinguishes it, but as a wholesome exhortation to *modesty* and *humility*, when we presume to explore the counsels

of the Most High. Nothing indeed can be more offensive than the arrogance of metaphysicians in general, presuming to fathom the depths of Divine Wisdom by the scanty plummet of human reason. "*Who is this that darkeneth counsel by words without knowledge?*" was an early and indignant rebuke of THE ALMIGHTY, frequently applicable in this boasted age of reason, but declining age of faith.

The three next dissertations ably explain the *providence* of God, both general and special; *his moral government*, and the genuine grounds of moral obligation in his rational creatures to obey it. And in an Appendix, p. 177, Mr. Savile has given a brief summary of the opinions of the most celebrated writers on the subject, *Clarke, Hutcheson, Reid, Price, Wollaston, Cumberland, Rutherford, Browne, Adam Smith, Hume, Hartley, Paley, Cooper, Gisborne, Godwin, Belsham, &c.*

The following passage notices an association that is too much neglected or despised in the present latitudinarian age:

"He then, who lives in the habitual violation of the Divine law, is not only a *traitor to his God*, but also an *enemy to his country*. He makes indeed a fair shew to the world; he may blazon abroad his patriotism and his loyalty; but by his life and conduct he tries to undermine all those *sacred principles* which are the guard and support of every community, and without which no community could exist for a single day. He is in truth a *public assassin*, a devoted servant of *Apollyon* the great destroyer, for he labours to destroy all sense of God, and to 'stab the very vitals of public prosperity.'—P. 169.

The three succeeding dissertations unfold the *character*, the *security*, and the *final triumph of the upright*, whose character is thus ably delineated:

"*Uprightness* is not now a *native* attribute of the human mind, but produced by the *regenerating* influence of the SPIRIT OF GOD. It is the special inspiration of HIM from whom 'cometh down every good [gift] and every perfect grace.' Uprightness is not an insulated grace, but a principle which mingles with, animates, and dignifies all our graces. It has the same meaning, we know, with *sincerity*, with *integrity* and *honour*; and stands directly opposed to that dissembling, treacherous, fraudulent spirit which is so often observable in the men of the world. Widely different is the character of him who is truly upright: He perceives the eternal and immutable distinction between right and wrong; and is impressed with a deep sense of the indispensable obligation under which every reasonable being lies to shun the latter, and with 'full purpose of heart' to cleave to the former. He therefore abominates, from his inmost soul, every spe-



cies of injustice, hypocrisy and fraud; by candour, sincerity and truth alone he resolves to regulate his conduct. In his intercourse with God, he is faithful, fervent, and sincere. He *'walks humbly with his God.'* He knows that his Creator is the *searcher of hearts*, and that in every case He must distinguish between appearance and reality: he therefore approaches Him, not from ostentation or from form, but from a deep felt conviction that it is just and *'comely so to do.'* While he puts on the *form of godliness*, he at the same time feels its *power*: The bended knee significantly marks the contrition of his spirit; the exalted voice is a true emblem of the fervour of his desires, and the lifting up of his hands a just and unfeigned expression of the uplifted and heavenly affections of his soul. And as he thus detests the cold indifference of the formalist, and the hypocritical rigidity of the pharisee, he no less detests the profane looseness of the multitude who walk at random, and have not *'God in all their thoughts.'* He is shocked with their guilt, mourns for their folly, and thus fervently supplicates in their behalf: *'Have mercy upon them, O God! Create in them clean hearts, and renew right spirits within them.'*

"In all his transactions with the world he is plain and artless, candid and incorrupt; faithful to his promise, and honourable to his trust. He studies *'to do justly, to love mercy,'* and *'to speak the truth from his heart.'*—'Never,' saith he, *'let my lips speak wickedness, nor my tongue utter deceit. My righteousness may I hold fast, and not let it go; may my heart not reproach me so long as I live.'*

"It is his fervent desire to deal fairly and ingenuously with his own mind; to embrace and obey nothing but the truth; and if he does err, never to err from design, but from the weakness inseparable from humanity. Above all things, he is afraid of *self deception*: he therefore avoids the darkness, and *'comes to the light';* he diligently *'searches'* the Book of God; strictly compares himself with its holy requisitions; again and again he kneels and prays: *'Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting.'*

"Many infirmities and sins, however, notwithstanding all his holy diligence, still adhere to him: He has *'not yet attained';* *'he is not already perfect.'* But whenever he falls into error, or is surprised into sin, he mourns over his wickedness and guilt; prays fervently for pardoning mercy, and [for] grace to help him in future to be more vigilant and steadfast. His settled and *prevailing* bent is, undoubtedly, to do that which is holy, and just, and good: His uniform desire and endeavour is, to abstain from every *appearance* of evil, and to *'live soberly, righteously, and godly in this present world;* looking for that blessed hope, and the glorious appearing of the great God and our Saviour JESUS CHRIST, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works\*."—P. 190.

"*Uprightness* is a *habit*, and like all other habits gains strength by time and exercise. If then we exercise upright principles (and we cannot have them if we do not exercise them), they must be perpetually on the increase: The Spirit of God who produces them does not lie dormant: The better mind with which He inspires the upright incites them to incessant improvement: The new nature which they put on ever pants after perfection: They 'add to their *faith*, *virtue*; and to *virtue* *knowledge*; and to *knowledge* *temperance*; and to *temperance* *patience*; and to *patience* *godliness*; and to *godliness* *brotherly kindness*; and to *brotherly kindness* *charity*. And these things being in them and abounding, make them neither barren nor unfruitful in the knowledge of our Lord JESUS CHRIST\*.'"—P. 201.

In considering the evidences of a *future state*, the author represents the *immateriality* of the soul, which is frequently supposed to demonstrate its *immortality*, as only affording "an intimation of its *fitness* or *capacity* for immortality." P. 248.—Even this, perhaps, is going too far: Reason would rather infer the *mortality* of the soul† from analogy, for whatever had a beginning may naturally be supposed to have an end. And St. Paul, in his evidences of the resurrection, 1 Cor. xv, expressly asserts its original mortality: "This *corruptible* [body] shall put on incorruption, and this *mortal* [spirit] shall put on immortality." And he assures us that "*eternal life* is the free gift of God, through JESUS CHRIST our Lord."—"He (Christ) *illustrated life* and *incorruption* through the Gospel;" (ἐφωτίσας ζωὴν καὶ ἀφθαρσίαν)—for the term "*life*" refers to the soul, *incorruption* to the body; of which references the latter is lost by the received mistranslation, "*immortality*."

In his dissertation on the *prospect of a future state opened by the Gospel*; the *knowledge of eternal life*; and the *glory of the righteous in Heaven*; are several excellent arguments and animated passages, naturally springing from the grandeur and sublimity of the subject, which our scanty limits will not suffer us to transcribe, but the perusal of which we earnestly recommend to our readers. It will make them both *wiser* and *better*: and were our opinion to have any weight with public teachers, and with the heads of our learned Universities, we know no single volume, on these subjects, from its plainness and impressiveness, so fit to be introduced as a *class book* in the education of youth.

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\* 2 Pet. i, 5—8."

† The *Stoics*, though they admitted that the soul might long survive the body, denied its *eternal* existence: *Stoici—dis mansuros aiunt animos; semper, negant.*—CICERO.

*A Letter to the Right Honourable the Earl of D\*\*\* on the Political Relations of Russia, in regard to Turkey, Greece, and France; and on the Means of preventing the French [from] establishing a permanent Controul over Russia; with Strictures on Mr. Thornton's Present State of Turkey, &c.* By William Eton, Esq. Author of a Survey of the Turkish Empire, and Materials for a History of the Maltese, &c.; Superintendant General of the Quarantine Department, and President of the Board of Health in Malta, &c. 8vo. Pp. 135. Cudell and Davies. 1807.

THE principal object of this tract is to rescue the intelligent author's former publication, entitled *A Survey of the Turkish Empire*, from the unfounded attacks and gross misrepresentations of Mr. Thornton, contained in his book on the Present State of Turkey. If Mr. Eton may be accused of too great a partiality for the Russians, Mr. Thornton may certainly with, at least, equal justice, be charged with a most undue and unaccountable prepossession in favour of the Turks. Mr. Eton, however, here attempts to prove, that he never proposed any scheme for the aggrandizement of Russia, which would not, in its tendency, be beneficial to this country. His arguments are deficient neither in ingenuity nor in strength, and it is impossible not to admit that he affords the most complete proof of his attachment to his native land, and most successfully exposes the fallacious and contradictory statements of his opponent.

We concur with Mr. Eton in thinking that nothing could tend to preserve any thing like a balance in Europe, or (which is now all that can be done) to restrain the overgrown power of revolutionary France, so well as a good understanding and a firm and permanent alliance between Great Britain and Russia. During the late administration an opportunity offered for the accomplishment of that desirable end. It was suffered to escape, through the most stupid impolicy, or the most criminal neglect; and Heaven only knows whether it will ever recur. Previous to the peace of Tilsit, we happen to know, that the Emperor Alexander expressed the greatest disgust at the conduct of our government, in making not the smallest effort to co-operate for the success of the common cause, either by sending an army to join the Russians in Poland, or, by strengthening the Swedes, to create a powerful diversion on the rear of the enemy. The Emperor accused us of leaving him to fight the battles of Europe alone, while we were solely intent on the promotion of our interests by the acquisition of fresh colonies. There certainly was

much truth in this charge, though it by no means justifies the base conduct of Alexander, which we have formerly proved to be contradictory to all the principles which he avowed, and all the professions which he made, at the commencement of the war.

"In his partiality for the Turks," says Mr. Eton, "Mr. Thornton has been led to deplore, as a most grievous calamity, the loss of Moldavia and Wallachia to the Turks, and their annexation to the Russian empire. The matter is of such interest in the present moment, that I think it right to introduce here some observations on this question. It seems the grand point with Mr. Thornton in his recent publication. I will not, however, believe that there exists not in the Cabinet of St. James sufficient political sagacity to see through his intimation, that these provinces should be given to the enfeebled empire of Austria, and the consequences which would result from such a measure.

"Mr. Thornton admits that the provinces of Moldavia and Wallachia 'cannot long remain under a divided sovereignty; nor can they raise themselves to independency—that, if they be restored to the Ottoman Porte, they must still owe their preservation to foreign influence, because of the weakness of the Turkish government.' They are already, as it were, beneath the divided sway of Russia; and on the preservation of them, he argues, 'depends the existence of the Ottoman empire.' Will they, then, be tamely yielded by Russia to a power so abased and humiliated as Austria, from whose feeble grasp he must well know they would instantly fall at the frown of France?"

It must not be forgotten that this part of Mr. Eton's book was written previous to the peace of Tilsit. Now he will scarcely deny that Russia is full as much *abased* and *humiliated* as Austria, and she is certainly much more contemptible, since she yielded, though not without some glorious struggles, yet certainly without being conquered. And in yielding, too, she submitted to the most ignominious terms, to the most degrading conditions, abandoning every object for which she had avowedly taken up arms, and submitting to share the spoils of an oppressed and plundered ally, who had vainly trusted to her sacred promises, and her plighted faith. It is difficult to say, at present, in the event of a dissolution of the Turkish empire, in whose hands the provinces of Moldavia and Wallachia could be placed, with the greatest safety, and with the most advantage to the general good, or by what means the balance of power in Europe could be best preserved. The trifling, vacillating character which Alexander has displayed renders him totally unfit to be trusted with any extent of territory, for the purpose of enabling him to pre-

serve that balance, and to become, in some sort, the arbiter of Europe. There was a time, when it appeared to us to be the policy and the interest of this country to second the views of the Russian Emperor on European Turkey. But the scene is now changed; the character of the man is developed; and other means must be devised for restraining the gigantic power of France, for establishing some kind of *equilibrium* which shall have that restraint for its permanent object, and for affording the best security for the peace and independence of European states, of which the present state of things will admit. To take even a brief view of the consequences which would arise from the expulsion of the Turks from Europe, and of the policy to be pursued by Great Britain, in such an event, would far exceed the limits prescribed to the review of a book, and would indeed require a much larger book than Mr. Eton's. But, however much we incline to concur with our author in his general notions of the policy of an alliance between Great Britain and Russia, considered without a reference to the personal character of the Russian Emperor, we cannot, hastily, accede to the justice of the following affirmation,

"I will affirm, that the nearer Russia approaches her territory to our fleets from Malta, the more is she dependent on a state of tranquillity with us; that Russia, in possession of Constantinople, the Dardanelles, and even all Greece, would be more at our mercy than she is at present. This may seem, indeed, a bold affirmation; but I feel its irresistible truth. A vast field of commerce also would be opened to us, and the power of France would have bounds set to it. Of what service are the Turks, or even the Greeks, to us at present?"

That if Russia were possessed of the Turkish territory in Europe, she would be more assailable by us, certainly admits not of a doubt. But it could not escape, we should think, the sagacity of this ingenious writer, that while such accession of power by Russia would facilitate our opportunities of annoyance, it would, at the same time, greatly increase her means of injury. At present, if Russia cannot afford any material assistance, she cannot do us any essential harm. But, once in possession of Constantinople and the Dardanelles, if she should take offence at our conduct in any respect, she might form an alliance with France (as she has already done), and, with her assistance, though she might not be able to dispossess us of Malta, might nearly destroy, notwithstanding our naval superiority, our trade in the Mediterranean. That Turkey, a state entirely upheld by the opposing interests of

surrounding nations, cannot long continue to preserve her station amidst the powers of Europe, we readily admit; nay, we are disposed to think, that the expulsion of the Turks from Europe into Asia is an event rather to be desired than to be dreaded. But, still, in the present convulsed and disjointed state of the Continent, it would be highly impolitic to suffer their European territory to be seized either by Russia or by France. Objections, indeed, we are aware, and those of a serious nature, may be urged against the possession of Constantinople and of the Turkish provinces in Europe by the House of Austria; but it would be more for the interest of Great Britain, at *this moment*, that Austria should possess them, than that they should be allowed to enlarge the dominions of either the Russian autocrat or the Corsican usurper. We give full credit, however, to Mr. Eton for his patriotic intentions in thus pleading the cause of Russia, and readily admit the justice of the following remarks, as applied to the two nations *generally*, without any reference to their present relative situations.

“ Let it not be thought, that I wish to see any power fostered which might ultimately be employed to crush us as a nation. The power I wish to prosper is that only which would, hand in hand with ourselves, promote true civil and religious liberty, public protection of private property, a liberal and free spirit of trade, and an invincible defence of weak neighbours, as well as of themselves, against the outrages and rapacity of ambition or intolerant oppression.

“ This power, with which I wish to see Great Britain connected in indissoluble ties, is Russia, and Russia only: there is no other that I know, which is able, and would be disposed, in conjunction with ourselves, completely to effect these most desirable purposes, and stop at once the career of that monstrous ambition, which thirsts for the sole empire of the world, and the entire subjugation of the human race.

“ It may be said, that Russia has already enough of territory; that England, perhaps, has even more than enough. It is not, however, so much from the quantity as from the situation of territory that tranquillity, prosperity, and safety, can be assured to the inhabitants of what is possessed, or a free and ready intercourse always be maintained with a widely-extended empire; and still less, that every part can trade unmolested with foreigners, wherever commercial interests might render it most desirable.

“ The reciprocal wants of Great Britain and Russia, their respective commercial interests, are of such a nature, in general, as [are] not likely ever seriously to interfere with each other, and create any national jealousy and rivalry. We are a maritime, they are a continental, power; and the augmentation of the strength of the one is the augmentation of the strength of the other. They may naturally aid, but they cannot easily prejudice, each other; and their com-

mercial demands will increase with the augmentation of their strength. Thus, on the best basis of national friendship and alliance, that of reciprocal interests, eternally might be preserved an amity pregnant with every possible advantage to both nations. They would prove the friends, the brothers, as it were, of each other.

"This is precisely the situation in which I wish to see Great Britain and Russia. These are the sentiments of, at least, a well-intentioned Englishman, who has endeavoured, both publicly and privately, to promote the true interests of his country."

We, too, *wish* to see the two countries placed in this relative situation; but we have little expectation of having our wish gratified; so long as a *Caulaincourt* and a *Constantine* reign paramount in the councils of St. Petersburg.

In his "Appendix" Mr. Eton defends the Russian character against the attacks and alledged misrepresentations of Mr. Thornton.

"He [Mr. Thornton] accuses the Greek Church of persecutions; but the truth is, that the Greek Church condemns persecution; and the Archbishop Platon, in his Orthodox Doctrine, blames the Popes of Rome for attempting to make profelytes by fire and sword. His words in English are, 'Popery has taken from the people the cup of the Holy Communion; has forbidden the reading of the Holy Scriptures; has invented purgatory; and the Pope, in attributing to it an authority unknown to the Gospel, undertakes to convert by fire and sword those who oppose him.'"

This prelate appears to have well studied the genius and character of the Popish religion. Mr. Eton, however, tells us, that the Catholics *now* disavow this. But he should know, that the tenets of their Church are not to be collected from the opinions but from the decrees of their Councils, and the decretals of their Popes; and that no doctrine or tenet enforced by *these* can be abrogated or annulled, but by the same authority by which it was established; and that, till then, it remains obligatory on every member of the Church.

"Mr. Thornton" (pursues Mr. Eton) "has presumed, in the grossest language, to characterise the Russian nation. That the higher classes of the Russians have exchanged their ancient manners for the modern, less ceremonious, and in some cases more social, customs, is certain; but *those of the lower classes are still retained in all their primitive force.* That the Russian character is rude, is a most gross and vulgar error; probably drawn from a consideration of the roughness and barbarism indiscriminately ascribed to northern nations by weak writers, who include climate and character under one general description, without the smallest degree of local knowledge, or any consideration of those distinctions which a slight portion of good sense would suggest as likely to exist, under the influence of various parti-

cular forms of government, according to the greater or less prevalence of the feudal system, or other circumstances. Besides, it is natural to conclude, that a people living in a climate where they are so closely confined within their habitations during long and severe winters; and where women are not, as by the Turks, for whom Mr. Thornton has so strong a predilection, regarded as inferior beings, unworthy the society of men, but are, even more than in our own country, considered as the friends, the equals, and the constant companions, of the men (for they do not leave the table after the cloth is removed); a people, too, who have again, like ourselves, both thought and found women worthy to occupy the throne, on which they have reflected so large a portion of lustre and dignity;—yes, it is quite natural, I repeat, to conclude that such a northern people should be more social than the natives of a warm climate: and this, in truth, is precisely what we find to be the case.

“Are the Scotch, amongst even the lowest classes, though more northern than ourselves, by any means so rude and rough in manners as the same classes of society in England? Yet no part of our country is remarkable for any extraordinary degree of rudeness or barbarism in humble life; which, assuredly, can still less be with truth charged on the lower orders of the people in Russia. No one, who really knows them, will affirm that they are not equal, in the essentials of true politeness, to the higher classes of all other nations. They are, perhaps, too ceremonious; this, at least, would be a much better founded general characteristic of the Russian manners in humble life. The peculiar *turn of compliment*, and the very easy address, of the Russian peasantry, are superior to what was formerly prevalent in those of France, and in many among ourselves who call themselves gentlemen\*. What Mr. Thornton denominates boorishness never existed in Russia; the very nature of the government prevents the Russian peasant from being boorish. Every thing being nearly upon a military footing, all subordinate persons must necessarily be attentive and civil to their superiors: hence, a habit of civility is acquired. But so far from being gloomy and torpid, they are acute, and distinguished by vivacity. Hospitality, in all ranks, is universal among the Russians: in this they certainly are not by any nation surpassed; perhaps they are not by any equalled.”

The Appendix contains many other interesting remarks on the manners and customs of the Russians, which we have not

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\* We suspect that Mr. Eton has not here expressed himself accurately, or said what he meant to say. He appears to have intended to observe that, in their address and the turn of their compliments, the Russian peasants were superior not only to the French peasants of former times, but even to many of those who call themselves gentlemen in England; whereas he has said, that they are superior “to what was formerly prevalent—in many among ourselves who call themselves gentlemen.”—REV.



room to transcribe, but all of which are highly honourable to the national character. While this tract was in the press, Admiral Duckworth's unsuccessful expedition to Constantinople took place, and drew the following observations from the author, which he has added in a postscript, and which are highly worthy of attention,

"In my book, printed in February 1798, the manner of attacking Constantinople with success was detailed; *but I was not believed*: or the Admiral would not, when he had a southerly wind, have gone to the Princes Islands; he would have taken the station there pointed out, where the dreaded northerly wind and the strong current would have been *in his favour*; where he would have been completely master of Constantinople, the fleet, and the arsenals on the shore of the port; where he would have conquered the Dardanelles.

"I mean not to cast reflections upon any one. The naval commander may have been under orders; those who gave them may have been deceived by promises while preparations were making; there may not have been latitude sufficient in the instructions from home; the Admiral may not have been informed that the current always runs in the same direction the wind blows; and, after all had failed, he may not have had permission to sail up the Black Sea (there being no danger in going through the channel, and the passage [being] only three days); and, after taking in provisions and water at Sebastopolis, have returned with the Russian fleet and ten thousand men, with which force, it is stated in the dispatch, Constantinople might have been taken. On none of these matters do I presume to pass judgment; I only affirm, that many years ago it was stated in my book how Constantinople would be at the mercy of a fleet, and that, if that statement *had been believed*, the Turks must have accepted the terms offered to them, or have seen the destruction of their city, their fleet, and their arsenals, which would have been accomplished even without the assistance of the Russians."

We are not prepared to say to whom the blame for the failure of that expedition attached, but certain it is, that the expedition itself was as disgraceful to the country, as the neglect to enter into a full investigation of it was to the Parliament. The interests of the state were sacrificed to a spirit of party; fear on one side, and a spurious liberality on the other, preventing the only inquiry which could place the dishonourable transaction in a proper light.

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*The Life of George Morland; with Remarks on his Works.*  
By G. Dawe. Pp. 246, large 8vo, plates. Vernor, Hood,  
and Sharpe.

WE could not help exclaiming *encore* Morland! on taking up this new volume of his *Life*; but we had only turned to the third page before we were stopped by reading—

“The following is the history of genius perverted and debased by vice, and sinking, at last, under its baneful influence; and though it does not, like that of genius exalted by virtue, present a noble and pleasing subject of contemplation, it may afford useful instruction, by contributing to unfold the origin and the consequences of mental degradation.

“An endeavour has been made to observe that forbearance which is due to the frailties of genius. Had not the talents of Morland attracted attention, his faults would scarcely have been recorded: the errors and vices of ordinary men are seldom publicly exposed. Those incidents and traits which did not appear to influence or mark his character, have, in general, been omitted; but those events have not been concealed which were thought essential to its being more completely understood.”

This, we apprehend, will be found a sufficient apology for the appearance of another volume respecting Morland, with whose name the public is now satiated; but as Mr. Dawe's work has already eclipsed, if not extinguished, all its predecessors, so we doubt not that it will very materially contribute to dissipate the fictitious fame of its worthless subject. It may be true, that, “had not the talents of Morland attracted attention, his faults would not;” but it is no less true, that his talents would never have attained that temporary popularity which they did, had he not rendered himself remarkable for his vices and extravagancies. Vanity seems to have rendered him almost mad, for his whole conduct, from the moment he deserted his father's house, was evidently influenced more by this puerile passion than any other. This fact is confirmed in many instances by our author, whose father was “articled” to Morland's father, and who, of course, must have been particularly intimate with the son; an intimacy which continued, we are told, to the very last. With such opportunities then, and being himself a distinguished artist, we may reasonably expect not only an interesting and authentic narrative of young Morland's education and early habits, but also a professional criticism on his works, by his present and we hope last biographer; an expectation in which we were not disappointed. The following particulars and observations place his character in its true point of view.

“It has been remarked,” observes our artist author, “that he had much vivacity of disposition; but it must also be observed he was, at times, subject to melancholy, a state of mind which the

mode of his education, in some degree, tended to increase; being secluded from society, and having no competitor to emulate, or companion to cheer him, in the toilsome path of study. From his father, alone, he received the praise due to his endeavours; and this, to a lively boy, seemed a cold and solitary reward. Yet he exerted considerable industry, and, as his father was accustomed to rouse him soon after daylight, he acquired the habit of early rising; one of the few good youthful practices which he ever afterwards retained.

"At the age of fourteen he was articled to his father for seven years, during which his application was incessant. His days were devoted to painting, his summer evenings to readings, and those of winter to drawing by lamplight. It was during this happy period of uninterrupted study, as yet undisturbed by the passions and cares of life, that he gained nearly his whole knowledge, acquired correctness of eye, with obedience of hand, and all those principles which laid the foundation of his future excellence. *This therefore was not, as has been imagined, a natural endowment; nor is it necessary to recur to occult and inexplicable causes, in order to account for that ability which was the result of long and persevering application, united to a quick conception, a retentive memory, and activity of mind; assisted also by considerable means for study, and directed by a parent who had some knowledge of the art.* From an over anxious regard to his morals, he was not permitted to study at the Academy: he nevertheless once, about his twentieth year, unknown to his father, shewed some of his drawings to the keeper, and obtained permission to draw as a candidate for becoming a student; yet, whatever some of his biographers have advanced to the contrary, he drew there only three nights, though he occasionally attended the lectures.

"He paid some attention to the anatomy of the human figure, and executed many drawings, both of the skeleton and muscles; he also drew from small casts of several antique statues. Some of these productions, including the 'only one he ever made at the Academy, which was from the statue of Meleager, are in the possession of the writer of these memoirs. The anatomy of the horse he studied from the excellent work of Stubbs, whose prints he copied in Indian ink, and wrote the names of the bones and muscles on his drawings. He likewise made clay models from Gainsborough's horse, and other casts of a similar kind. What he knew of perspective was acquired from the Jesuits' treatise on that subject."

Whenever Morland became his own master, however, his studies and his attention were soon abandoned, and his self-sufficiency grew so disgustingly predominant that he affected to despise every thing he looked at, to treat all other artists and their works with sovereign contempt, and to behold himself elevated on the centre of an eminence, whence he carelessly looked down, as if conscious of his own superiority, on his less ingenious fellow artists. "He was in the habit," says Mr. Dawe, "of frequenting sales of pictures, and

visiting the annual exhibition of the Royal Academy. On these occasions he displayed little curiosity, or acuteness of observation, though he once made a sketch of Gainsborough's Fighting Dogs, and from this memorandum painted several pictures." His practice of copying the works of the Dutch and Flemish painters taught him habits of industry and facility in the executive part of his art. His moral or rather immoral conduct exhibited features very similar to those he displayed in his professional career. He soon exchanged his Sunday walks with our author's father to "ride in a chaise or phaeton, when he could get money, with some favourite mistress, with whom he scrupled not to visit his friends; and so much was he the dupe of folly, that one of these women had the address nearly to persuade him to marry her. These irregularities Morland never endeavoured to conceal, and this, more from being unconscious of their degree of turpitude, than from either a principle of candour, or an insensibility to shame. He was not less open with regard to his pecuniary affairs." In all these acts there is manifestly an affectation of singularity and extravagance far beyond his natural disposition, and the more we consider his conduct the more we are convinced of the truth of Dayes' remarks on him, and of the propriety of suffering him to sink into that oblivion which he sought to avoid by such unlawful means. Of the character and conduct of his father Mr. Dawe gives the following interesting sketch.

"Morland's father has been accused of avarice, and it must be acknowledged that his conduct to his son seems not to have been sufficiently liberal; he appears to have employed him in the way that would be most lucrative, rather than in that which would have been the most improving; and not to have taken any steps toward his establishment in his profession. Yet, perhaps he ought not to be severely censured; his fault originated in deficiency of judgment, and should be attributed to his limited views, rather than to a penurious disposition. He certainly wished, but knew not how, to benefit his son, and in other respects he acted with generosity and feeling.

"It may not be improper here to point out the opposite extremes of character observable in him and his father. The elder Morland was economical, but liberal; his son profuse, without being generous. The one was remarkably methodical in his habits; the other uncertain, restless, and versatile. Sobriety characterised the one; dissipation of every kind degraded the other. The manners of the parent were polite and humane, his society select and respectable; the son, on the contrary, associated only with the debauched and illiterate, and his feelings were obtuse. But in talents he as far surpassed, as in sensibility and morals he was thus lamentably inferior to, his father; whose imagination was sterile and tardy, while that of his son was rapid and prolific."

Mr. Dawe remarks, that Morland "was blessed," we should rather say "curled," "with so excellent a constitution, that he never experienced any illness, except what was brought on by his imprudence; and even from intemperance he suffered less than most others, for he would rise the next morning after an evening's inebriety without feeling the slightest inconvenience." Morland, after feeling himself disengaged from parental authority, made little improvement in his profession; he had a dislike for every kind of regular application, his love of knowledge subsided, he even neglected his music, and abandoned every thing "not intimately connected with some immediate and amusing object." Restraint was indispensable to keep him at any kind of industry, unless his professional vanity could have been flattered as much as he felt his vulgar ambition admired among his low, drunken companions; in that case he might have become a more respectable and regular member of society. Yet such was his carelessness, that he continued to work literally for his board and lodging in a garret for several months, painting obscene pictures which were exhibited in an apartment in Drury Lane, the price of admittance to which was half a crown. But, as Mr. Dawe very justly observes, on another occasion, "every incident of Morland's history proves him to have been one of those whom no experience could make wise, nor any misfortunes render prudent." As we can have no pleasure in more minutely investigating the conduct of a character so radically depraved, we shall notice some of our author's judicious observations on the merit of his paintings, which will very soon fall into that contempt they deserve.

"Of his talents for true humour," Mr. D. observes, "but little can be said; yet his picture of the 'Mad Bull,' and its companion the 'Ass Race,' with some others, prove him to have possessed an imagination as prolific in the invention of ludicrous subjects for his pencil, as he was ready at contriving mischievous tricks in life to produce them. The species of humour which he attempted had nothing of the severe satire of Hogarth, but approached more to broad farce and buffoonery; it was, nevertheless, good in its kind; and indeed he seldom failed, either in conversation or on the canvass, to produce all he aimed at,---a loud laugh, without regard to the subject, cause, or tendency. Although he could make no pretensions to wit, when he chose to be agreeable, he was an excellent companion, full of hilarity, telling a number of facetious stories with considerable pleasantry, and incessantly active in the contrivance of diversion.

"Even at his best period, about 1790, his pictures seldom possessed sufficient interest, when of a large size; and he never chose an

action that was important enough to give energy and employment to any considerable number of figures. His subjects, however, were well adapted to his talents: of powerful exertion or refined expression he was in a great degree incapable, for his knowledge of anatomy was slight, and the habits of his life must have destroyed all nice discrimination of passion or sentiment, whatever he might have once possessed. In his landscapes the scene is seldom intrinsically fine, or rendered so by accidents of nature. Indeed, he was ignorant of the principles of extensive landscape, nor was his colouring or effect appropriate to subjects of that description. His studies were confined to the animals, the figures, and the more obvious parts of his pictures; and he neither had a sufficiently extensive knowledge of nature, nor bestowed time enough on his paintings to avail himself of that which he possessed. He generally exhibits with truth the most common but uninteresting species of English scenery, consisting of fields and hedges, with ponds of water and clay banks. Trees he was unable to draw correctly; and, when he attempted to represent them blown by the wind, he made them like sea-weed. The openings in his clouds are mean and unnatural: in short, he was little capable of landscape, except as a back-ground and accompaniment to his figures; but, then, it often possessed considerable merit. Morland's best productions are his interiors; indeed, the more confined the subject the greater was his success, and his faults increase as the scene extends."

The above extracts contain only a few of the very judicious and instructive remarks of Mr. Dawe, who is himself an artist of distinction, on the works of Morland. They are particularly important, as enabling every person of taste to judge impartially of the real value of that painter's pictures, which have as many physical imperfections as he had moral ones. Here, however, there is more analogy than is generally supposed; and a taste for the beautiful parts of nature, of which Morland was wholly destitute, is doubtless intimately allied with a taste for virtue and moral rectitude. This conviction is strengthened by the miserable death of Morland in a spunging house, and by the good sense and sound judgment which Mr. Dawe evinces in narrating the anecdotes and memoirs of such a character. Upon the whole, this volume may be read with advantage by all artists who affect eccentricity, and all persons who, because they imagine themselves endowed with some talents, think themselves privileged to deviate from the rational practices of civil society and moral decorum. It exhibits such a very natural, and not overcharged, picture of the baleful effects of vicious habits and intemperance, as must be instructive and beneficial to the public.

*Memoirs of the Public and Private Life of Sir Richard Phillips, Knight, High Sheriff for the City of London and County of Middlesex. Impartially compiled from authentic Documents. By a Citizen of London and Antiquary. 12mo. Pp. 100. 5s. Hughes. 1808.*

THERE are two modes by which a person known to the public for any thing remarkable may either be assisted or dishonoured in his reputation—namely, by the opposite extremes of censure and of praise. With regard to the former, which is the most *direct* instrument of attack, aspersions, misreport, and diversified detraction, are the inevitable taxes levied on all pre-eminence; and these imposts are so certain, that, whether the superiority be founded on personal beauty, mental distinction, the claims of fortune, or the more lofty pretensions of genius, it might be for the ease of the party concerned to prepare his mind to *expect* such annoyances. So true is it, with very few exceptions, that he of whom no one speaks ill, is either of doubtful merit, or most peculiarly favoured by circumstances. In a series of retrospections, from past to present times, it will be found that the fate of the fairest, wisest, and best of either sex, has tended to establish and strengthen this assertion, inasmuch that the public and private history of a thousand years will scarcely produce one solitary instance of a truly great character who has not been condemned to this sort of taxation.

Quosdam præcipitat subjecta potentia magnæ  
Invidiæ; mergit longa atque insignis honorum  
Pagina; descendunt statutz, restemque sequuntur;  
Ipas deinde rotas bigarum impacta securis  
Cædit et immeritis franguntur crura caballia.  
Jam strident ignes follibus atque caminis  
Ardet adoratum populo caput et crepat ingens  
Sejanus: deinde ex facie toto orbe secunda.  
Fiunt urceoli, pelves, sartago patellæ  
Pone domi lauros, duc in Capitolia magnum  
Cretatumque bovem: Sejanus ducitur unco  
Spectandus: gaudent omnes: quæ labra? quis illi  
Vultus erat? nunquam (si quid mihi credis) amavi  
Hunc hominem: sed quo cecidit sub crimine? quisnam  
Delator? quibus indicibus? quo teste probavit?  
Nil horam: verbosa et grandis epistola venit  
A capreis: benè habet; nil plus interrogo: sed quid  
Turba remi? Sequitur fortunam, ut semper et odit  
Damnatos: Idem populus, si Nurtia Tusco  
Favisset, si oppressa, foret secura fenestris  
Principis hæc ipsa Sejanum diceret horâ  
Angustum.

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From the times in which JUVENAL wrote the above admirable lines to the day on which the satire that contains them was so exquisitely imitated by Dr. Johnson, and so, we are persuaded, will be to the "last moment of recorded time," the tax which all power and all greatness must pay to envy, caprice, or the giddy turns of fortune.

The other mode of attack is that which assumes the shape of indiscriminate and unqualified *panegyric*; for in that case the hyperbole operates in the reverse direction from the course intended to be given

We have seldom seen a more absolute proof of this than in the "Memoirs" immediately before us; not that we are by any means disposed to refuse the subject of it the eulogy which may be due to the head or heart, but that the narrative bears internal evidence of being, if not the manœuvre of a covert enemy, the effusion, at least, of an injudicious friend, who, with whatever goodness of intention, almost invariably does more harm than the most rigorous *declared* enemy. The facts in this publication are very hastily collected, and ill put together. What, indeed, relates to Sir R. P. comparatively bears no proportion to what is either irrelevant or wholly foreign to the professed subject. The sketch of the life of the late Dr. GREGORY, and the correspondence with Mr. Fox, for instance, are certainly pressed into the service of the author of the volume on the plan of modern book-making. We suspect also the long wire-drawn moral reflections, must, with a few exceptions, be carried to the same account. Among those exceptions, however, are the observations that open the Memoir. As the truth and good sense of these apply in *all* cases of fame and fortune, acquired by honest and persevering industry, or by happy exertion of natural talent, we shall give them the precedence in our extracts from this publication, after observing, that the celebrated couplet from Pope, by way of motto, is extremely well selected, and happily illustrates the remarks which succeed. We will just add, that the words which we have printed in italic characters do not seem to apply to Sir Richard Phillips; for as, on the one hand, it does not appear he was ever plunged in *the depths of obscurity*, so, on the other, he has not yet placed himself on the *pinnacle of popularity*, although his panegyrist, in more than one of his pages, applies the latter expression.

"Honour and shame from no condition rise:

Act well your part, there all the honour lies."

"In no country on the face of the globe is the truth of this observation of our elegant poet more clearly evinced than in England;



—in no other country is the [mere] pride of ancestry held in more sovereign contempt. Every man who breathes the air of this land of liberty, seems conscious that true nobility originates in the actions of the individual himself, not in the achievements of his ancestors.

"It is a remark which we have made in the course of our progress through life, that those who lack of mental qualifications, pretend to hold them in scorn; and we have known many who could hardly read their own list of ancestors, declare as much as that a high pedigree placed them in every respect far above the beings who, in an intellectual sense, possess exalted merit.

"How many are there at this moment of illiterate, stupid mortals, who, forgetful that we are all descendants of Adam—Fortune alone having made distinctions in regard to our occupations and situations—would blush to be told that their origin might be traced to a clay-built cottage, or a hawthorn hedge!

"But will the man of understanding, nurtured in the bosom of liberal science, feel any motions of this truly contemptible pride? Will the blood mount into *his* cheeks, when the world is told that his parents imitated the example of the greatest men that Rome, Athens, or Lacedemon produced: that, like a Cincinnatus, they cultivated the earth; and, by honest industry, supplied their own wants, and those of their family? Will such a man regret that his ancestors, either by their valour or their eloquence, did not ennoble the name he bears at the expence of human blood, and the felicity of their fellow creatures? Will he be ashamed that mankind should know, that to his own abilities is owing the acquirement of the celebrity and honours which he may enjoy? Surely not. He will rather rejoice at the idea of thus obtaining real, honest, honourable fame. He will be pleased to think that the developement of his character, the exhibition of his progress from *the depths of obscurity to the pinnacle of popularity*, from poverty to opulence, may probably be the means of exciting the emulation of his countrymen, who struggle in this 'working-day world,' and of holding forth to them the fair prospect of reaching the goal, to the attainment of which their efforts are directed."

We are also disposed to believe, unless they have strangely been misrepresented to us, that many of the facts themselves are disputable, and some of them distorted. But for our observations on this matter we shall reserve ourselves as *we go along*, since it will of course be expected that we should give some particulars of the "Life" itself, the substance of which, divested of its extraneous matter, may be brought into the following points.

"Richard Phillips was born in the neighbourhood of Leicester. His father was in the farming line; but, although highly respected by every person with whom he was in any wise connected, or to whom his character was known, he was far from being opulent. Such,

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however, as his means were, he succeeded in bestowing upon his two sons an excellent education, by which they have both profited in no small degree.

"When at school, Richard was distinguished as a boy of superior parts. As soon as he had concluded his academical labours, his father expressed his intention of making him a sharer in the toils of the farm\*; but our youth had already conceived an inclination for mingling in the busy scenes of life: and accordingly, with his usual candour, he expressed his dislike for the profession which his parents would fain have had him to move in; at the same time soliciting permission to visit the metropolis, and there to try how far fortune would favour his wishes. With letters of introduction, therefore, to two of three residents of London Richard proceeded to the capital.

"What the precise designs of young Phillips were, we will not pretend to determine; but we are inclined to believe that they did not meet with all the encouragement he could wish, as we find him soon returned to Leicester.

"It is pretty generally known among the friends of the subject of these Memoirs, that, for several years past, he has not been in the habit of using animal food; and as this part of our work has some affinity to the time when his dislike to the aforesaid description of nutriment took place, we shall relate the event in which it originated precisely as it happened.

"Although young Phillips did not participate in the toils of the farm, he had no objection to partaking of its pleasures; and among the latter, he accounted the care with which he tended, and the attention he bestowed upon a favourite heifer.

"During his sojournment in London, this animal had been killed; and, on the very day of his return to his father's house, he partook of part of his favourite at dinner, without his being made acquainted with the circumstance of its having been slaughtered during his absence. On learning this, however, he experienced a sudden indisposition; and declared that so great an effect had the idea of his having eaten part of his slaughtered favourite upon him, that he would never again taste animal food; a vow to which he has hitherto firmly adhered†.

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\* In 1768 we have understood that his father died, in the early part of Sir Richard's life; and that so far from any intention of pursuing the farming line, that he was brought up by an uncle, an eminent brewer in London, and destined for that business, which however he left for his early and ardent passion for science; to gratify which he became a teacher of the mathematics at the early age of seventeen.—REV.

† We have been informed that it was at this town he opened a philosophical society, of which he was president, and taught geography to a class of young ladies in the respectable school of Miss Linwood, who has since distinguished herself by her admirable imitations of nature in an art peculiarly her own.—REV.

‡ Notwithstanding the ludicrous air which seems to attach to this

" Mr. Phillips was not of a nature to allow his remaining long in a state of inactivity; accordingly, shortly after his unsuccessful journey to London, he formed a little plan for his future maintenance, and to relieve his parents from that burthen which the supporting of him imposed on them.

" With this intention he hired a small room on a ground floor, in the town of Leicester, for which he engaged to pay the annual rent of between three and four guineas, and placing a large blue flag on an elevated pole\* near the door of his infant seminary, invited the inhabitants of the populous place in which he had planted his standard to permit their children to rally around it, and to derive from his instructions a thorough knowledge of spelling, reading, writing, and arithmetic.

" Politics, at the memorable epoch of the French Revolution, were studied and investigated, with eagerness by every man in the Kingdom, from the prince to the peasant. Politics, therefore, appeared to Mr. Phillips as profitable an article as he could deal in; and he established the newspaper called *The Leicester Herald†*."

It was for selling the second part of Paine's Rights of Man that Mr. Phillips was tried, on the 15th April, 1793, at Leicester assizes, and sentenced to suffer eighteen months' imprisonment. But, as we understand, his opinions and sentiments have undergone a beneficial change since that period, and that his present conduct is loyal and praiseworthy, far be it from us to dwell on a transaction which he must, naturally, wish to consign to oblivion. The observations of the compiler of these Memoirs, however, upon this question, must not be suffered to escape without due animadversions. Expressing our hearty concurrence in the abstract position here advanced, that "the freedom of the press is certainly the first of Englishmen's rights, more especially as it relates to political affairs," and also our conviction that that freedom chiefly consists in the right of freely discussing the public conduct of public men; we must dissent from the inferences which the au-

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anecdote, it certainly discovers a trait of tenderness which we believe to be characteristic of Sir R. P.—'s disposition.—REV.

\* So far from this pole being placed for the purpose herein stated, the writer of this article heard an inhabitant of Leicester assert, that it was raised simply to illustrate and assist in some philosophical experiments in the society, of which, as before observed, young Phillips was then president.—REV.

† This, we believe, was a few years after his opening a bookseller's shop, when he was only twenty years of age; and about this time he is said to have taken an active part in the establishment of the new canals in the midland counties; a national concern, in the success of which he appears to have been not a little successful.—REV.

thors have attempted to draw from it, as well as from the remarks with which they have thought proper to accompany it. What but the grossest ignorance of the British constitution could give birth to the following filthy observation? "The members he [every man] sends, in conjunction with his countrymen, to Parliament, are but their representatives, their *locum tenentes*" The whole passage is so obscurely worded, that it is not easy to ascertain the precise meaning of the writer. The reasoning, however, upon it shews that he intends to say, that the members of the House of Commons are the mere representatives, or rather *delegates*, of their immediate constituents, which is constitutionally false; for the moment a member is returned to Parliament, he becomes the representative of the whole commonalty of Great Britain. But, according to this writer, the members of the House of Commons are to have no will, no voice of their own; they are mere automata, downright puppets, to be moved by wires in the hands of the people—or, to use his own language "but the echoes of the *vox populi*." Having established this point, at least to his own satisfaction, he indignantly asks, whether the people shall be prevented from learning the state of the political concerns of the kingdom through the press? To that we answer, certainly *not*; and we should have thought that his own observation on "the daily papers with which London is literally deluged" would have been sufficient to convince him that the *prevention*, to which he alludes existed only in his own imagination. But why not put the plain question—"Shall any one prevent a free born Englishman from using the press as a channel for treason and sedition; as an instrument for subverting the constitution of his country?" He might as well have put it, for his meaning is perfectly obvious; and that he was not restrained either by fear or delicacy, the following seditious rhapsody will suffice to convince our readers.

"Shall the wretches who exist upon the hard-earned profits of the mechanic—profits torn perhaps from a starving family—carry on their nefarious traffic in places and pensions secretly, with impunity? Shall they not be exposed to the view, and consequently to the detestation of their burthened countrymen?—If not, the *People of England* can only be said to possess the shadow of influence in the government of the country; while ministers, and their hacks, hold the substance. Let, therefore, the idle speculations of men in power, their Buenos Ayres failures, their rotten Continental alliances, the frauds committed upon the public purse by such diademed miscreants as the King of Prussia, let Copenhagen-legalized murders and robberies, be laid before the eyes of an indignant public by an uncorrupted press;

let an INDEPENDENT WHIG place them in glowing colours at the feet of English liberty; and let the public, in order to maintain the rights attached to that boasted liberty, not only call aloud for the dismissal of rulers, whose acts load the British name with obloquy, but let that public tear the disgraceful ministerial appendages from the pillar of the constitution."

This man's remarks on our conduct at Copenhagen favour not a little of treason, whilst they betray the most consummate ignorance. If, indeed, the *Leicester Herald* "completely coincided with these sentiments," as he asserts, our readers will not be surprised at the punishment which it drew on its proprietor. Passing over the intermediate nonsense, we shall extract the concluding remarks of this passage, which breathe the same rancorous spirit, and exhibit the real principles of the writer.

"At the present period, we are happy to say, that a species of moderation exists in regard to politics, that, unfortunately, at the time of the Revolution in France, was totally unknown. That grand event, which has been followed by others of such surprising magnitude, as to have exalted the French nation to the first rank among those of Europe, naturally caused an irritation in the minds of men, and communicated a sort of fear to the ministers of monarchy. This fear generated despotism; and the consequence was, that several, who at the present time, were they to promulgate the same sentiments, would be looked upon as administering a balm to the wounds of the state, or at least probing them, in order to ascertain how far they were dangerous, were then regarded in the light of traitors, and used accordingly. Many were cast into prison, where they suffered the accumulated miseries of a deprivation of liberty, and want of common necessities."

It is an atrocious falsehood to assert that *any* prisoners want "common necessities" in this country—and much more, to say that they are wanted by state prisoners, or men charged with treason, who are always liberally supplied by the government.—We now return to what more immediately concerns the object of these Memoirs.

"We should deem ourselves negligent of the duty which our present undertaking imposes upon us, did we here neglect to pay a just tribute to the benevolence of Mr. Phillips' disposition, frequently evinced while he remained in the prison. By one who shared in the misfortunes of the unhappy objects of party violence, we have been informed, that, on more than one occasion, the half famished prisoner and his family received food from the bounty of Mr. Phillips; and, indeed, such was the general tenor of his conduct during his confinement, that he obtained the respect and esteem of every inhabitant of the gloomy dwelling, many of whom are living witnesses of the chari-

table acts which he performed, even at a time when it would be supposed he could not have had the power of conferring pecuniary favours.

" Mr. Phillips had not long enjoyed the sweets that result from liberty, and which, like every other blessing, is only justly appreciated when we have suffered a deprivation of it, ere a calamity befel him, which many supposed would have proved infinitely more disastrous than eventually it did. By some accident, the premises upon which that gentleman carried on the hosiery business caught fire\*, and together with his whole stock in trade, were consumed by the rapacious element.

" From the success with which his publication of *The Leicester Herald* had been crowned, he was led to turn his thoughts towards the publication of literary works. Before we proceed to recount the progress of this scheme, it will be necessary to say a few words respecting an affair of a more domestic nature than that with which it is concerned.

" Mr. Phillips, on his entering into business in London, had taken up his residence in the house of a milliner of considerable respectability in the city. This lady had in her employment several females whose parents were extremely reputable, though perhaps their pecuniary circumstances were not in the most flourishing state. From the excellent character, however, which the lady in question bore, they did not hesitate to confide their daughters to her care, in order to their being instructed in a business which might afford them the means of gaining future subsistence. Among the young ladies who were thus situated, was the present Lady Phillips, whose family resided in Wales, where she was born. This young lady was as much distinguished by the beauties of her person as the charms of her mind; and as Mr. Phillips, at the period we refer to, was accounted a man of gallantry, it is not to be supposed that he could overlook the damsel who was esteemed the queen of her companions.

" We will not pretend to state, that Mr. P—— made any matrimonial advances prior to the event taking place of which we are about to speak, and we are certain that we do equal justice to his delicacy and the feelings of the lady, when we assert, that, except those advances which in other respects politeness might have authorised, he did not address her.

" We have heretofore observed, that Mr Phillips had early conceived an antipathy for animal food; and fearful lest lard, or any other produce of the animal world, might be introduced into the pastry which confectioners vend, he found himself under the necessity of subsisting solely upon plain vegetables for a considerable period. Of the inconvenience which resulted from this constraint upon his

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\* We believe it is pretty generally understood that the fire broke out at the house of Mr. P——'s neighbour, and that it would not have reached the premises of the former, had not the wind blown strongly in that direction.—REV,

appetite he complained to the lady of the house, one morning, when he was about to proceed to his shop. On his return to dinner the same day, he was surprised to find that a small pie, of tempting appearance, had, during his absence, been provided for him; and, on inquiry, he learned that the young lady, upon whom we before passed an eulogium, was the providore of the treat; that she had heard his complaint in the morning, and had prepared the pastry of the pie without using any of those ingredients which he expressed a dislike for.

"Struck by the attention of the lady, and the delicacy of the act, Mr. Phillips did not content himself with barely thanking his lovely friend, but without much preliminary ceremony, proposed to reward her with his hand for the favour she had conferred upon his palate. As Mr. P—— is a remarkably well favoured man, possessing a countenance the very type of good humour and complacency, and gifted with an easiness of address and suavity of manners which render him peculiarly pleasing to the female part of society, it may readily be conceived that little hesitation was made on the part of the young lady in acceding to his proposition; and accordingly, although unknown at the time to the other inhabitants of the house, the affair was settled, without much unnecessary delay, between the lovers.

"On the evening of the day when this event took place, Mr. Phillips entered the parlour in which all the pupils of his hostess, and among the rest his chosen fair one, were occupied at their needle-work, and taking the right-hand of the latter, he placed on the wedding finger, as it is denominated, a plain gold ring, at the same time declaring that she was to be Mrs. Phillips, and recounting to her companions, and the lady of the house, what had previously passed between himself and his intended bride.

"In the course of a few weeks, the ceremony which put Mr. Phillips in possession of a most amiable wife was performed, and we have reason to know that neither party has hitherto had cause to regret the *making of the pie*. In fact, the connubial felicity of this enviable pair has seemed rather to be increased than diminished by lapse of time. The result of the union has been a very fine family."

We do not know what degree of credit is to be given to the pie or to the ring, nor are we certain whether either of them apply to the lady in question. In either case they appear to be the result of momentary gaiety and gallantry, natural to the season of youth and courtship, but scarcely of sufficient importance for serious biography.

Mr. Pratt's verses, page 62, in consummation of the domestic happiness of the subject of this Memoir, are certainly drawn, like the story of Samson, by the head and shoulders; and though from general report, and indeed from some particular observation, we most sincerely believe that the poet has on this occasion borrowed nothing from fiction, but has exhibited as simple a fact before many gratified witnesses, as if it

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had been related in the dullest prose; whether we consider the innocent beings grouped round their favourite tree, or the parents and friends who witnessed their felicity—a circumstance on which, as loving of our kind, (and such love surely is no way incompatible with the professional character of critics,) we heartily congratulate Sir R. P. as of more consequence in life than all that belongs to literature, and must be a consolation to him under every public and private concern.

With regard to the dispute of Sir R. P. with Dr. Aikin, on the subject of the “Monthly Magazine,” it certainly turns in favour of the latter gentleman, according to the report of the compiler of the memoir. But as we extremely dislike to enter into the controversies of literary men, by useless revivals of disputes accommodated, we shall no further touch on this point, than fully to subscribe to the author’s and to Seneca’s observations on “*passion*,” to which he tells us the worthy Knight is constitutionally disposed: “happy is the man that can curb his rising anger, and prevent its destructive flames from bursting forth.” We are at the same time fully disposed to believe, that, “if he was to blame in his transaction with Dr. Aikin, there are many who with their families are bound to pray for his prosperity.”

It is with very cordial gratification also we go with the author of these Memoirs into the *official* part of Sir R. P.’s character since he became High Sheriff, &c.; although he has been grossly imposed on by artful misrepresentations.

“We now come to that part of these Memoirs which represents the subject of them in a more public character than we have hitherto been accustomed to regard him in; and we need hardly observe, that his conduct, ever since his entrance upon his official career, instead of diminishing that reputation which, in the large circle of his acquaintance, he enjoyed in private life, has extended it over the United Kingdom. Fortune, in respect to Mr. Phillips, seemed for a period to have taken the bandage off her eyes, and poured her favours upon one truly deserving of them. The increase of his business could only be exceeded by that of his reputation; and his abilities, as well as his known integrity, induced the Livery of London, on Midsummer-day, 1807, to unanimously elect him High Sheriff for the present year.

“Humanity our readers must already have perceived to be a leading feature in that character, which we have the pleasure to delineate; and with that virtue which Mr. Phillips so long exercised in private life, he determined upon adorning his outset in a public capacity. Scarcely had the voice of that most respectable body, the Livery of London, elected him its Sheriff, ere he turned his attention to the alleviation of the ills incident to that unfortunate but numerous



class of men, whose pecuniary wants leave them liable to the gripe of the law. Mr. Phillips imparted his design for this purpose to his worthy colleague, Mr. Alderman Smith; and, finding that the latter heartily concurred in it, it was ordered by the new Sheriffs, early in the month of October last, that no person who might in future be arrested for debt should be detained under pretence of searching the book, as it is called, after certain hours, or on holidays; that that book, on payment of a *small* fee, should be open for inspection at all hours of the day and night, on every day on which writs can be executed. The Sheriff also interfered in the infamous practice of crimping foreign and other sailors by certain pettifoggers of the law, who lend these unwary fellows small sums of money, and then, raising actions against them, send them to Newgate till they can obtain a bounty for them. Determined, in short, that no kind of abuses should reign in those abodes of misery, the Fleet Prison, Newgate, &c., Mr. Phillips daily visited in person every public place of confinement within his jurisdiction, questioned the prisoners as to their situation, listened to the applications of such as laboured under any hardships, and, in every case where it was possible so to do, administered relief to the sufferer.

" If any proof were wanting of the attention of this worthy magistrate to the wants of the wretched inhabitants of the prisons, the circumstance of his causing poor boxes to be placed in conspicuous parts of the front of Newgate, the Fleet, Giltspur Street, and the Poultry Compters, would supply it. From the produce of these boxes many families, that must otherwise have passed cheerless days, without enjoying the necessary comfort of a single meal, found their situation rendered in some degree supportable; and have daily cause to praise the discernment of the Livery of London, in chusing the benevolent subject of these Memoirs as the guardian of their imprisoned fellow citizens' rights.

" Neither did the spunging houses of his officers (these, as their title betokens, places of shameful extortion) escape the eye of the vigilant Sheriff. He obtained just information relative to the infringements upon the laws of the land, practised by the keepers of the said houses, and immediately caused to be drawn up a table of the fees which they were *legally* allowed to take. This table he had printed, and caused copies of it to be posted up in a conspicuous part of every spunging house, with notice to the officers, that, in case they, or any of them, attempted to extort more than the table authorised them to take, the offender, or offenders, should be dismissed from office forthwith. The tendency of this measure has been wonderfully beneficial: since the regulations of Mr. Sheriff Phillips have been put in force, not more than half the amount of the fees originally extorted by bailiffs is demanded.

" During the Old Bailey Sessions in November 1807, Mr Sheriff Phillips gave a fresh proof of his diligence in the discharge of the duty his office imposed upon him. Various discussions took place in the course of those Sessions between him and the Recorder of London,

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relative to the detention of persons against whom the Grand Jury had thrown out the bill of indictment, and against whom there was no other specific or declared charge. It had previously been the practice of that court to detain such persons till the Grand Jury were discharged, or till the end of the Sessions, which is often a week after the bill has been thrown out; but the Sheriff insisted on their right of immediate discharge, as soon as the Grand Jury had returned the bill in open court as *not found*. The practice was attempted to be justified on the ground of expediency; but the Sheriff quoted the constitution, the provisions of Magna Charta, and particularly an Act of the 14th of George III, in which the right to an immediate discharge is expressly declared in unequivocal terms."

The investigation of the House of Correction in Cold Bath Fields, and its results, are sufficiently before the public, without our going farther into the subject than to give the worthy Knight full credit for his *intentions* on that occasion, and to observe that the account here given of that business is extremely partial and incorrect. It is but just to add, that we have ourselves been witness to the very great improvements in the interior of Newgate, every part of which, even to the condemned cells, manifests the hand of Mercy tempering Justice. We have not time to enter into a critical examination of Sir R.'s letter to Sir Samuel Romilly, whose plan of reform opens a vast field for speculation and for enquiry, but we cannot omit to notice one mistake into which the Knight has been betrayed in the following passage.

"No person, before trial, ought to be denied the free access of his friends, witnesses, and legal advisers; yet, just as is this principle, it is violated in the cases of all persons committed to the Cold-Bath-Fields prison, and to most of the new prisons in the country, in which no access to a prisoner *detained for trial* is allowed, except by special permission of a magistrate."

Now we believe the fact to be—that no culprits whatever are *committed for trial* to the House of Correction in Cold-Bath-Fields. They are frequently sent there, indeed, in the intervals between their different examinations, at which periods no man who knows any thing of the state of criminal proceedings in this country, and who does not wish to have the ends of justice evaded, could desire that all their friends and connections should have indiscriminate access to them. But, when they are fully committed for trial, they are sent to Newgate, where every body is allowed to see them whom they wish to see.

The compiler's dedication to Mr. Sheridan is not among the least extraordinary parts of this publication: the mixture of panegyric with satire is comical enough; and the common

wise of dedication, flattery, is corrected by a due proportion of its reverse. For instance, the Dedicator tells the Right Hon. Gentleman he is "an admirer of his virtues," but that his views "are not mercenary," as all the world knows he (Mr. S.)

"Has no revenue but his good spirits  
To feed and clothe him."

Upon the whole, though we must consider this as a work of supererogation, even so far as respects the author's *professed*, but, we think, not *real*, object, and as it is unquestionably replete with principles, which, *whenever* and *wherever* they meet our eye, shall receive our keenest reprobation, we certainly gather from it, collectively, that Sir R. P. "has done the state some service" in regard to the character he has *officially* sustained; that he is happy in his *domestic* situation, approving himself a kind father and an affectionate husband, and that he is active and liberal in his general conduct of an extensive literary business. Nevertheless, we are of opinion, that his cause had far better rest on these foundations, and, on what we hope and believe he can superadd, the testimonies of a good conscience, than trust his good qualities and his failings (arising from irritable and impetuous habits) to a thousand such commentators as the present.

*Hints to both Parties; or Observations on the Proceedings in Parliament upon the Petitions against the Orders in Council, and on the Conduct of his Majesty's Ministers in granting Licences to import the Staple Commodities of the Enemy.* Pp. 99. 8vo. 2s 6d. Richardson, and Hatchard. 1808.

WE could have wished that these important *Hints* had appeared some months sooner, for although we do not expect that either public exposition or reasoning can extinguish the rapacity of self-interest, and generate the virtuous ardour of patriotism, yet as the number of innocent dupes in every faction generally exceeds that of the more guilty chiefs, we do believe that they might have prevented many from tasting the bitterness of self-reproach for having so far mistaken, not only the national, but also their own true interests, in endeavouring to counteract the Orders in Council. A merchant, indeed, deeply interested in American commerce, has acquired at least notoriety by his opposition to these orders, and lent his name to a pamphlet, designed either to render them nugatory, or induce their abrogation, as well as to dispirit the country by hyperbolic exaggerations of the genius

and power, of the enemy ; but till the present publication we have not seen any *impartial* investigation of them addressed to the public in such an intelligible and accessible manner. There is not now, we believe, one man in the country, whether interested particularly or generally, who is capable of judging, and does not conscientiously believe that they have done more to harass and debilitate the enemy than any other offensive measure ever yet adopted against him. Their political effect has been not less salutary than their commercial operation, for they have convinced, not only the oppressed people of Europe, but also the turbulent and prejudiced Americans, that there is a spirit of independence and determination in England, which increases as her difficulties increase, and will render her invincible in defiance of all the world. They have also contributed to unmask the pretended neutral policy of T. Jefferson, who at the time he interdicts the entrance of all English ships of war, allows the French to enter, and furnishes them with every kind of supplies, and this too contrary to the express tenor of his own embargo. For this, perhaps, he has been lately *toast*ed at a public dinner in London !

The able writer of these "Hints," however, takes a closer view of the subject, with which he manifests a perfect knowledge, and in the true spirit of independence, uninfluenced by either party, but "actuated by a sincere and zealous wish to promote the true interests of the country," he traces the origin and progress of the opposition to the Orders in Council, on the one hand, and on the other the temporizing relaxation of those orders by granting of licences, and "alternately blames the conduct both of ministers and their opponents." The examination of the petitioners against the Orders in both Houses of Parliament, it is remarked, "seems to have damped the ardour, and to have dispirited the expectations, if not to have changed the sentiments of the opposition, respecting them ;" as they suffered the proceedings to expire, without attempting even to justify their own manoeuvres both in and out of Parliament. The meeting of the merchants of the metropolis at the London Tavern, where Mr. A. Baring was Chairman, and where he was, by a great and most respectable majority, reluctantly obliged to record the rejection of the petition which he had prepared against the Orders in Council, is briefly noticed, and also the forcing of this rejected petition on the attention of the House of Commons. Mr. A. Baring and his blind-led or selfish followers, in their persevering efforts to present a petition, after such a signal defeat, are humorously likened to those miserable play-wrights

who print their "*darned* pieces to shame the rogues." The Edinburgh Reviewers likewise, Messrs. Brougham, Baring, Jeffery and Co., in a pretended examination of Messrs. Baring and Brougham's labours, and Lord Erskine's speeches against the Orders, have exposed their commercial ignorance and partiality, which are here treated with so much good humour and superior information, that may perhaps render even Lords Temple and Holland somewhat doubtful of their future infallibility. The petitioners begin by asserting, that the "Orders in Council *must* be productive of the most fatal consequences;" and Lord Grenville is said to have *prophefied* that "America would answer them by an immediate declaration of war," but neither the assertions nor the predictions of these "men of talents" have taken place. America, indeed, has *made* war, but fortunately it is upon her own subjects, by an embargo which *per force* will benefit our North American colonies, and throw the French West India islands under the protection of Britain, without the expence of either blood or treasure. Mr. Baring's "fatal consequences," it is true, are no less correct, for they have been most *fatal* to the people of Holland, whom he most probably meant and pitied, instead of the people of England.

"The merits of the Orders in Council," observes this independent and impartial writer, "have received so full and elaborate a discussion in both Houses of Parliament, that it must require a very strong case indeed, some very new and extraordinary circumstances, to induce them to rescind their former decisions. Even if the petitioners had proved in evidence, which they have not proved, that the inconveniences of which they complain were owing to the Orders in Council, still it would have remained a question of expediency, whether a regard to *their* interests as *individuals* would justify Parliament in recommending to his Majesty to forego the *general benefits* to the empire at large, which the Orders in Council are expected to produce. But so far from proving that the inconveniences which they suffer are to be attributed to the Orders in Council, they have proved them to originate in other causes, over which this government has no controul; or at least can exercise no other controul, than by enforcing the Orders in Council; and thus obliging the enemy to retract those measures by which he labours to depress the commercial and manufacturing interests of the British empire."

By the evidence of the very persons professing to blame the Orders for their decay of business, it was demonstrated that, long prior to their existence, their trade had declined; that the Non-importation Act of America, and still more the *honest* proposition of confiscating the debts due to the British merchants, and the famous Berlin decree by Buonaparte,

had effected that stagnation which they awkwardly attributed to the British Orders, and of which they were not duly sensible till these Orders had in some measure revived their former trade. Here they discovered great ignorance or great perversity: but many persons no doubt were misled by the Barings, who, forming a family commercial triangle, one point of which rested in this country, another in Holland, and a third in America, found themselves rivetted to their respective stations, and vainly imagined by their wealth and influence to overturn or counteract the English Orders in Council, or evade Buonaparte's decrees. Finding however all these attempts impracticable or impossible, they are obliged to repose in patient indolence, smirking under the scorn and contempt of every *disinterested* subject in the British empire. But merchants of a truly independent spirit, and possessing real information of the capabilities of other countries for commerce, would have perceived that Buonaparte's decrees, however they could not supply the wants of the people of the continent, must at least have the effect of *changing* the *channels* of mutual communication, and instead of directly opposing either the frantic decrees or the retributory Orders, they would have sought and found those *new* channels of conveying articles of necessity which would have required years for the tyrant to have discovered or prevented. This patriotic view, indeed, appears to have never entered the imagination of the petitioners, who seem to have been intent on nothing so much as to irritate and delude America into hostility, in order perhaps by a desperate game to get a share in the loans which in the event of war President Jefferson would necessarily have required. But on the American neutrality let us hear the observation of the present author.

"The next allegation of the petitioners is, 'that the neutrality of America has been the means of circulating to a large amount articles of the produce and manufacture of this country, in the dominions of our numerous enemies, to which we have no direct access.' The evidence given on this point is very imperfect; but it appears from official documents in Mr. A. Baring's Enquiry into the Causes and Consequences of the Orders in Council, that British manufactured goods to a considerable amount are annually re-exported from America, and that their principal destination is to the colonies of the enemy. It should however be considered, that though we have no direct access, yet we have an indirect access to these colonies, by means of our free ports in the West Indies, and that if this trade were not carried on by America, it would be carried on by Great Britain through this channel, with the additional advantage of being carried

on in *British ships*, instead of *American*\* ships; and thus contribute to the increase of that maritime strength, which is the last bulwark of the British empire. There is one very important fact connected with this trade of supplying the enemy's colonies with manufactures, which the petitioners have kept altogether in the back ground. It appears by the publication which has already been quoted [Baring's Enquiry] that America annually imports from the European powers with whom we are at war, goods to a very large amount; and a great proportion of these goods is so imported for the use of the hostile colonies. During that period of the late war, when a misunderstanding existed between France and America, which prevented her carrying on her usual trade between the continent of Europe and the hostile colonies, our manufacturers were encouraged to imitate foreign goods of almost every description, and large quantities of them were exported from Great Britain to the free ports in the West Indies, for the supply of these markets: but, when America renewed her commercial intercourse with France, that trade was lost to Great Britain; the copies were no longer received when America furnished the originals. Thus America, by her agency, not only circulates the manufactures of the enemy|| to every part of the globe without interruption; but circulates them where those of Great Britain would otherwise find their way; and as Great Britain could, and her enemies could not carry on this commerce without her assistance, no doubt can remain to which of the two parties her neutrality is most beneficial.

"The next assertion of the petitioners, that 'the annual value of the British manufactures exported to America exceeds 10,000,000l,' may be correctly true; but, as has been before observed, a great part of these goods is imported for re-exportation, and would find its

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\* The reader is requested to turn to p. 247 of our review of Atcheson's "American Encroachments," for an estimate of this loss to Britain and gain to America.—REV.

† Nearly all: the whole amount of the exports of France in the eighth year (1799-1800) was 271,575,600 francs (not quite eleven millions sterling), of which to the value of only 557,700 francs, about 22,308l sterling, were exported directly to America; all the rest went to the French colonies, or to the North of Europe. Yet the very same year 230,825 tons of foreign shipping cleared out of the ports of France, and 298,345 tons (about  $\frac{1}{2}$  of them American) entered them. *Statistique Gen. de France*.—REV.

‡ This fact is confirmed by the testimony of Mr. J. Inglis, one of the witnesses on the petitions against the Orders in Council.

§ In the exports from France in the year 1799-1800 we find *spec cotton* to the value of 2,263,000 francs, and cotton stuffs to the amount of 12,335,000; linen and hempen cloth 34,866,000, and woollens 23,146,000 francs. Nay more; we have been assured on the most unquestionable authority that many of these French articles have been actually sold by the Americans in our colonies as English!—REV.

way to the same markets, if not sent there by America. In fact, the only part of our exports to America which appears to be really advantageous to Great Britain, is that which consists of goods intended for her own consumption. All the rest of those exports, the amount of which is so much vaunted, may be considered as being to the commerce of this country what a wen is to the human body. It is a mischievous swelling, drawing to itself all those juices which should supply nourishment to the vital parts of the frame; and the constitution will never be sound or vigorous, nor the circulation restored to its proper channels, till this excrescence be amputated. We have, indeed, deferred the operation till we are alarmed at its magnitude; but the longer it is deferred, the more will the danger be increased. The immense amount of our exports to America is already urged as a reason why we should abstain from any measures that may expose us to her displeasure. The more these exports are extended, the greater strength will this argument acquire; and when it becomes so powerful as to bind us to forego any measures, however necessary they may be, either to counteract the designs of the enemy, or to support our dearest rights, where then will be our independence? Instead of being that high-spirited nation, whose love of freedom prompted and whose valour enabled her to maintain her rights against a host of foes, we shall then, indeed, be justly stigmatized as a nation of shopkeepers, and sink from our love of gain into the servile vassals of America."

In the next allegation the petitioners compliment their friends, the Americans, with the determination of *defrauding* the English merchants of all the debts due to them, in revenge for the Orders in Council, in which they certainly had no vote. This charge discovers such pure principles of *honesty* in the minds of those who make it, that without entertaining very exalted ideas of American integrity, we apprehend very few natives of that country, except the *venal* tools of Jefferson and the French, will thank their English advocates for the imputation. Men who could seriously argue on such a principle deserve the execration of civil society, and it is not one of the least flagrant inconsistencies in the pretended champions of *liberality* and *humanity*, that they have been the first to disseminate, and in some measure to defend, such acts of vulgar robbery. It is the more extraordinary too, and the more reprehensible, that these *enlightened* statesmen glory in avowing themselves supporters of the French doctrine of maritime law of free ships, free goods, and that war should not be made on individuals, or commerce interrupted\*! It

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\* See the reports of the luminous speeches of that most enlightened, most humane, liberal and profound statesman, and accurate statif-



is a doubtful question, however, whether the amount of American debts to this country be so very considerable if the balance was fairly struck. The author of these "Hints" rather inclines to the opinion of Mr. Macall Medford; that there is more American property in England, than English property in America, and that "America certainly possesses a great capital." We do not believe that American merchants can yet be considered as possessing great capitals, when compared with those of England: there is too much equality in America to favour the accumulation of excessive capitals, like on the continent of Europe, where two or three merchants, perhaps, engross nearly half the wealth of a city; there is also too much of that Irish spirit prevalent there, which retires from business almost as soon as a decent competency is acquired. Dissipation, extravagance and *luxury* are carried to much greater excesses in America than in England; the insalubrity of the climate renders the lives of merchants much shorter than in Europe, and obliges them frequently to retire to the country and become farming gentlemen, rather than pursue their mercantile successes. Neither can we consider Mr. Medford correct, when he asserts that the English are indebted to the Americans, whose love of money, not to say avarice, is too well known to be disputed. The interest of money is also much higher in America than in England, and consequently the Americans know the advantages of long credits. Nevertheless, it must be confessed that a great source of wealth to Americans is the freights of their shipping, which are frequently remitted in specie, while all their perilous insurances are effected in this country.

In our account of Mr. Atchefon's work, to which we have before alluded, we quoted his explicit exposure of Mr. Baring's misrepresentations of American exports and imports, and of his *false* statement of a year of scarcity, as well as his omission of a year of peace, in the period he selected for the basis of his calculations. The following is an additional exposure of his artful misrepresentations, which cannot be too generally known.

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tician, Lord Temple, on the American Intercourse Bill. We are sorry to learn that his lordship, although well supplied with stationery, has abandoned his treatise on *musicism*, which from his talents must have been highly interesting; his dissertations on *commercial metaphysics*, however, it is said, are to be revised by Mr. A. Baring, who also proposes to add an appendix to it, containing his Anglo-American "*mode of stating the accounts*."

"Mr. Baring has fallen into a similar error [the omission of the profits on shipping] in treating of the general commerce of America. He states her average importations from all parts of the world, for the years 1802, 3, and 4, at 16,950,000*l* (page 139), and her average exports, during the same period, at 15,400,000*l* (page 140); thus making a balance of trade against her of 1,550,000*l* per annum. Aware, however, that this statement is totally irreconcilable with the rapidly increasing opulence of America, he observes (p. 141):—'The balance, which this statement would leave against America, must arise from the *mode of stating the accounts*. Probably it is in her favour; but not much, as her demand for European articles will naturally be regulated by her means of paying for them.'

"Is it possible that it should never have occurred to the intelligent mind of Mr. Baring, that there was such a thing in existence as an American vessel; and that the freight paid to the American ship-owner constitutes part of the value of the American exports, just as much as the cost of the produce paid to the American farmer or planter?—The tonnage of American shipping, as appears by their official reports, amounted in 1805 to 1,443,453 tons. The annual profit of this tonnage, under the advantage which America has enjoyed of being the great neutral carrier for the Belligerent powers, may reasonably be estimated at 4*l* per ton, or near 6,000,000*l* per annum.—Here then is the solution of the difficulty which appears to have puzzled Mr. Baring; and thus is that balance of trade in favour of America, which she has evidently enjoyed, at once accounted for. The demand from America for European articles will not be regulated, as Mr. Baring supposes, by her means of paying for them, but by her *wants*; and after these are supplied, her surplus profits will accumulate, as they indisputably have done, in the establishment of banks, insurance companies, and other public institutions, requiring large capital, or in the hands of individuals who employ it in extending their commercial speculations."

These errors, which we fear are not altogether undesigned, naturally lead us to notice the correction of one of the most egregious blunders of the Edinburgh Reviewers that, perhaps, ever issued from that flippant vehicle of sophistry and sarcasm. It cannot be considered a typographical error, for the sapient critic actually reasons on his own absurd mistake, and of course draws a most potent and *unanswerable* argument from it *against* the Orders in Council! Such a mistake is much more fatal to the reviewer's *judgment*, than the effrontery of quoting books which have no existence, or presuming that new editions which never appeared, or which he has never seen, contain important additions.

"The *Edinburgh Review* contains the following observation on the subject (No. 23, p. 237):—'Now it appears from the different docu-

'ments recited by Mr. Baring, that of the manufactured goods imported into America, chiefly from this country, between two and three millions are annually re-exported to the continent of Europe.' The learned critic who wrote this article, must surely have slumbered in the chair of Aristarchus, when he supposed that these goods were re-exported to the Continent of Europe. What strange notions must he entertain of the commerce carried on by the American merchants, to imagine that they can employ their capital in no wiser a way than in shipping and re-shipping goods at all the expences which must necessarily be incurred on them in two distinct voyages, merely at last to get them back to Europe, from whence they came? It is really hard upon Mr. Baring, thus to have nonsense put into his mouth, which, to use his own words, 'every clerk in the counting-house of an American merchant could correct;' but such mistakes will sometimes happen, when sage and scientific gentlemen undertake the discussion of commercial subjects without being possessed of commercial information."

Before quitting the Orders in Council, however, we must notice one argument, with which the splenetic acuteness of Lord Lauderdale was so intoxicated that he ran, like another Archimedes, to the Upper House, exclaiming *εὐρηκα*, with such violence, that Lord Holland caught the contagion, and poor Lord Hawkesbury was left in mute astonishment, expecting that, from such exultation, some extraordinary conspiracy had been detected; or that Buonaparte had promised to restore to the noble Lord the French emigrants' estates which he purchased at an early stage of the revolution. Nothing of this, however, was the case; it was merely the grand discovery which, unluckily for the author, proved not to be correct, that the notorious *Berlin decree had never been acted upon!* We know not which we should most admire, the stupendous genius of the noble lord who first announced this important supposition, or the profound sagacity of the northern critics, who have reasoned so learnedly upon it. But supposing, which is not the fact, that Buonaparte never put in execution this decree till the English orders were issued, what does that prove? Will it be denied that his prize-courts were not thereby authorized to condemn all vessels as lawful prizes, which might be brought before them for judgment under such circumstances? Should England wait till the enemy had seized, as lawful prizes, every neutral vessel that might enter his ports, before she thought of taking measures to counteract or prevent it? When one nation declares war against another, does the other wait till it is actually attacked before it prepares for defence, or determines on making reprisals? We confess we cannot help blushing for our brother critics, who could really for a moment ever utter such a senti-

ment as argument! As to the noble Lords who made it the subject of repeated motions, and also the data of numerous *prophecies*, we did not expect much knowledge or wisdom from them; but we do not believe that there is any man of business in England, or any one possessing common sense, who could argue that, because Buonaparte had not enforced his decree with the utmost possible rigour, that we were therefore to pass it over as if not existing. Had the late ministers done their duty, they would have issued Orders in Council immediately after the promulgation of that atrocious instrument, and thus prevented the vassals of the tyrant from laying up that store of colonial produce which they afterwards effected, and which has ever since preserved them from feeling all the bitterness of such malignant mandates.

There is another important subject ably discussed in this clear, intelligent, and patriotic tract, which deserves the most serious attention of his Majesty's ministers; it is the granting of licences for the importation of *French* brandies and wines into this country. The practice is, *a priori*, much liker Dutch than English policy; and those who may entertain any doubt on the subject, should attentively read the arguments here adduced, as well as the extract from the reports of the West India Committee on the use of sugar in distillation. The practice of granting licences, which are only temporary and partial suspensions of the laws, is very justly and temperately condemned; and it is contended, with arguments not to be rebutted by sophistry or self-interest, that it is possible to frame laws which would render all such partial suspensions wholly unnecessary. Besides, licences at best are but *expedients*, and whenever a government is reduced to act on such for any length of time, it betrays a radical weakness, which certainly does not exist in this country, and which never fails to induce the most serious evils, the least of which is their becoming "objects of speculation and intrigue," and establishing a system of private influence and favouritism, against which every true and loyal Englishman must exclaim, as subversive of that constitution which is at once "his blessing and his boast." Nothing but that *droiture d'ame*, that inflexible integrity which characterizes the Chancellor of the Exchequer, and which extirpates the germs of corruption with irresistible rapidity, could have prevented numerous abuses in the granting such licences, now fortunately abandoned, at least for a time. Considered also as a source of revenue, they are a disgrace to the nation, and a libel on the patriotism of Englishmen. The annual export of France in wines and brandies amounts to about two mil-

lions sterling, by far the greater part of which comes to this country; for in America, Madeira and Lisbon wines and Jamaica rum and Hollands are the chief beverages, and all that goes to the North of Europe is but inconsiderable. The advantages of this commerce to France, and such an immense consumption of her staple product, must be self-evident; but what is more extraordinary is, that under these licences we actually transport brandies from France to Hamburgh, and the other northern ports, for the trifling duty of 1<sup>1</sup>/<sub>2</sub>d per gallon; in some instances it is even exported duty free! The impolicy of this measure is strikingly illustrated in these "Hints," by shewing that the land carriage of a ton of brandy or wine from Bourdeaux or Charante to Paris, and thence to Antwerp and Hamburgh, would cost at least 50<sup>l</sup> sterling, or 4s per gallon; whereas, we carry it for the French for less than 2d! If we consider that, as a considerable part of the French brandy exported is from the vicinity of *Cette*, we can have no hesitation in asserting, that to convey it thence to Paris is absolutely impossible, over such a mountainous country, unless it were put into skins and carried on the backs of mules, as in Spain; but that would add still more to the expence of land carriage. It is justly contended, that if we are to continue to encourage the trade in French brandies and wines, we should at least lay on them an adequate duty; but the soundest policy would be to retaliate effectually Buonaparte's decrees, by putting a total stop to such commerce, and supply the north with good rum instead of French brandy. If required, it is very easy to rectify rum, and give it the same flavour as brandy, so that the consumers would not know the difference. But whilst licences are granted no such efforts will be made, and the enemy will continue to profit by a policy which only requires resolution to render abortive to France. Another evil, it is judiciously remarked, is, that "the shades of difference in the circumstances under which licences are applied for, are often so nice, that the most accurate observer is at a loss to know why some are granted and others are refused." We may add, too, that without supposing any great venality in the official clerks, where fees are concerned, they will not fail to suggest many strong analogies and irresistible arguments from precedent, for conceding licences which directly affect their own private interests, and which always make people more ingenious and eloquent than the interests of the nation. The following fact proves the existence of this abuse:

"As soon as it was known that the committee upon the distillation of sugar and molasses had it in contemplation to recommend the *discontinuance of licences* for the importation of foreign spirits, many

licences were immediately taken out, to be acted upon or not, according to the result; and, had the recommendation of the committee been adopted, would have been sources of great emolument to the parties by whom they were obtained. In order to prevent such undue advantages from being taken, the same public official notification ought immediately to be given of every change in this system, as is given of any great political event, in order to prevent gambling speculations on the Stock Exchange."

A very able and accurate general view of the commerce of Europe and America is here laid before the reader, founded on facts, geographical positions, and the nature of things, without any admixture of visionary theories or self-interested speculations. In accounting for the patriotic ardor which first manifested itself in the province of Biscay, in Spain, the author attributes it to the loss of the wool-market. But the Biscayans are a hardy and independent race, possessing a hereditary antipathy to the French, and an equally ardent love of liberty, and of their own manners and customs. It is true, indeed, although Leon, Old Castile, and Andalusia, are the chief provinces for the growth of wool, that Bilbao and Santander\* are almost the sole marts for it, and whence it was exported to this country; but Buonaparte's decrees put a total stop to this staple commerce, and Frenchmen were ordered to purchase the whole of the wool on sale, for which they gave the Spaniards bills, but never thought of honouring them! This swindling transaction no doubt tended to enrage the Biscayans still more. The comparison between the people of Vermont and Canada, and the determination of the former to resist the embargo, is still more accurate, as well as the general view of the effects of the American spirit of hostility to this country, which, instead of ruining, as deluged by Mr. Jefferson, promises to be the salvation of our colonies. It is in vain the American government talks of establishing manufactures; they are peculiarly the natives of temperate climates, and never can be transplanted either to the frigid or torrid zones. The author, in that manly spirit which alone characterizes liberal, just, and enlightened minds, concludes with the following spirited remonstrance.

"The war in which we are now engaged is a war for our very existence as an independent nation; and minor considerations must give way to those of greater importance. His Majesty's ministers, when diverted from their great object by subordinate and comparatively trifling pursuits, are like Atalanta, who lost the race

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\* This place is erroneously written *St. Andero* in almost all our maps and books of geography of Spain, as well as in the newspapers.—REV.

on which her fate depended by stopping to pick up the golden apples which her wily competitor threw down to lure her out of the course. If they deviate from the principle of the Orders in Council, they betray a vacillating distrust of its efficacy, inconsistent with that conviction which they professed to feel themselves, and so powerfully and successfully laboured to establish in the minds of others; but if they steadily and uniformly adhere to it, they will preserve the consistency of their own characters, promote the best interests of the nation, and, as far as depends upon human means, insure a successful issue to the present contest."

It is true that Ministers have ceased to grant licences, but we fear it was rather from adventitious circumstances than from a conviction of their impolicy, or from having adopted another and more salutary system. They continued them till last month, when our connections with Spain became of such a nature as to impose upon us in future the grateful duty of consuming or of carrying the brandies and wines of that country only to the northern ports, and thus effect the depression of the French vintage, and the ruin of more than 20,000 families. The modern humanists, contrary to the natural sentiment of Dr. Johnson, that "the prince who is tender to his enemies is cruel to his own subjects," will, doubtless, be vociferous in their opposition to this principle; but we trust that the genuine benevolence and patriotism of the present Ministers, who are now, perhaps, the most popular and the most powerful that ever directed the affairs of this country, will consider only the interests of Great Britain and her allies, however injurious it may be to ambitious and savage Frenchmen. There are many more important facts and original views of commercial policy introduced in these admirable "Hints," which in every page evince a sound judgment, complete knowledge of the subject, and much perspicuity and rectitude of thought: but we have already extended our remarks to such a length, that we can only recommend them to the attentive perusal of all the members of both Houses of Parliament, and every intelligent merchant throughout the United Kingdom.

## POETRY.

*Hints to J. Nollekens, Esq., R.A., on his modelling a Bust of Lord Gower.* 8vo, pp. 16. R. Spencer, Great Ormond Street. 1808.

IF we mistake not, we here recognise the ingenious satirist of whom we had lately occasion to speak in terms of high and well-deserved

commendation, and who has turned his attention from the light gas of Mr. Winsor to the more *solid stuff* of Lord G——le. We object to *busts* in general, as conveying no idea of life or animation to the beholder; but we admit, at the same time, that a bust of this nobleman will be peculiarly appropriate, since it will convey a very apt representation of the *cold*; *maximate* original. It was the notion, either conceived by the ingenious sculptor himself, or engendered in the more fertile brains of the writers of paragraphs in our daily prints, that the proposed bust was intended as a companion to the busts of Mr. Pitt and Mr. Fox, that drew forth these poetical expostulations from our bard, whose useful admonitions will not, we trust, be thrown away on Mr. Nollekens. The bard thus seriously apostrophiseth the "clay-cold" Peer:

"Mistaken Peer! could'st thou suppose  
That *he* whose day's lamented close  
Witness'd thy course from his estrang'd,  
Thy manners, habits, nature, chang'd;  
Who sought thy help, but found thy hand  
Pledg'd to support an adverse band;  
*Whose* eye, when life's last scene withdrew,  
From thee no friendly office knew;  
That *he*, around whose hallow'd head  
Their tears a grateful people shed;  
*Whose* virtues in their memory bloom,  
Like flowers preserv'd in amber tomb;  
*Whose* spirit a patriot flame inspires,  
*Whose* ashes glow with wonted fires,  
Would thus, in marble, be degraded  
To form a MONSTER TRIPLE-HEADED?"

The marble triumvirate are exhibited, with suitable accompaniments, from the pencil of an able caricaturist, whom we heartily wish we could enlist in our corps. The bard advises the Peer to give his sculptor the powers formerly possessed by Apelles, and to make him exercise them in the formation of a whole length figure of his Lordship, displaying his former virtues as well as his late tergiversations.

"Then should thy skilful hand pourtray  
The acts of G——le's early day,  
And, sculptur'd on his statue's base,  
In *high relief*, that era trace,  
When firmly 'gainst a factious band,  
(Degenerate cast of Britain's land)  
'Gainst Gallia's force and foul intrigue,  
And *cousin* Denmark's hostile league,  
The Yankee's threats—Ierne's claims,  
And treason floating on the Thames;  
With Pitt his COUNTRY saw him act,  
Flight him his truth, nor break the pact;



Saw him, in council and debate,  
 Assert her rights in Church and State—  
 Not her establish'd forms forego  
 For Papal rites and creeds at Stowe—  
 But to her temples homage yield,  
 And PROVE THE MOTTO ON HIS SHIELD.

"THESE PATRIOT ACTS, of right, demand  
 The historian's praise, the sculptor's hand;  
 THESE to thy faithful marble trust,  
 But write his LATTER ACTS---in dust."

If our conjectures be correct, the motto of the Poet here alluded to is—*Templa quam dilecta*; and, as a difference is suggested in delineating the *conduct* of his Lordship, may we not be allowed to suggest an appropriate difference in his *motto*; leaving to Lord G—— of *former* days the *Templa quam dilecta* of his ancestors, and assigning to Lord G—— of 1806 the *Templa quam deserta* of his own? We hope soon to meet this *truly patriotic*, consistent, and able, bard again on the same, or on similar, ground.

*The Lays of Caruth, Bard of Dinham; and other Poems.* By Anne Elfe.

A *tiny* book by a *tiny* candidate for public fame, and therefore entitled to our attention; for we feel it as much our duty, as it is our inclination, to foster the opening buds of genius by that gentle breath of approbation which may expand their leaves to brighter and more perfect tints of beauty. At the very tender age at which we understand this lady to be, we are rather surprised at the knowledge which she displays, the richness of her infant fancies, and the variety of appropriate imagery which she has thrown into her Poems, than at any of the defects which they may be found to possess. She appears to have studied Ossian, and to have caught *something* of his wildly-pleasing harmony; the imitation is not however servile, and many of her ideas are novel and interesting. As a specimen, we subjoin the following "Lay."

"The song of victory Caradoc sang, when he had quelled the haughty foe. The song which resounded through the mighty chamber, where the chief warriors were assembled.

"Tune your harps, O ye bards! ye minstrels, sing aloud! Scattered on Tre-lech's mighty plain, lies the proud foe humbled in dust;—the proud invaders mourn. I girded me with strength, and drank of victory's meed. I hailed the wonder-working spirit of revenge, and fear approached me not. I slew my thousands, nor my strength was flown. I stood unhurt, and braved their polished steel. I slew Frontinós!—Bards, prolong the strain. He fell; he groaned; he trembled; and he died. I marked the spot, and, where the wretch expired, placed triple stones, that rudely tell Caradoc slew him. For him no flowers bloom; but o'er his grave rank briars, nauseous

herbs, and hemlock dire, shed their envenomed dew: the bird of night there battles with the raven, and hungry lizard with the croaking toad: eternal warfare there despotic reigns, and peace and mercy fly the unhallowed spot. Genes of sound, prolong our joyous lay; repeat our victories to all-subduing time.

"And when his youth be past, and years of feeble growth he gives to man, gently remind him of his elder-born, whom in his strength of youth he gave to Cambria's free-born sons. High-swalling notes in proud succession rise, and now they gently fall, with soul-subduing sound; while murmuring chords die gently on the ear, and bliss-importing melody lulls every pain but love. Peace-killing power! far famed unconquered love! born of soft beauty's queen, and robbed of sight lest all-subduing pity blunt thy dart, and love be known no more but as a name.—Thus ended the song of Caradoc, which he sung to the harp of the chief Bard in the Castle of Dinham; before he hied him to the oaken grove where dwelt Tina, daughter of Treonac, chief of the Druid's tribe."

*Eccentric Tales, in Verse.* By Cornelius Crambo, Esq. Pp. 156. Small 8vo. 5s, with a Caricature Print. Tipper. 1808.

THESE Tales are legendary and humorous as well as eccentric; they discover considerable felicity of invention, and graceful versification enlivened with a fund of genuine humour. The first Tale of "Father Francis and Sister Bridget's" midnight visit to the church to pray, is a good-natured satire on the intrigues of monks and nuns. In the same spirit is "The Penance," which as it is the shortest in the collection, we shall extract it.

- "A fair disciple of our mother Eve  
From virtue's path was once allured to stray,  
When love would flow'ry garlands interweave,  
And nought but roses seem'd to strew the way.
- "It matters not, our story to unfold,  
Which first or last the tender wish reveal'd:  
She lov'd a youth; the youth was nowise cold,  
And night, with friendly shades, their bliss conceal'd.
- "All stolen joys are of duration short;  
The damsel felt a monitor within,  
Each transport check'd; and by experience taught,  
Found conscience was an enemy to sin.
- "A pious priest within the village dwelt,  
A holy man, respected far and near,  
One who in absolutions largely dealt,  
Nor was his penance ever known severe:
- "To him she went, a full confession made,  
How every night to his fond arms she stole,  
But now repentant craved the Father's aid,  
To wipe the spots from her offending soul.

" Daughter, thy crime is great, and might involve  
Thy tender soul in everlasting pain ;  
Then mark me, child, if I thy sins absolve,  
Strictly observe the penance I ordain.

" Seven nights each week hast thou thy lover met,  
I will not harshly say, ' do so no more :'  
Aside for him thou only three shall set,  
But, daughter, I must have the other four."

## MORAL.

Thus Justice oft, in former times,  
To share the spoil would wink at crimes.

The Tale of " the *Friars*, the Merchant, and the Merchant's Wife," will be read with eagerness, as will the whole of the pieces in this facetious and amusing little volume.

*Original Poems, intended for the Use of Young Persons.* By Mrs. Richardson, Widow of the late Joseph Richardson, Esq. M. P. On a Plan recommended by the Rev. Dr. Watts. Pp. 144. Small 8vo. 3s. Vernor, Hood, and Sharpe, 1808.

THE author of these pleasing little Poems is a relative of the late pious and learned Dr. Watts, who done so much for the good instruction of youth, and who also expressed his wish to see his *Moral Songs* continued in a style better adapted to the taste of less pious readers. Mrs. R.'s verses are sometimes a little prosaic, but in general they are sufficiently easy, neat, and expressive, and always inculcate a practical sentiment of humanity and moral goodness. Her Muse seems well adapted to address youth ; her powers are unquestionably respectable, and we would earnestly recommend her to study assiduously that fascinating suavity which constitutes the greatest charm of Goldsmith's numbers. Not that we mean to assert that her poetry is destitute of harmony, but that it might be somewhat more melodious.

*Northernhay, a Poem, addressed to Solitude. With an Introductory Sonnet.* By James Kemp. Second Edition. Pp. 13. 4to. 1s 6d. C. Taylor. 1805.

" NORTHERNHAY," we are told, " is a grove under *Rougemont* Castle, adjoining the city of Exeter. Its picturesque beauties never having been made the subject of a Poem, the following Address to Solitude, partly descriptive, may not be uninteresting to such readers as are acquainted with the scenery it exhibits." With the exception of one or two lines, *qui font un peu traînant*, this little Poem displays a happy vein of poetry and graceful description, which would not disfigure the Poem of " Grongar Hill."

Exempt from ill,  
Certain still ;

Then what security have we  
Against the dart we cannot see?  
'Tis but a step from sun to shade,  
And fairest flowers the soonest fade."

The last two of these lines are highly picturesque and descriptive of the vicissitudes of life. We should gladly meet Mr. Kemp's Muse in a more industrious mood.

*The Crisis, or Britain's Glory.* By an Englishman. Second Edition. Champagne and Whitrow. 1808.

A WELL meant effusion, more patriotic than poetical. Take the concluding stanza:

" Britain, with wealth and freedom blest'd,  
Far as the waves of ocean flow,  
' Tell it,' when Spaniards are oppress'd,  
BRITAIN forgets that Spain's a foe."

## THE ARTS.

*The Historic Gallery of Portraits and Paintings, and biographical [and critical] Review [of Painting and Sculpture]; containing a brief Account of the Lives of the most celebrated Men in every Age and Country; and graphic Imitations of the finest Specimens of the Arts, ancient and modern: with Remarks critical and explanatory.* Vol. II, 8vo, 70 plates. 11 4s. Vernor, Hood, and Sharpe. 1808.

IN the Antijacobin Review for April last we noticed at considerable length the first volume of this interesting work. The second is much improved in many respects, particularly the biographical memoirs, which are more copious, and consequently more satisfactory to general readers. This volume contains portraits and biographical memoirs of thirty persons; namely, Lord Bacon, Bias, Bernini, Boileau, St. Bruno, Caravaggio, Cromwell, Diogenes, Gessner, Guido Reni, Helvetius, Ben Jonson, Kouli Khan, Lavater, Laireffe, Moliere, Montesquieu, Piron, Madam Pompadour, Raphael, Rembrandt, Julio Romano, Salvator Rosa, Stanislaus, Lord Strafford, Teniers, Vandyck, Voltaire, Wickliffe, and Winckelman. It likewise contains thirty-five designs of paintings and five of statues. We shall select the biographical sketch of the virtuous and enlightened sage of Zurich, LAVATER.

" A man named Zophyrus," says Cicero, in his *Tusculanarum*, " who pretended to judge of the character of persons by their physiognomy, seeing Socrates in an assembly, assured them that he united in his person innumerable vices. Those who heard this singular accusation could not refrain from laughter; but the philosopher justified

his assertion by saying, 'He has not imposed upon you: these vices were in my composition, but reason delivered me from them.'

"From this anecdote, it is clear that the science and system of physiognomy, which the labours of Lavater have rendered so celebrated in our days, were not unknown to the ancients; but before his time moderns have flattered themselves with possessing a portion of his acute knowledge. Julius Cæsar Scaliger, so famous for his erudition, his dissensions, and his pride, pretended that he could discover the manners of men by the features of the face; and his son assures us, that he was never deceived in his judgment. Experience and reflection certainly prove that the emotions of the soul and the affections of the heart are observable in the eyes and countenance. If they be weak, they leave but fleeting or imperceptible traces; if violent and settled, they leave lasting and strong impressions, which time and change do not destroy. It must be allowed that these appearances are often [very rarely, or never] deceitful. But if the science of physiognomy were not even more conjectural than that of physic, there would scarcely be any one of greater utility or importance.

"John Gaspard [Caspar] Lavater, born at Zurich in 1741, composed a profound system, which only presents vague and uncertain conclusions. He imagined he had discovered the means of distinguishing characters, the difference of passions, and of intellect, by the simple inspection of the head. He went even so far as to draw inferences from the hand writing. This doctrine was not confined to men; he extended it to the animal system. Is it possible to indicate the genius of a person by his physiognomy? At this truth it is possible to arrive after a long course of observation. The faculties of the mind develop themselves, and are disclosed by certain characteristic traits. Do we not often compare the busts of illustrious moderns with the portraits or the medals of distinguished personages of antiquity? In contemplating the statue of Demosthenes, we read in his countenance those elevated projects—that generous inquietude which urged him to oppose the ambitious designs of Philip, that threatened the ruin of the liberties of Greece. The physiognomy of Voltaire, that surprising man, who combined such singular talents with such malignity, who was alternately sublime and facetious, announced, it is said, this wonderful contrast. It partook at once of the *eagle* and the *ape*. The forms of government and political occurrences impress likewise on the face very singular appearances. If the studies and pursuits of men leave their traces on the physiognomy, is it not easy to imagine that a habit of baseness, of perfidy, or cruelty, may be discovered in a sensible manner, by those whose eyes are greatly penetrating and frequently used? Do not painters act up to the idea? If they are to represent a Cain, a Nero, or a Caligula, do they not depicture the characters of those monsters by ferocity of aspect?

"Lavater, to illustrate his doctrine, composed a book replete with genius and mystical enthusiasm, with moral descriptions, profound ideas, and brilliant errors. Even those who opposed his system with

the greatest ingenuity, rendered ample justice to his prodigious talents. Travellers of the greatest rank and discernment, and even those whose curiosity was simply excited on passing through Zurich, where this singular man, a minister of the holy Gospel, resided, did not fail to visit him, and testify their regard. He seduced them by an air of confidence and inspiration, and convinced them because he appeared himself to have been convinced. His eloquence had a character of pathetic majesty. When M. Neckar quitted France in 1789, he beheld Lavater at Zurich, and the Doctor immediately read in the countenance of the Minister all the vices, projects, and affections of his great mind. The system of Lavater has been developed by Coxe, in his Letters on Switzerland, with considerable energy and effect. Madam Roland, whose memoirs appertain to the history of the Revolution in France, and its consequences, the most astonishing upon record, has made us acquainted with the moral character of this philosophical observer, in an account she has given of her journey into Switzerland. We are assured, by a person who knew him intimately, that this ingenious divine was a *devot*, even to fanaticism. As pastor of the principal church of St. Peter, he was certainly distinguished for his unwearied zeal in behalf of practical Christianity. During the last troubles that devastated his country, he did not believe that the studies and the reputation he had acquired, should exonerate him from taking an active part in the public calamity. Upon the entrance of the French troops into Zurich, under Massena, in 1799, Lavater received a wound, though in what manner is not known, which caused him, during fifteen months, inexpressible pain. Notwithstanding his long and acute suffering, his mind retained all its vigour; and he employed the remnant of his life in improving his work. He died [of his wound-] in 1801, at the age of sixty.

"The system of Lavater produced, it is surmised, that of Dr. Gall, which has excited so much attention in Germany. His cabinet of medals was reckoned one of the finest collections in Switzerland. Besides his treatise on Physiognomy, Lavater composed a volume of poems, and other works of some celebrity."

The atrocious assassination of this most upright and extraordinary man should have received a more pointed reprehension than the cold and evasive narrative here given. It was one of the most heinous of those innumerable crimes, which will render the French name for ever odious in the estimation of impartial posterity. Some of the energetic sentiments of patriotism and love of liberty, which he uttered in remonstrating with the Directory for seizing his country, should also have been quoted; and indeed every vestige of so great and good a man carefully preserved. The other memoirs in this interesting collection are drawn up in general with much more attention and accuracy, particularly those of Bacon, Cromwell, and Lord Strafford, and the work will be found a valuable appendage to the library of every person of taste and learning.

## POLITICS.

*Public Spirit.* Pp. 104. 8vo. 3s. Asperne, and Taylor and Hessey. 1808.

IT has been shrewdly observed, that a title was a very important part of a work: the author of the excellent tract before us has been aware of this truth, but the same felicity of adaption has attended him in the execution, and he fortunately leads us from good to better. A few short extracts will shew that he gives both precept and example of public spirit.

"We are, unfortunately," he remarks, "accustomed rashly to think too highly of our own political character, and therefore too lightly of the means of its being assailed. We deem ourselves true to our country, because perhaps we do not sell ourselves, in the grossest sense of the word, for vile trash. But to be false, comprehends a great deal more: we are false in rendering to the enemy any services whatsoever, to the prejudice of our country. Such services are various: they may be gratuitous as well as purchased by him; they may be indirect as well as direct; passive as well as active; they may be even bestowed unconsciously: for pride may disdain to accept a bribe, whilst a different attack secures a stronger hold upon a weak or unguarded head, or a wicked heart: and whether an ignorant dupe be made, or a willing instrument be found, the service is the same. *Men in public life, not sufficiently enlightened, frequently become the Marplots of the system of their own government, and thereby unwary instruments in furthering the wishes and projects of the enemy.* A soldier, who wields his weapon either unskilfully or intemperately, is dangerous to his comrades more than to his foes. We have been deceived, also, most glaringly in our conceptions of the means employed by the enemy against the powers of the Continent; imagining that he owes much of his success to the effect of his pecuniary bribes on ministers and generals, and other characters placed in authority. If he has been, on that account [only], victorious, we have good reason to rest satisfied that similar means will not avail against Britons. But let us not dream over this unproved surmise, worthy only of popular prejudice. We cannot be wrong in taking for granted that the high servants of other powers were as inaccessible to direct bribery."

\* It would be very wrong to adopt this conclusion, which is not only contrary to fact, but, when the real situation of such persons is known, almost impossible. In all the governments on the Continent, their principal officers and servants are, by intrigues or caprice, liable even in the midst of the most splendid successes to be not only dismissed but imprisoned; deprived of their property, and perhaps too of their life, without the least ceremony of a trial, or even enquiry into any accusation of guilt. Under such circumstances, where honour and dishonour do not depend on merit, is it surprising that poor

as persons are in similar spheres in our own country. In seeking for causes, it is certainly clear that corruption, though not so applied, has still effected its office. *There is a corruption to which public spirit is liable*, more to be dreaded, because it is contagious, than corruption by money, the mischief of which is confined in the first instance to the person who accepts it. In promoting the growth of this corruption of the spirit of nations, the French have dealt lavishly. It has been directed against the obviously predominant failings of human nature, in all ranks, throughout different countries; and has been as multifarious in its operations as man is fickle and assailable in his nature. It has been as remarkable for the sagacity of its original applications, as for vigilance in profiting of every subsequent advantage in the vicissitudes of persons, seasons, and events."

This ingenious and philosophical writer proceeds to state the "means of corruption" used by France since the revolution. He proves that the French felt the necessity of making war on all established governments; that no friendship or neutrality on our part could have obviated it; and that the proclamation of war against all kings was an invitation to the people of all other nations to submit their government and their fate to the rulers of France. "We were of importance enough (observes the author, with much philosophical acumen) to be attempted to be deceived; but not, in the estimation of France, of power sufficient to rule her destinies." "The military operations in which France became engaged have, in all countries, been preceded and accompanied by a few systematic stratagems, founded on a knowledge of mankind; and if it should even be questioned whether these have or have not contributed essentially to the favourable issue of her enterprizes, it would be sufficient for our warning, that they have been deemed, by their authors, so to have done, since the repetition of them has constantly been had recourse to, under new forms, as expedience required. If, in infusing French principles into the mass of a people, they sometimes stumbled on an unyielding character, no labour was deemed too great in attempting to render him, unwillingly, at least passive. Did he love his country? They heaped upon his mind speculation after speculation for her benefit. Did he love money? They promised him the philosopher's stone. Was he fond of women? Women threw themselves into his arms, and kept him in fairy land. Every passion, every weakness, was played upon, until it became subservient to their designs. Too

officers should accept pecuniary bribes, which they well know will procure them a party to intrigue at court, and insure the continuance of their authority; or with which they can retire from office, and live in as much splendor and respectability as if they were enjoying the fruits of their patriotic labours, and the rewards of their country and of their sovereign? The reverse of all this is the case in this country; consequently we have less temptation to such venality, and more to true patriotism.—REV.



of a different tendency, regarding a simple *regulation* of trade in the article of Peruvian bark. Our government have refused to export that article under French special licences, unless a certain quantity of our manufactures or colonial produce is also included. But the opposition *intend* the supposition that we are entirely withholding bark from France, and that thus we are depriving the bed of sickness of so important a remedy, making war on their hospitals, and engendering pestilence and plague; and that we are, therefore, inhumane! The French themselves, in their inveterate hostility against our trade, may haughtily reject our boon, as they would reject a peace not dictated by themselves; and if they do, is it us who are depriving them of this salutary medicine? Is it we who refuse it, or they themselves? Are we imposing any condition which impedes them from the certainty of obtaining it? On the contrary, have we not opened the doors of our market wide, that they may become purchasers on reasonable terms? Where, then, is the denounced inhumanity? In this country, when any men appear in public, and pretend to have a greater share of *sensibility* than that which is distinguishable in others, it may reasonably be suspected that their own pretensions are *disputable*. What good purpose can be attained by such unwarrantable appeals to the passions, thus holding up the government of our own country as an object of detestation, and a powerful foe as suffering piteously by our oppression? Let it be granted that the opposition intend no harm; but do they not effect it? In such attack on ministers, are they not fighting the cause of the enemy? *On every occasion, there appears a disposition to NEGLECT our PUBLIC SPIRIT!*"

We shall now take our leave of this enlightened essay, with thanking the anonymous author, not only for the pleasure we have had in the perusal, but for the positive good which it *must* do our countrymen in general, who are unaccustomed to take such original and philosophical views of the national influence of popular opinions and declamations in political assemblies. We hope these British legislators, who considered it their duty always to oppugn and ridicule the measures of his Majesty's ministers, will read it with that attention which the importance of the subject deserves.

*The Political and Military State of Europe (1807); an Address to the British Nation, exhibiting the sole Means of preserving the Independence and Liberties of the British Empire, and of rescuing those of Europe from the Tyranny of the French Government.* By Alexander Walker, Esq. Pp. 88, 8vo. 5s. Ballantyne, Edinburgh; Crosby and Co., London. 1807.

THERE is much genuine benevolence, some good sense, and judicious advice, with a little visionary speculation in this splendidly printed volume. The subject was originally presented in the shape of a memoir to the Executive Government of the country, and we are

told was well received. Mr. Walker considers all revolutions to arise from one cause, namely the *neglect of merit*.—"Nor has the neglect of merit," he asserts, "subverted merely the Grecian or the Roman States—it is the grand cause of the revolutions and the fall of empires. Neither is the converse of this principle less true than its primary statement. For nations have always been formidable after internal convulsions, solely, because, during them, it becomes the interest of governments, or of the public, to reward talent, which, while prosperous, they as uniformly avoid. The grand principle of government is that of rewarding merit. Ambition is vain only when science opposes it." These propositions are doubtless generally true, although somewhat vague. The character of Buonaparte is sketched in glowing and faithful colours. "Chance, however," says this animated writer, "has at last placed an Italian bravo and assassin upon the [French] throne\*; a wretch detested by every nation; who, to the basest meanness and the most contemptible hypocrisy, joins the grossest brutality, and the most ferocious insulence; whose language, ravingly repeating three or four irrational and incoherent ideas, is the picture of his mind, wild, insane, and frightfully debased; who is cruel to his slaves and the vanquished, and treacherous to all; whose friendship is more dangerous than his hatred, and whose whole career is stained with perfidy and blood. Nor has this monster forgot the principle of his predecessors: he has leagued against the interests of Europe, and even of France, a band of ruffians, who have nothing to lose and much to gain; *he has rewarded their exertions, and they have aided him to enslave France, and to plague the Continent.*"—"That there exists one Briton who can applaud the tyrant, excites in me more than amazement. Some of those persons, who, on the last peace, paid him homage, have severely suffered; and I trust that those, who may similarly debase the honour of their country, will meet a still severer fate!" These are manly, noble, virtuous sentiments of just indignation, worthy of a free-born Briton, against a monster of human depravity and iniquity. It should be remarked that these energetic sentiments were written nearly two years ago; and how much more odious has the tyrant rendered himself since? Yet Mr. Whitbread would still render him homage, and supplicate him to make peace, even after his atrocious conduct to Spain! Mr. Walker, judging doubtless from the recitade of his own mind, contends that the Germans have been defeated by the French only in consequence of their inferiority in tactics, and justifies them as an honourable race, against the imputation of treachery: unfortunately, however, either from the crooked policy of their government, which rather persecuted than rewarded merit, or from their own want of integrity, many officers in the Austrian armies unques-

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\* "Whoever considers that Buonaparte has actually introduced into a nation of more generous character the basest of the customs of Italy—that of secret assassination—will feel how justly applied these epithets are."

tionably *old* their men. The "disasters of Europe are the natural consequences; the inseparable punishment of neglected [the neglect of] talents," is alledged with too much truth. The author proposes, as an effectual means of acquiring a profound skill in military tactics, that free military schools should be established, and that regular examinations of all candidates for commissions should take place as rigorously as young surgeons are now examined prior to their receiving appointments in the navy. In this manner talents only would attain preferment, and that too in proportion to their acquirements and powers. There can be no truth however more unquestionable, than that talents and merit in the military profession should be rewarded in a very different manner from what they are at present, and that commissions, instead of being bought and sold like other wares, should be exclusively the reward of merit. Till some such measure is adopted, we may always expect to have Whitelockes for officers, rather than men of science and bravery.

To this Address or *projet* is appended an "Address to the French People, calculated for the purpose of exciting in their minds distrust in the tyrant, and of preparing them to recover their lost independence. Originally written in French by a friend to rational liberty and to the real interests of France." This is very well adapted to arouse something of the spirit which marked the second stage of the revolution. The picture of Buonaparte is sufficiently hideous, but we were not a little surprised to see the author clashing Mirabeau, Brissot, and the Duke d'Enghien, together. Upon the whole, the volume does honour to the talents and patriotism of the author, and is very well worthy of a serious perusal.

*The Dawn of Liberty on the Continent of Europe; or the Struggle of the Spanish Patriots for the Emancipation of their Country.* By J. Agg. Pp. 89, 8vo. 2s 6d. Agg, Bristol; Tipper, London. 1808.

A VERY well designed account of the atrocities committed by the French in Madrid, with a collection of the first resolutions of the Patriots to defend themselves, and emancipate their much injured country from the fangs of French despotism. Mr. Agg has manifested a truly laudable spirit in thus laying before the public, in a convenient form, such interesting and exemplary details as should be re-echoed throughout the civilized world.

## EDUCATION.

*Friendly Admonitions to Parents, and the Female Sex in general; with Reflections on Moral and Religious Subjects: intended for the Benefit of the rising Generation.* By Charlotte Badger, late C. Wainwright. Pp. 168, 8vo. Cadell and Davies.

IT is rarely we find, in books which are written expressly on female education, a uniform sentiment of practical good sense and sound christian morality. The love of novelty, the desire of saying pretty things, a favourite paradox, or the peculiar caprice of some fascinating female, tend to obstruct the natural exercise of reason on this most important subject. To these, and some other causes, may, perhaps be attributed the little success which has yet marked the labours of authors who chose the subject of female education. The male authors in general on this topic are extremely prejudiced, and the sphere of female writers' observation is too limited, and their remarks not sufficiently *approfondi*. There is often, indeed, much justness and plausibility, as well as great acuteness, in the observations of intelligent females; but they will be found to be drawn rather from surrounding circumstances than from the natural propensities of humanity, under the guidance of true religion: they partake too much of individual character, and are too local to constitute the basis of any universal principle of education. It would perhaps be more correct to infer, from such observations, the character of the observer than that of the persons observed. In this respect, considerable analogy will be found between Mrs. H. More and Mrs. M. Wollstonecraft. But we shall leave hypocrisy and effrontery to turn to the modest and rational volume before us.

Mrs. Badger's essays are directed to the following topics: "Friendly Admonitions to Parents, &c." embracing a general, rational, and interesting view of the prevailing manners and abuses in female education and morals; "Reflections on Stability—on the Necessity of Employment—on Friendship—on Sensibility—on the Abuse of inferior Animals—on the Power of Conscience—and on Religion." In all these subjects, the author evinces a considerable fund of good sense and rational observation; and if her work does not render essential service to public manners, it is rather to be attributed to her over zeal to effect a greater good than the present nature of things would admit, than to any want of merit in her literary effusions. In didactic and rational works, that dissipation of sentiment which, among modern refinements, is called elegance, is not to be expected; but strength and perspicuity are not wanting to give these "Admonitions" that useful effect which the author appears to have so much desired. The defects in the modern system of female education are clearly and forcibly pointed out. The neglect of all knowledge of domestic concerns, and the ridiculous music-mania, which prevail among tradespeople's daughters, are very justly censured; while at the same time, notwithstanding the familiarity of science and sentiment, their vacant minds and their ignorance of every thing really useful are surprising.

"Can any thing be more absurd," asks Mrs. B. "than the idea of a butcher's or baker's daughter devoting most, nay perhaps the whole, of her time to the study of the *polite arts*, and the cultivation of certain accomplishments, unless for the purpose of qualifying herself for a profession, or for a teacher at a boarding-school? Would it not

be much more for the interests [and for the honour] of people in certain situations, to have their daughters made proficient in writing and accounts, plain needle-work, and other domestic employments, which would be of real utility to them, and might be done for less than half the sum which is frequently expended in useless accomplishments?"

The abuses in modern boarding-school education, as well as of fashionable manners, are very pointedly stigmatized; and the almost total neglect "of the cultivation of the female mind, both at public and private schools," and the consequent want of "mental virtues," are fully exposed. But it is very doubtful whether the practice of people of fortune, who send their children to public schools, be so injurious, considering the present circumstances and the moral character of such people, as the author seems to think. It would, doubtless, be better for society if all parents were able, willing, and qualified, to direct the education of their own children themselves; but what greater misfortune could possibly befall some children than to leave them to the education of their parents of crim. con. notoriety? The remark that "children of rank and fortune, by associating with their inferiors, have been often known to contract a *vulgarism* of sentiment and behaviour, and which has proved a *stumbling-block* to them through life," if correct, can only be but a solitary exception, and therefore no argument against the general advantage of an early knowledge of superiors, inferiors, and equals. We would not by this remark, however, be understood to sanction the familiarity of children, especially females, with servants, who are generally the most dangerous companions they could possibly meet. But it unfortunately happens that all parents are not qualified to instruct their own children, and many from immoral habits, from ignorance, or from excessive and foolish fondness, are wholly incapable of properly fulfilling their parental duties. In treating of the qualifications of a governess, it is pertinently asked, "How are the minds and manners of children to be formed? By precept and example. Can a governess, who is deficient in knowledge and experience, be considered as competent to cultivate the understandings of her pupils? Can she be expected to fortify their minds by virtue and religion, if ignorant herself of their extensive duties, or unaccustomed to the regular practice of them? Or can she be pronounced even qualified to form their manners, if her own behaviour and conversation do not furnish a perfect example of politeness and good breeding?" The whole, indeed, of the author's remarks on the qualification of teachers, and the time at which education should commence, are excellent, and deserve the attention of all parents, whether male or female, who wish to make their offspring respected and respectable in society.

"Judgment" is, with great propriety, considered "an essential requisite in those who undertake the important office of education;" it is much more useful than genius or invention. It requires the exercise of a sound judgment, and not of a fertile imagination, to decide whether severity, leniency, or a mixture of both, would be

most effectual in accelerating the education of youth, according to their peculiar idiosyncrasy. The present race of ill-educated, "fashionable females" are very wisely represented as "objects of pity," exciting concern rather than surprise. "Why," argues the intelligent author, "are the generality of young women so averse to [[from] rational and domestic pursuits? Because they have never been taught their true value. Why do they suffer their persons and dress to occupy so much of their time and attention? Because they have been principally instructed in the art of exciting admiration, instead of the proper method of cultivating esteem. Why are they, so ill-qualified for rational companions, for the society of sensible people? Because they have been accustomed to frivolous conversation, and to that sort of reading which is more likely to contract than expand their understanding. Why are they so remiss in the performance of their moral and religious duties, so negligent in the practice of christian virtues? Because their knowledge is merely superficial. Why are they so often made the tools of designing men, and even after marriage so frequently led astray, and made the dupes of vice and folly? Because the whole *artillery* of instruction has been directed towards exterior graces and accomplishments, and, unfortunately, they have been taught the most effectual method of inviting the enemy, instead of being armed with the proper weapons for resistance."—"Though common sense suggests the expediency of a reformation in the system of female education, and our daily papers and courts of law exhibit still stronger proofs of its necessity, it is nevertheless a cause in which some opposition may be expected, especially from governesses and the gentlemen of Doctors' Commons, as the infidelity of wives may very properly be ranked foremost in the catalogue of mischievous effects and serious evils, resulting from the present fashionable mode of education."

The author's Reflections on Sensibility are very judicious. "We behold," says Mrs. B. "beings one hour weeping at a tragical tale, and the next exercising the most unfeeling insensibility and malevolence; we hear of persons of such *refined* sentiments, that even the bare possibility of any serious misfortune befalling a friend will agonize their feelings, who nevertheless, when calamity really comes, have such extraordinary command over them, that, though possessing the power of alleviating, and, perhaps, of removing the evil entirely, they can coolly baranque on the vicissitudes of life, and the dispensations of Providence; and can see a human being, nay, a friend, sinking for the want of that assistance which they could instantaneously afford. Ye wretched beings, who are a disgrace to the community; ye who can suffer thousands of your fellow-creatures to languish in want and misery, while you are indulging yourselves in all the luxuries of life; ye, who possessing every good that fortune can bestow, who are spending thousands on superfluities, while your friends are labouring under the pressure of poverty; ye, who under these circumstances

dare to assume the appearance of sensibility, blush at your own presumption, for ye are strangers to the virtue."

It would, perhaps, be quite as well to recommend the virtuous part of sensibility as related to Christian charity, rather than to any emotion of the heart which may have vicious as well as virtuous effects. If we may believe the sentiments of all classes of society, there is no great want of that amiable quality sensibility, although there probably never was a time when less voluntary charity prevailed. Every little miss, from the daughter of the Peer to that of the meanest mechanic, can now boast of her acute *sensibility*, and fall into hysteric fits with as much grace as the most dignified matron in the empire; yet such fits are not less fatal to chastity, than drunkenness to moral decorum.—There is one other observation of our author which must be noticed; we mean the vulgar accusation of deception practised by men. We disclaim all allegations about sexual virtue, as we do not believe in its existence, and therefore wish not to defend the men on this head; but we would assert that men never have recourse to the arts of deception without previously having discovered some weakness which inspires a hope of their success. It is, perhaps, a rule without exception, that the female face of chastity, supported by a rational mind, was never yet seriously assailed by the licentious arts of men. There is a sanctity in purity, especially when animated by intelligence, which dispels such arts as the sun does the nocturnal darkness. Upon the whole, we have no hesitation in saying that Mrs. Badger's "Admonitions," although brief, will be found as useful and instructive by those persons to whom they are addressed, as any other modern work on the now hackneyed but ill understood subject of female education. It is but justice to say that her morality is more practical, more rational, and as much better than that of Mrs. H. More, whose affected holiness obtained a momentary notoriety.

*British Chronology; or a Catalogue of Monarchs, from the Invasion of Julius Cæsar, to the Conquest of William, Duke of Normandy. To which are added Chronological Tables of English History, from the Conquest to the present Reign, calculated to afford Assistance to young Students of either Sex who are desirous of attaining a Knowledge of the Annals of their Country.* By the Rev. George Whitaker, A. M., Chaplain to the Marquis of Lansdowne, and Master of the Grammar-school, Southampton. Pp. 72. Small 8vo. Skelton, Southampton; Law, London. 1808.

NOTWITHSTANDING the variety of little works of this description, we have not seen one better adapted to teach the chronological history of our own country, or convey in a more concise manner a brief knowledge of its political history, than the present. The reigns of the Saxon heptarchy are explicitly related; and to the Chronological Tables, or rather epitome, of the History of England since the Norman conquest, are added impartial characters of

each sovereign, as well as the particular events of his reign, and the names of the great men who flourished at the time. Had the list indeed of eminent persons been a little more copious, the view of each reign would have conveyed an accurate idea of the state of the kingdom.

*Lessons for Young Persons in Humble Life, calculated to promote their Improvement in the Art of Reading, in Virtue and Piety, and particularly in the Knowledge of their Duties peculiar to their Stations.* 12mo. Pp. 336. 3s 6d. Longman and Co. 1808.

THESE Lessons are very well calculated to answer the purpose for which they were composed. Both the design and the execution are highly creditable to the author.

## MISCELLANEOUS.

*Debates in Parliament respecting the Jennerian Discovery, including the late Debate on the farther Grant of 20,000l to Dr. Jenner; together with the Report of the Royal College of Physicians of London on the Vaccine Inoculation. With Introductory Remarks.* By Charles Murray. Pp. 184, 8vo. 5s. Hatchard, Murray, &c. 1808.

WE think that Mr. Murray has done a public service in collecting these Debates, and giving them a more regular character; for whether vaccination should eventually be found useful or injurious to society, although we do not yet doubt its utility, we shall ever contend for the sound policy of the measure of bestowing the most liberal reward on the discoverer, especially at the present calamitous and critical period. The Report of the Royal College of Physicians, with some other ingenious papers on the mortality of small-pox, are properly added to this collection of Debates, which contain much less nonsense than we usually hear reported from the august assembly in which they were delivered. It is but justice to add, that Mr. Murray's Introductory Remarks are wholly exempt from that odious scurrility which has disgraced most of the latter productions on vaccination, and that he writes with gentlemanly decorum and rational discrimination.

*Vindicia Lusitanie; or an Answer to a Pamphlet entitled "The Causes and Consequences of the Emigration to the Brazils."* By Edward James Lingham, Esq. Pp. 69. 8vo. 2s 6d. Budd. 1808.

WE cannot but regret that any one possessing such a knowledge of the subject on which he writes, and with so much talents as Mr. Lingham, should have thought it not unworthy of him to answer the despicable, ignorant, and malicious pamphlet published under the above title. It bears the most unequivocal marks of being the production of one of the meanest and most ignorant panders of a desperate party that ever issued from the press. To say that every sen-



tence of this a vulgar and gross calumny on the Prince and people of Portugal would be slight condemnation; it is plain that the writer knew nothing of either, and that his only study has been, without any regard to truth or falsehood, right or wrong, to pour out his supposed incense on the altar of a party, which however was not so base as to accept it for a peace offering. Extraordinary events, as well as the manly and explicit declaration of war against Buonaparte by the Brazilian Court, have placed the conduct of the virtuous Prince of Brazil in such a conspicuous and just point of view, that they who formerly were the first to revile him, are now, we hope from compunction, the most forward and the most noisy in their expressions of applause. Still, however, the sufferings of the unfortunate people of Portugal from the wanton cruelty of the French must excite the commiseration of every humane mind. "A French army," observes Mr. Lingham, "when *unopposed*, takes possession of a country pretty quietly, promising protection and happiness to all who shall bow their heads at the name of the invincible Napoleon. Ill-fated Portugal, however, has fared worse. An eye-witness assured me, that the country from the frontiers to Atlantic is one scene of ruin and devastation. The peasants abandoned their cottages, and fled with their wives and children to the neighbouring mountains; and the enemy, disappointed in *many respects* by this unexpected flight, set fire to those peaceful dwellings, and marked their progress by such a line of desolation as might have served to retrace the march of the most savage barbarians."

We shall mention one instance of the diabolical disposition of the French in Portugal. A subaltern officer and a few privates wished to have some fresh fish one day at Aldea Galega, a small town in the opposite side of the river at Lisbon, inhabited chiefly by fishermen; they could not be supplied, and in revenge they cut with their swords all the fishing nets to pieces: the consequence of which was that several of the poor people's families literally *died with hunger*, as they could neither purchase nor make other nets, the cordage being all used to equip the fleets!

*Antiquity, a Farce, in two Acts.* Pp. 45. 8vo. Chappie. 1806.

HAD the anonymous author of this Farce interlarded it with a plentiful portion of buffoonery and nonsense, it would have obtained a representation on some of our theatres; but, as it contains only rational satire, mixed with a little delicate humour, he should not have expected that it would be received among the animal exhibitions which annually disgrace our places of public amusement, and vitiate the taste and the morals of the community. "Antiquity," considered as a juvenile piece, is by no means devoid of merit, and although in the present state of the stage it would perhaps be imprudent to advise the author to pursue such a study, yet if we withhold that advice, it is not that we think him deficient in talents to attain some eminence in this department of literature.

*An Examination of the Charges maintained by Messrs. Malone, Chalmers, and others, of Ben Jonson's Enmity, &c. towards Shakspeare.* By Octavius Gilchrist. Pp. 62. 8vo. 2s 6d. Taylor and Hesley. 1808.

WE should have considered any examination of the opinions of Messrs. Malone and Chalmers as frivolous as the *likes* or *dislikes* of old maids over a deleterious cup of green tea, were it not susceptible of many curious digressions on the state and progress of our language and manners about two centuries ago. If it were not for the "strange caprice and phantasm" which occasionally traverse men's minds, it would be difficult to believe that any man could for a moment seriously believe that Jonson bore any mean jealousy or enmity towards Shakspeare, after the epitaph and eulogium which he addressed "to the memory of his beloved Mr. William Shakspeare, and what he has left us." The unhappy critics who maintain this opinion, perhaps, think that they are honouring the genius of Shakspeare, whereas they are hewing it "with three rusty swords" to a level with that of Jonson. Jealousy cannot exist but where there is a certain degree of equality, which degree appears never to have existed neither in the mind of Jonson nor in any of his contemporaries. Mr. Gilchrist, however, defends old Ben with considerable learning and address, and is "so sharp and sententious, so pleasant without scurrility, witty without affectation, audacious without impudency, and learned without opinion," that we were tempted to confess, in the language of his acquitted client—

"——— his writings to be such

As neither man nor muse can praise too much,"

and to hope that he will soon exercise his talents on some more general subject.

*Observations on the Brumal Retreat of the Swallow. To which is annexed a copious Index to many Passages relating to this Bird in ancient and modern Authors.* By Philochelidon. Second Edition, with Additions. Pp 32. 8vo. W. Phillips. 1808.

THESE Observations are written *con amore*, as the signature implies, and display, without the disgusting affectation of pedantry, very extensive reading and learning on the subject of natural history in almost all the European languages. The question how or where does the swallow tribe pass their winter, is ably and minutely investigated, numerous respectable authorities are cited, and the general result is that they migrate to a more southern climate. Several curious and interesting anecdotes and observations are collected into a narrow compass, and various accidental occurrences, which have been mistaken for natural phenomena, are mentioned and explained. To all who have any taste for natural history, particularly ornithology, this tract will be highly acceptable; and although there are few birds so singular, as it furnished a proverb familiar in ancient Greece, Rome, and every country in modern Europe, yet, as friends to this

virtuous science, we should feel obliged to the learned and able author (we presume a Friend) if he would pursue his researches, and favour the world with the result of them, on some other birds, such as the cuckoo, for instance. An Appendix is added, containing, besides a reference to about thirty Greek and Latin writers, and above one hundred and fifty moderns, the names of the different species of swallow, as denominated by Linnæus, in Anglo-Saxon, English, Swedish, Spanish, Danish, Icelandic, Norwegian, Teutonic, German, Dutch, Laplandic, Cornish, Welsh, Russian, Greek, Latin, Italian, Portuguese, French, Polish, Gaelic, Hungarian, Armenian, and Turkish.

*The History of the Rise, Progress, and Accomplishment of the Abolition of the African Slave Trade by the British Parliament.* - By Thomas Clarkson, M. A. 2 vols. 8vo. Pp. 1164. Longman and Co. 1808.

ALTHOUGH our opinion is known to be widely different from that of all the friends to the abolition of the slave trade, yet it is but justice to observe that the zealous and indefatigable efforts of Mr. Clarkson for the accomplishment of an act which he conscientiously believed to be highly necessary to the welfare, prosperity, and character of his native country, are highly praiseworthy. To those who concur with him in sentiment on this subject these volumes will be a valuable acquisition, as they contain all the principal facts and arguments which have been advanced in support of the measure.

*A new and accurate Description of all the direct and principal Cross-Roads in England and Wales, and Part of the Roads of Scotland; with correct Routes of the Mail Coaches, and a great Variety of new Admeasurements; also, an Account of Noblemen's and Gentlemen's Seats, and other remarkable Objects near the Roads; with some of the Topographical History; arranged upon a new and more convenient Plan, so that the Routes and the Seats relating to them are brought under the Eye in the same Page. A General Index of the Roads to the different Towns; denoting the Counties in which they are situated, their Market Days, and the Inns which supply Post Horses, &c. An Index to the Country Seats and Tables described. A Table of the Heights of Mountains and other Eminences, from the grand Trigonometrical Survey of the Kingdom, under the Direction of LIEUTENANT-COLONEL MUDGE. An Alphabetical Table of all the principal Towns, containing the Rates of Postage; the Times of the Arrival and Departure of the Mails; the Number of Houses; and the Population. The Whole greatly augmented and improved by the Assistance of FRANCIS FREBLING, Esq., Secretary to the Post Office, and of the several Surveyors of the Provincial Districts, under the Authority of the Post-Master General. By Lieutenant-Colonel Paterson, Assistant Quarter-Master-General of his Majesty's Forces. The Fourteenth Edition. 8vo, pp. 608. Longman and Co. 1808.*

THE superiority of Colonel Paterfon's Book of the Roads over all others, and the extreme accuracy of its intelligent writer, have been so long acknowledged and established, that not a word is left to the critic to say upon them; we have, therefore, merely to announce this improved edition to the public, who will find in it all which the copious title-page holds forth to their acceptance, and much more. The labour attending the composition of such a book is more easily conceived than described; and to men of real genius and talents, who will submit to it, the public are infinitely indebted. This volume is an indispensable travelling companion, full stocked with the most useful information.

## NOVELS AND ROMANCES.

*Eversfield Abbey: a Novel.* By the Author of the Aunt and the Niece. 3 vols. 12mo.

AMONG the various publications which are hourly rising from the teeming press, and from which reason and common sense recoil unsatisfied, if not disgusted, we gladly select those few, on which we can pause with pleasure and approbation.

The characters introduced in "*Eversfield Abbey*" are ably delineated, and the history throughout is as much calculated to further the cause of morality as to afford amusement to every reader of taste and feeling.

Agnes Eversfield, deprived by death of a most amiable mother, struggles with her own sorrows, and devotes her hours to the consolation and comfort of her surviving parent: in this pious office she is aided by her maternal aunt, and her daughter (Mary Hotham), a lovely and interesting girl, of a temper naturally good, and of a most affectionate heart, but self-willed, refractory, and obstinate, impetuous in her emotions, and hasty and romantic in her attachments. Mrs. Hotham is a worthy and sensible woman, yet possessing none of that persuasive manner, and of that gentle courtesy, which were calculated to win upon the heart of her daughter: she loved her child tenderly, and seriously lamented the untowardness of her disposition, without imagining that her own severe manner might in some measure have strengthened it.

Mary forms a clandestine and imprudent connection, elopes with, and marries, a worthless being, who, soon forgetting the sacrifices which she has made for him, first treats her with insolence and brutality, and, at length, deserts her: she is on the point of falling a victim to the error of her heart, and the wiles of a seducer, when she is snatched from infamy and ruin by a providential interference. Still her high spirit is unsubdued; she cannot bear the stings of her

own conscience : in *idea*, she had framed her character *above* the level of ordinary beings ; she fell *below* that standard, and her self-love received a mortal wound ; but, instead of returning to the sober walks of reason and propriety, she followed wildly the eccentric impulses of mortified vanity. She refuses to return to her mother and family ; throws herself into a menial situation in the house of a farmer ; pines, suffers, and dies !

The amiable Agnes, on the contrary, passes through many trying scenes, with unvarying sweetness, fortitude, and prudence ; and, having fulfilled every duty, finds happiness in a union formed on the best basis,---esteem and affection, sanctioned by reason and propriety.

Whatever may be the private motive which leads to the composition of a work of fancy, its writer becomes a public benefactor, when he seeks to make his pages subservient to the best interests of humanity, and shews by example, within the scope of imitation, the height of excellence, to which a well regulated mind may aspire, and the mischiefs which must attend every deviation from propriety, or from the social and moral duties ; and that women in particular have no enemy so insidious, so dangerous, and destructive, as the *self-love* which leads them to believe themselves competent to judge, decide, and act ; independently of those whom God and Nature have appointed to be their guides and directors through a world of trial and probation ; wherein the utmost caution, the most exemplary prudence, cannot insure felicity, yet, where we are never truly miserable, but when conscience sharpens the arrows of adversity. The author of this little domestic story has, in a style at once simple and affecting, elucidated these serious truths ; and we recommend it to the attentive perusal of every young woman, whose *bosom-monitor* has not been scared from his sacred station by the encroachments of pride, vanity, and self-sufficiency. A view of the quick-sands lurking in the path of every unguarded female, and of the sorrows which attend all deviation from the narrow path of rectitude, will be salutary to many, whose hearts may be untainted, even during the wanderings of a wayward fancy ; to such, the sad fate of Mary presents a friendly warning ; and the contrasted conduct of the gentle, pious and unassuming Agnes, is calculated to excite the love and imitation of those who are ambitious of excellence in its most endeared and endearing characters ; those of a good daughter, a good friend, and a good wife ! Such is Agnes Eversfield ; and such *may be* every young woman, who is humbly attentive to her natural advisers, diffident of her own powers, and resolute only in the performance of her duty to her God, her neighbour, and herself. We shall conclude our remarks in the words of the author.

“ Mary Hotham had always been considered a young woman of good natural sense, yet, to shew how unfit she was to renounce the authority of those who were older than herself, no sooner was [had] she escaped, than she broke loosely into every species of eccentric wildness, and, having once taken the reins into her own hands, she did not seem likely to give them a check till it was too late to recede !—How

necessary is it for youth to rest on the judgment and advice of the mature in years; how necessary is it to consult them ere they form connections for life; and how highly necessary is it that they should not have too great an opinion of their own abilities! Humility is the first duty of a Christian. Pride of intellect is a feeling of rebellion towards the Divine Author of our existence, who made us dependant; weak, and frail creatures, that we might evince our *faith* in him, by applying to him for assistance, and our *love* in the *gratitude* we experience on receiving it."

*The Benevolent Monk; or, The Castle of Olinda: a Romance.* By Theodore Melville, Esq., Author of the *White Knight*, or the *Monastery of Mourne*. 3 vols. 12mo.

WE humbly conceive that Theodore Melville, Esq., might better have employed his hours than in the composition through which we have toiled in the hope of discovering somewhat of the instruction, strength of argument, novelty of design, and accuracy of style, which should distinguish a male writer of romance. We are sorry to say that we are completely disappointed. There is nothing reprehensible in his book; but there is little to commend.—The story has been told a thousand times, in a thousand different ways. The peace of a happy family is disturbed by the ambition and criminal passions of an unnatural brother: he spreads ruin and desolation round him; riots awhile in his ill-gotten possessions; but at length falls the just victim of his own atrocious conduct; and the injured are restored to their former happiness. In the progress of this Romance some amiable characters are introduced; but the interest which they excite is lessened by continual breaks in the narrative, the author flying from one set of his *personæ* to another, so abruptly, as to appear to be taking up a new history, and this without skill, or apparent necessity. This is, however, a trifling defect, compared with the greater faults discernible in the orthography and grammatical construction of the work, which are indeed most astonishing, and unpardonable, in a *Gentleman* and an *Esquire*. When such condescend, from their higher destinies, to wield the plume of fancy, they should at least outstrip their female competitors in classical correctness and purity of diction. And we most seriously recommend to "Theodore Melville, Esq.," when next he writes for the public, to have more frequent recourse to his dictionary, and to endeavour to render his language more *purely* English. His inveterate use of the word *may* for *might*, betrays his country, and is either a defect of education, or a blamable want of attention: at the same time we repeat, we have found nothing obnoxious to morality or good manners; and thus far we can applaud him, that he has resisted the pernicious example afforded by men of more resplendent talents, who, with powers to amuse and to edify mankind, degrade their endowments, and offer an insult to common sense and decency, by giving to the world publications

alike devoid of wit or morality! If our author has not rendered *Virtue* as attractive as her nature permits, he in no way has violated the sacred respect due alike to the goddess and her fair attendants, *Innocence* and *Modesty*. Herein he towers above many of his fellows; and when he shall have corrected the errors which we have pointed out, and gathered in the harvest of experience, we doubt not his abilities to afford considerable amusement in the line of writing which he has chosen for himself.

## MISCELLANIES.

☞ We insert the following letter, professed to be written in defence of the country clergy, for two reasons: 1st, because we think that the investigation of such charges will produce a public good, by the vindication of merit and by the correction of abuses; and, 2dly, because it has ever been a rule with the Conductors of this Work, from its first establishment to the present moment, to open a channel of communication to the public for all persons who have been attacked by writers either in this publication or in any other. Our sole object is, and ever has been, to render the PRESS an instrument for the inculcation of sound religious, moral, and political, principles; through the detection of falsehood, the correction of error, and the establishment of truth.

Such have been the motives in the part which has been taken in every literary contest, from the *Wanseaiah Controversy* to the *Piætonian Prosecution*. - In no instance has admission been refused to articles on either side of a controversy: those which have attacked our own principles and opinions, and those which have been written in support of them, have been received with equal readiness. In the *Piætonian Prosecution*, the defenders of Mr. Sullivan found in the *Antijacobin Review* the same channel for their sentiments through which the attacks on that gentleman had been conveyed; and had Mr. FULLARTON himself chosen to send an answer to any article which had given him offence, it would have been immediately admitted. In short, on no occasion has there been the smallest hesitation shewn to correct any error or misrepresentation which may, through inadvertency or mistake, have been committed, nor an opportunity of self-defence refused to any who may have conceived themselves to have been unjustly or unfairly attacked.

EDITOR.

### ON MISREPRESENTATION.

TO THE EDITOR OF THE SATIRIST.

Mr. Satirist,

COULD I have said of your correspondent *Melancthon* what the modern *Jeremy Collier* has done of *Flagellatus*\*, believe me it would

\* See vol. i, p. 489, 490.

have been more congenial to my own feelings, and more in unison with the object of your miscellany. But how unlike his predecessor *Philip*! Unable to distinguish his friends from his foes, he has unwittingly belaboured with his satirical scourge the class of persons whom, of all others, he ought to have beheld with respect and admiration; at least, there is one of the bench of bishops who had once a very different opinion of the men whom this writer has so unfortunately held up to ridicule, and we are not informed that the reverend prelate has had cause to renounce that opinion.

Whether the Methodists amount to "one hundred and ten thousand, eight hundred and three," to one half the number, or to twice or three times the number, is in my estimation of little importance. On the danger to Church and State from the licentious spirit which directs their conduct, I am as fully aware as this pretended reformer; that the danger is daily becoming more and more serious, I am also equally aware: but the method which he has adopted to check or counteract it is so very problematical, or rather so extremely dissonant to the end proposed, that I could not peruse his letter without the utmost surprise and astonishment.

It would have afforded considerable satisfaction, at least, to have been presented with some of his "very cogent reasons for presuming to advance, that material injury to our religion is effected through the reprehensible supineness of our bishops and other dignitaries." In vain, however, have I been looking for an elucidation of this strong assertion; and my reasons for concluding that such unqualified charges are, at the lowest estimate, strongly calumnious, not to say libellous, will appear in the sequel.

Though he has drawn the veil over the *great* sinners, as he doubtless considers them, the scorpion's lash has been brandished with the most unfeeling severity upon the *little* offenders. How far they may be sensible of the smart occasioned by such unmerited castigation, I pretend not to state; but human nature is not quite so insensible of injurious treatment, as not to resent such gross and wanton charges against a body of men, whose conduct entitles them to a very different treatment. Let us see, then, how far his charges are founded; and whether such an impudent and licentious attack is not itself a subject for the animadversion of the Satirist.

The manner of executing "the *drudgery* of prayer" at any considerable distance from the metropolis he seems to assume as a certain and demonstrated axiom. There are few persons who attend divine service in such places, as he tells you, but have expressed their indignation at the shameful mode in which certain curates perform it. Many of these gentry, as he *very politely* expresses it, will undertake to get through three, sometimes four, services in one *Sunday*; and professes to "describe most faithfully" the usual practice of "a country parson, as galloping up to the churchyard gates, entering the House of God in dirty boots, proceeding to the reading-desk in a rough great coat, throwing a dingy surplice on his shoulders, gabbling over



the prayers without either emphasis or distinction." Nor is this all. After this we are told (and the Methodists, he may assure himself, will eagerly demonstrate a readiness to believe him) that he "skips into the pulpit in the same garb, and there excruciates the feelings of the better informed part of his congregation, by sputtering forth, perhaps, an excellent sermon, which he was unable to copy correctly, or to deliver with propriety." Yet farther. His assigned task is no sooner concluded, as we may fairly infer is his meaning, than he "*strips off his dirty linen*, runs down the isle\*, and gallops away to *serve another church*;" and this, he tells us, "is a correct sketch, though a coarse one, and by no means a caricature."

Doubting, as he well might, the belief of a London audience to such a description, "accustomed to see the public offices of our religion discharged with the most scrupulous attention to dress, delivery, and demeanour;" even this does not check his unfeeling pen from throwing another philippic at these useful and laborious clergy, by stating how highly "indecorous it is to behold a priest rush into the sanctuary of the Deity, in the habit and with all the hurry of a taylor or a rider, scudding along for orders." By such an extravagant misrepresentation has he endeavoured to pave the way for the inroads of Methodism into their provinces, when he farther adds, as a corroborative assertion, that "too many of the English clergy discharge the most solemn duties in this mode." He affects an unwillingness to state their private conduct; but cannot leave them without one more imputation, that the regular clergy are *ignorant or abandoned*; to which he attributes the increase of seceders from the Established Church.

But why, Mr. Satirist, has he lashed the country curates so unmercifully, and complimented so highly the decency of the London clergy? Was he afraid of intermeddling with the latter, and therefore resolved to lavish upon them an indiscriminate praise? Could he find no instance in point nearer home? Did he fear that, by such a measure, he should raise a nest of hornets about his ears? Could he find no specimens of popular elections into churches and lecture-ships, the latter of which are but too generally occupied by what are called *evangelical preachers*? Could he be ignorant that Dissenters of every description constantly unite their efforts against the Church, to support these *pious servants* of God, and exclude the more orthodox clergy? Could he want examples of these in the present state of the London churches? If Methodists are not every where successful, are they not generally so? and are not these the means by which they are effected? Had he taken a survey nearer home, he would have found small leisure to wander into the more distant parts for sub-

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\* Is there not some mistake here? I am unwilling to attribute such a blunder to Melancthon, and I cannot tell how to impute it to the printer. Mr. Gillet is too well known to suppose that he could commit such an error.

jects of animadversion. And however, Mr. Satirist, he has so grossly calumniated a body of men of which he knows very little, he has unfairly spared the more artful seducers within his view. But I beg my readers' pardon. Are not these very persons the men whom he wishes to exalt for "the most scrupulous attention to dress, delivery, and demeanour?"

Now, Mr. Satirist, I will venture to tell you, that this statement, as it relates to the country curates, is a monstrous calumny; and, under the delusive pretence of vindicating the State, he is inflicting the deepest wound on the Church. I know the country clergy well: the State has been infinitely obliged to them on many occasions, but in no times more particularly than within the last fifteen years. Instead of accusing others of ignorance, this writer advances assertions, with no sparing hand, which he cannot prove, and uncharitably and wantonly invents occurrences which he cannot justify. Has he been misinformed? Why does he rashly propagate as facts, without having strictly investigated the business, the most illiberal and unfounded violations of truth? These are not subjects to be taken up on hearsay evidence: they should be well demonstrated before they are produced; and charity and humanity would have attributed such occurrences to very different causes, as occasioned by very different motives. That some of the country curates are compelled to serve three or four churches in one day, is not denied; but the cause is wholly overlooked by this writer, and the effect as grossly perverted. I am perfectly correct in my declaration when I state, that I know many instances where parish churches have been so miserably endowed (might I not go a step farther, and say, rapaciously plundered?), that three of them will not clear 100*l* per annum; and yet these are vicarages or rectories, under separate patronage, and held by separate incumbents, though served by one curate, whose remuneration out of such *valuable livings* (or rather *starvings*) must doubtless be liberal indeed!! I know them well: I have occasionally served them. Does Melancthon know no such instances? Why, then, write on subjects he is ignorant of?

Some years ago, I remember the introduction of an insidious letter into that respectable miscellany, the *Gentleman's Magazine*\*, which gave occasion to several answers in the same publication, and to a spirited pamphlet in the following month†, wherein his erroneous reasonings and alarming speculations were fully refuted. This very case is feelingly introduced and pathetically lamented, but not rigidly and severely censured, as Melancthon would have done. It imputes the practice to the true cause, and offers several plausible theories for remedying the misfortune; but how they are to be reduced to practice is the grand question. But this writer has not even glanced at

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\* For September 1796, p. 723; &c.

† "Plain Facts, respectfully submitted to the Archbishops and Bishops of the Church of England, on the State of the inferior Clergy," &c. London, Allen, Paternoster Row. 8vo, 1796.

such a measure: *cut and slash* seems to have been his motto; and he has certainly done it ample justice.

But farther. That many of those curates who serve churches of this description are neither *ignorant* nor *abandoned*, as he has wickedly inferred, must be asserted with truth. They are mostly men of exemplary conduct, and very far from considering *prayer* as a *drudgery*: they discharge their duties conscientiously, to the utmost of their power. The phrase of *getting through* the services, we must allow, is very *sublime* and *elegant*; but perhaps he thought it adequate to the subject he was treating. He has talked, indeed, of *galloping* up to the churchyard gates in *dirty boots* and a *rough coat* with much confidence, but with little truth; for two strong facts oppose the correctness of this statement,---that they can neither afford to keep or to hire a horse out of their scanty incomes; nor in these times, when the common consumption of leather in boots is nearly trebled, and prices nearly doubled, can they generally purchase boots. Such luxuries, Mr. Satirist (call them preservatives if you will), are too much for country curates to indulge themselves with. And, if they have a rough great coat to protect them from inclement weather, I have no doubt it is of the cheapest Bath manufacture generally; and he has not ventured to assert that it is not of a dark or canonical colour. If he had been upon York wolds, the Wiltshire downs, or the wilds of Dartmoor in Devonshire, as I have been, or in many other similar tracts of country in England, on a winter's stormy day, much as he has mistaken his objects of reform, and coarsely as he has daubed his canvass in the portrait he has given, humanity would impel me to wish him two rough great coats instead of one; and he would have good fortune, after all, to keep himself from a state of perishing, with all his inattention to this pretended minuteness of dress which is alluded to. Even his ancestor Philip would have found it indispensibly necessary to relax that strict decorum, which, in more genial cases, is highly becoming and laudable.

For the *dingy surplice* over his shoulders, the parishioners or their servants alone are responsible; say, if you please, the churchwardens or the clerk; but truth should have taught him to spare the curate. And as to his *gabbling over prayers*, without either emphasis or distinction, though it may be admitted, as the shrewd countryman justly observed, that he will be compelled to *lay his words close together*, the charge of a want of emphasis or distinction is too general an inference from such scanty premises, and is mostly unfounded. He may not have time to read the sublime service of our Church with all the solemnity of which it is capable, or with which it is done in the metropolis, at least in some churches or in large towns; but I must either have been extremely fortunate to enable me most pointedly to deny that it is applicable to such as I have heard (and I assure you, Mr. Satirist, they have not been a few), or he must have been no less unfortunate, if he *really* writes from his own knowledge: of this, however, I am doubtful, and your readers are possessed of sufficient data to be of the same opinion.

The same observations will precisely apply to the very elegant phrase of *skipping into the pulpit* in the same garb, where, as he tells your readers, the feelings of the better informed part of his congregation are *excruciated*—with what?—by his “*sputtering forth*, perhaps, an excellent sermon, which he was unable to copy correctly, or to deliver with propriety.” The application of this phrase I am unable to discover, though years have rolled away in this sort of service. The better part of a country congregation usually manifest a very different disposition. But THEY, too, must be calumniated, to complete the daubing. Their feelings are commonly the feelings of humanity; their conduct widely varies from this abominable statement. They consider the labour and fatigue of the country curate with compassion; and they arrange their domestic concerns so as not barely to be ready to enter the church with him at the appointed hour, but to supply him with some refreshment, without loss of time, to enable him to support such exertions. The elegant phrase of *sputtering forth* an excellent sermon has been rightly qualified with a *perhaps*; but that has reference to the sermon, not to the mode of delivery. Yet if he is so ignorant as to be unable to copy correctly, he must have had uncommon good fortune either in selecting this pretended excellent sermon, or in having some more intelligent friend who has had the goodness to point it out for him. But, generally speaking, most of the country curates have enough of their own to perform, without troubling themselves about their brethren. The homely proverb, that *proffered service stinks*, most commonly precludes all busy interference in those respects; and you must have observed, that the ignorant are seldom the first to be conscious of their own defects, or to discover the prudence of soliciting advice, without which probably it will seldom be given.

But I beg your pardon, Mr. Satirist, for one observation at the beginning of my letter, that I could not perceive on what ground he attributes these mischiefs to the reprehensible supineness of our bishops and dignitaries. He might bear this last circumstance in his mind,—that the bishops are either negligent in conferring orders on any ignorant blockhead, or regardless in what manner the curates discharge their ministerial functions after they have obtained orders: both these inferences are unwarranted by experience. Why is it that so few general ordinations are held in country dioceses, whereat some are not *plucked*, as the phrase is? that is, returned or dismissed for insufficiency of learning. Or to what purpose are the several visitations by themselves or their archdeacons, accompanied, as they commonly are, with appropriate sermons and important charges, but to preserve attention to the proper discharge of ministerial duties?

It was highly necessary to obviate this by the way, as a position which might present a formidable front, though absolutely untenable. I shall now proceed to the catastrophe of this coarse and disgusting scene, and briefly examine the rough daubing with which the canvass has been so grievously plastered. He has no sooner ended this excellent sermon, as it is termed, than he *strips off his dirty linen*, which,

as I have observed, is not *his*, runs down the isle\*, and gallops away to serve another church. When every part of his time is apportioned, he has none to waste in needless ceremony: his people know it; they do not expect it; they are all, at least, *so well informed* as to know that his presence is necessary elsewhere. How far, then, this very coarse sketch is a correct one, I am sure I may submit to the judgment of your readers.

I am happy to find that he treats the London clergy and the London audiences with due respect; but on that subject it will be needless to enlarge on what I have already observed: and when I look forward to the subsequent philippic, which he appears anxious to impress on the reader's mind at parting, I think it not unwarrantable, Mr. Satirist, to doubt that all is not sound at heart. What else can we think, when the last brandish of his scourge is directed at the "indecorous conduct of a priest rushing into the sanctuary of the Deity in the habit and with the hurry of a taylor or a rider scudding along for orders?" To say nothing of the discordance of his metaphor, does it not demonstrate too forcibly how very desirous he is of calumniating the character of the country curates, and stabbing the church through their sides?

With what I have already observed on his charge, that the regular clergy are *ignorant* and *abandoned*, I might rest satisfied; and on what he says, that "all who are not *with him* are *against him*," I might remark, that he has inverted the expression of our great Master, to save appearances, as the proper expression would have made against him, and not for him: but the liberty he has taken of inverting the whole chain, is a perversion which cannot be tolerated.

VINDEX.

## ECCLESIASTICAL DISCIPLINE.

TO THE EDITOR.

Sir,

NOT having the opportunity of regularly perusing your excellent Review, I did not till lately see the numbers for the months of April and May [1808], or the strictures on my former letter.

The adoption or assumption of a title which cannot be fairly and fully supported must ever subject the pretender to ridicule or contempt. In this light your correspondent under the signature of "Veritas" must appear—*quasi Lucus à non lucendo*—who assumes facts which have no foundation whatever in truth, and then advances arguments in support of them. It appeared by the evidence of both the Bishop and Archdeacon, upon the trial alluded to, that they did *not summon the parties before them*, and that *no investigation was instituted*, though repeatedly and anxiously demanded by the defendant.

Your remarks being so pertinent and just upon the subject, I shall not condescend to reply to your other correspondent under the signa-

\* See the note on p. 438.

ture of "Sobrietas," who, though evidently aware of the infirmities of his friend, wants either knowledge of the facts, or arguments to defend him.

I am, Sir, your most obedient servant,

Aug. 12, 1808.

PHILO-ECCLESIASTICUS.

# CRIM. CON. TRIALS.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

BEING a constant peruser of your monthly publication, and considering it as an energetic, watchful guardian over the morals and immorals of the day, I flatter myself you will have the goodness to admit a few observations on the very extraordinary speech of a learned counsel in a late notorious case of crim. con. It is sufficiently painful to a religious and serious observer to witness the growing prevalence of the enormous crime of adultery in the higher circles, but to see it softened into a sort of virtue by the power of eloquence is truly distressing. The story to which I allude is too well known to require much dilating upon.

"A lady of rank, who had been four years married, blest with a little cherub, and with the affection and polite attention of her husband [as affirmed by the witnesses], receives day after day the stolen visits of another gentleman, whom Mr. G— wittily portrays as the ambassador of *Almighty Love*, but says, in this case there was no breach of friendship or hospitality, as the gentleman could not be proved to have been at the table of the plaintiff." Is it then necessary, in order to constitute the crime of seduction, that a man should have eaten of the beef or mutton of the injured party? If so, let our young rakes beware when they are bidden to a feast; lest it prove a snare unto them. "But this is a case of compassion," says Mr. G—. Would to Heaven the base seducer could stop for a moment to compassionate the wretched state of an almost heart-broken husband, deprived of all his, "foul held dear;" his little innocents of the tender care of a mother, and stained in a degree with infamy!

After a comment (just enough) upon the evil effects of fashionable manners, Mr. G— proceeds: "the husband goes one way, the wife another, or he attends his duty in *Parliament*. An agreeable saunterer (a genteel name for an infamous seducer) steps in; the visit is repeated again and again [quite a case of compassion.] Lady B. is questioned by her husband; no satisfactory answer given; but no criminality supposed to have commenced; but her *inborn sense of honour* [O! dreadful profanation of those words] taught her; that after such suspicions she could no longer remain in her husband's house." Pity she had not taken a few lessons from this kind friend a little sooner. "She *probably* had a partiality which she condemned, and not the same undivided affection for her husband; therefore she walked out with this agreeable saunterer to vice and public infamy." Now comes the climax of this moral declamation. "What in such a

case ought to have been the conduct of the defendant? *That which it had been."*

Here, Mr. Editor, I make my stand, and my blood curdles as I transcribe these words. A man hackneyed in the ways of vice secretly and deliberately undermines the conjugal virtue and peace of a married woman, and his conduct is "that which it ought to have been!" To proceed with Mr. G—: "she communicates to him her husband's suspicions; she could not look him in the face; she was ruined past redemption. What could the Defendant do other than become her *protector*?" Horrible perversion of that comforting word! The hawk the protector of the poor bird he pounces upon. Who had driven her to want such a protector? But to complete this harangue. "Had the Defendant's conduct been otherwise than it was, he would not have *credited* the character he had given of him; but would have deserved *greater* damages than any which the Jury, in the present circumstances, could award. This was not the case of a common seducer, [why not?] but a *sudden ruin*, as it were, had come upon the parties:—it was not an aggravated but an *unfortunate case*!!!"

For God's sake, Mr. Editor, let not our learned Counsel plead the cause of vice and infamy quite so point blank; let them be contented to talk of the weakness of human nature; modestly to palliate, not boldly to support vice. I will allow them to pour forth a torrent of such flimsy fallacy as a child of eight years old would see the weakness of, but cannot endure that they should plead the cause of deliberate seduction for money, for fame, for any thing. Will not the unstable giddy wives, the rising *agreeable saunterers* of the day, who are just dreaming of mischief, naturally catch at such arguments from a learned Counsel? God forbid that the cause of vice should receive aid and strength from those who have consumed the midnight taper to hoard up knowledge of our laws, to qualify them to dispense it to those less conversant in them. The love of morals and religion in our higher circles are not, unfortunately, too high. I hope the learned Counsel may chance to cast his eye upon this; I would not willingly give causeless offence to any one, but I would wish him to consider the difference, morally speaking, of *supporting* a bad cause, and *making it appear a good one*.

Earnestly requesting you to allow a small space in your miscellany to these or to some observations on the subject, I subscribe myself,

With due respect, in plain English,

A WARM FRIEND TO VIRTUE AND DECENCY.

July 25, 1808.

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### CHARACTER OF LEWIS THE EIGHTEENTH.

AT a moment when the universe, our own happy land alone excepted, is the prey of anarchy, and devoted to horror and confusion, a reflecting spirit naturally looks around for some rallying point,

some object, whence, and from whom, the blessings of peace, order, and felicity, may once more arise to heal the wounds of suffering humanity, and to restore deluded man to the paths of duty and subordination, to the knowledge of his best interests, and to the blessed interchange of social service, the bond of union, and the seal of happiness!

The philosopher and the philanthropist, allied to no party, swayed by no interest but the universal principle of peace and good-will to all men, "still cast around an *equal* eye." Undazzled by imperial splendor, it traces the vices that deform a conqueror, and penetrates the veil that affliction, malice, and ignorance, have thrown around a wise, a virtuous, and a persecuted Prince! The one glaring in terrific radiance through the world, and spreading despair, ruin, and consternation, in wide and increasing circles; the other great in native goodness, waiting submissively the will of Him, "by whom kings govern, and princes decree justice."

In dignified solitude, cultivating those talents and virtues which are alone calculated to secure the happiness of a people and the protection of Heaven; and, if the tear of keen regret, the sigh of ill-repressed sorrow, or the aspirated prayer for better days, force a presage from his labouring heart, it is for others that he weeps, for others that he breathes the trembling sigh, and lifts to Heaven the supplicating voice; for the brave, the generous, companions of his sad exile; the noble and exalted few who have stood firm amid a sea of trouble; the patriot band, whom neither persecution could daunt nor temptation allure from the station where duty and affection have placed them: for these he asks,---the means to recompense, the means to bless; while for the deluded multitude, false to their God as to their king, he prays---the power to pardon, and to make them happy!

In the last asylum of the suffering earth, in our own unrivalled Britain! famed for arts and arms, and still more celebrated for the virtues that guard its sacred shores, this son of sorrow, this illustrious wanderer, has found a refuge and a resting place. May the spirits of Peace and Hospitality hover round the roof that shelters suffering royalty; and from the coast of Albion may he ascend the throne of his ancestors, to restore tranquillity and order to the long distracted world!

The real character of this Prince has hitherto been little understood, and in some instances grossly misrepresented: to shew it as it is, this slight sketch may suffice; though a mere outline, it is faithful, and drawn by a hand which neither interest nor partiality has guided.

Born to a rank the *most* elevated, and reared in a court the *most* brilliant and seductive, Lewis the Eighteenth, undazzled by the splendors that environed him, at a very early period of his life, conceived the noble ambition of rendering the advantages of his birth and situation secondary objects of admiration. Grandeur could attract only the herd of flatterers, the parasite dependants of a court;



and, with a mind conscious of innate worth, he took a bolder aim ; ---he would be loved, admired, and esteemed, not only as a Prince, but as a MAN ! For this, he gave the hours of youth to deep and constant study : Nature was his friend ; She had gifted him with sound judgment, a pure taste, and a retentive memory. These advantages, united to a patient perseverance in the path he had chosen, produced their natural effect ; and all who had the honour to approach him were astonished by the variety and value of his acquirements ; and soon the public opinion of his talents and genius was such, that many works of uncommon merit, of whom the authors were unknown, were attributed to him.

The misfortunes of this amiable Prince have not destroyed his taste for study, though they have changed its more immediate object. In the hours of happiness, when Providence and fortune blessed him in a station alike removed from the cares of greatness and from personal apprehension, the charms of polite literature and the belles lettres had principally his homage ; but, placed by the deplorable martyrdom of his august brother, and the assassination of his nephew, in a position where even his mind was no longer his own, he devoted all its splendid powers to the increase of that knowledge which could best serve his subjects, when, conscious of their ingratitude, they should seek peace in the shelter of his paternal arms. History, the law of nations, the languages, politics, and the arts of government, have employed the hours dedicated to serious occupation ; while in the sublime precepts of unbigotted religion, and in the study of pure morality and of *true* philosophy, he has at once found a consolation under affliction, and a pious resignation to the will of God.

The result of a life so passed is obvious : to as much knowledge as such perseverance can be supposed to acquire, is united an intellect at once luminous and strong ; his conversation is instructive and pleasing, his reasoning sound and liberal, and his general manners are elegant, persuasive, and dignified. From the hereditary courage of the Bourbons, Lewis the Eighteenth has, in many *personal instances*, shewn that he is no apostate ; and his noble reply when the Usurper proposed to him the *renunciation* of the throne of France, proved that no one is more worthy to ascend it.

A strong and natural regret follows this conviction. Thus worthy, thus endowed by Nature and Education, had he been presented to his deceived and erring people, would not his talents, his virtues, his sufferings, and their own hearts, have drawn to his standard a great majority, who, perchance, may only want the *power* to return to their allegiance ? Might not the bloodstained Usurper have long since been driven to his original obscurity, and Europe have again felt the blessing of a solid and a lasting peace ?

Perhaps it is not yet too late to indulge the *hope* of an event so ardently to be desired ; and, should a proper occasion offer, the Legislature will, doubtless, direct every energy to the point most likely to produce the due effect. The flames of civil war in France were smothered, not extinguished ; many a spark of loyalty and honour is

still fondly cherished in bosoms neither debased by tyranny nor chilled by time. A breath may again fan them into a blaze of *genuine liberty*; when, casting off the galling yoke of slavery which arrogates the sacred name of freedom, they may shew to surrounding nations that REVOLUTION is not REFORM; that a change of rulers is often but an increase of miseries; and that in the *restoration of legitimate power*, and the *maintenance of order*, can alone be found SATISFACTION FOR THE PAST and SECURITY FOR THE FUTURE.

## THE LIBERAL LORD:

A FRAGMENT.

Qui capit, ille facit.

No scandalum magnatum, I declare it;  
If the cap fits, why let his Lordship wear it.

NOW take the glass, and you a Lord shall see,  
Whose pliant principles with all agree;  
Who bows to every Chancellor the knee.  
To Erskine first with ceaseless suit he came,  
To Eldon next his ceaseless suit the same.  
Haughty and mean, in him the two accord,  
He sues a Beggar, or demands a Lord.  
"Give, give,—or instantly I leave the court,  
"And ROMULUS\*, not CHURCH and KING, support."  
Thus, thus he grasps at all within his reach,  
Nor quits his hold—an everlasting LEECH.

O let me sing this memorable† Peer  
With barely *sixty thousand pounds* a year,  
Whom timid ministers oblige and curse,  
Who pays his servants from the public purse;  
Strips Church and State to save his private self,  
MAXIMON his god, his only object SELF;  
Who boasts this glorious, this exalted fame?  
Why mention hungry, harpy ———'s name?

S.

TO THE EDITOR OF THE ANTIJACOBIN.

LINES ON SEEING A PORTRAIT OF THE RIGHT HON.  
CHARLES LONG, M.P.

AS o'er th' untimely grave of PITT we bend,  
'Tis some relief to see his fav'rite friend;

\* Anglicè, Lord Grenville.

† Aliter, miserable.

‡ Alliteration is a beautiful figure in prose or verse.

In the high sanction of his choice we find  
 The certain stamp of a congenial mind.  
 The virtuous minister, the patriot sage,  
 The surest guide for every future age!  
 While he, ordain'd tremendous war to wage  
 With Gallic tyranny's o'erwhelming rage,  
 Devoted life to prop the glorious plan  
 Which best maintains the social rights of man;  
 Those, proud to aid him in the great design,  
 Prompt too those arts\* which polish and refine,  
 That softer charms to Britain may belong,  
 And render her as graceful as she's strong.  
 Thy manners faithfully depict thy mind,  
 Though mild yet spirited, and firm yet kind;  
 Not the smooth subtlety of smiling art,  
 A courteous mien and an insensate heart,  
 But frank, yet guarded, as if form'd to blend  
 The prudent statesman and engaging friend.  
 Such is thy worth, and all that worth may trace  
 Clear in the lines of an ingenuous face.

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\* It is well known that this gentleman was one of the most active and liberal among those patriotic friends of the arts who established the British Gallery in Pall Mall, and that he has at all times been so for the encouragement and protection of British genius.

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### *LITERARY INTELLIGENCE.*

MR. Drakard, of Stamford, is now printing a Guide to Burleigh House, the Seat of the Marquis of Exeter, to be embellished with engravings by Messrs. Storer and Greig, from drawings by Mr. E. Blore. This work, it is expected, will be ready about Christmas next.

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### *CORRESPONDENCE.*

THE communications of several correspondents, with the Continuation of an "Original Itinerary of Spain," shall appear in the APPENDIX to the present Volume, which will be published on the first of October, and which will contain the usual Historical Sketch of Politics; including some interesting Particulars of Spain and Portugal, and a copious Review of modern French, Spanish, Portuguese, Italian, and German Publications.

# APPENDIX

TO  
VOLUME XXX  
OF THE  
ANTI-JACOBIN REVIEW AND MAGAZINE:

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*Œuvres complètes de Vauvenargues, &c.*

*The complete Works of Vauvenargues; a new Edition, with the Addition of several new Pieces never before published, with critical and grammatical Notes. To which is prefixed an Account of the Life and Writings of the Author. By M. Suard, Perpetual Secretary to the Class of French Language and Literature in the Institute, &c. 2 vols. 8vo, about 720 Pp. Dentu, Paris. Imported by Deconchy, London.*

**T**HERE is no language which contains such numerous inflated and inane eulogies on literary or other distinguished characters as the French, and perhaps none other in Europe so totally devoid of *one* work which can be justly called biographical. Even the Eulogies of D'Alembert; which are unquestionably the best in that language, appear very contemptible when considered as eloquent pieces of literary biography. The characteristic genius indeed of Frenchmen is by no means well qualified for such an undertaking, which peculiarly requires the exercise of an acute and sound judgment, with impartial sentiment, two qualities so rare as to be nearly unknown, and almost inconceivable or incredible in France. All their *eloges* and *notices sur la vie* of great men only present a bird's eye view of their subject in his most favourable attitude, decorated in his best drawing-room apparel, and this too frequently more with the design of displaying the talents of the painter than the fidelity of the portrait. They may be said to paint rather than delineate characters; which they exhibit more by colours than by features. Their shading is striking, lively, and sometimes not unnatural, but always indefinite, monotonous, and almost equally applicable to every subject of any learned or political distinction. We may study such pieces with the utmost assiduity, and thereby

become familiar with the talents, taste, acquirements, and manner of the artist, but never be the least better acquainted with the spirit and genius of the original. In this respect, indeed, the academical elogy must be acknowledged greatly inferior to the finished canvass of the artist, who never fails to present the observer at least with the countenance of his hero, in which the characteristic effects of the predominant passion may generally be developed. The imperfect conceptions, however, of the nature and importance of biography by Frenchmen will be sufficiently evident from the very defective "account of the life and writings of Vauvenargues," by M. Suard, prefixed to these volumes. The literary reputation also of this author, who has here indeed attempted, but with little success, to deviate from the usual style of such memoirs, is an additional proof of the inferiority of the French in biographical writing. We shall translate the principal particulars of this interesting life, which M. Suard has occasionally varnished with moral apophthegms and philosophical dogmas, that are not less friendly to sophistry and error than to truth.

"LUC DE CLAPIERS, Marquis of Vauvenargues, sprung from a noble and ancient family of Provence, was born at Aix on the 10th of August, 1715, epoch of the death of Lewis XIV. The brilliant age just finished had produced in every species of literature models which have not been equalled, but which at the same time disseminated those germs of taste and emulation which have not been unproductive. It is in the nature of things that an epoch of taste should succeed one of genius; unfortunately, however, this does not always happen: but what is still more rare, is that the same age should unite to the improvement of taste the invention of genius. This union will characterise the merit of the 18th century in the eyes of posterity, when a miserable spirit of party, sprung from extraordinary circumstances and supported by the most base motives, shall have ceased to spread a shade on a truth incontestable to every enlightened mind.

"Some writers limit the sense of the word *genius* too much. I think that every production of the mind which presents new ideas under an interesting form, and which bears in the thought, as in the expression, a character of vigour and originality, is the work of genius; in this view I do not fear to consider Vauvenargues as a man of genius, although he cannot be placed among the first rank of creative geniuses and of original talents. It is very certain that he owed to nature only the talent which he evinced in his works. The occupation of his early years seemed more proper to give him a dislike to literary studies than to cultivate his mind and his taste. A feeble constitution and uncertain health injured the success of the first instructions which he received. Bred in a college, he manifested little ardour for study, and left it with a very superficial knowledge of the Latin language. By birth and the wish of his parents he was

early called to the service; where the desires of youth and the dissipations of a military life soon made him forget the little that he had acquired at college, and he died without being able to read Horace or Tacitus in their original language.

"The whole life of Vauvenargues would scarcely compose the youth of an ordinary man; he died at the age of thirty-two, and in so short a life very few years appear to have been employed to conduct him to the kind of celebrity he attained. At the age of eighteen, in 1734, he entered the service, and that same year made the campaign of Italy, as second lieutenant in the King's regiment of infantry. This was not a school where he could prepare materials for his *"Introduction to the Knowledge of the Human Mind;"* it was not in a camp, in the midst of active operations of war, that a young officer of eighteen years of age should find the means of forming his heart and mind to a taste for meditation and study. But nature, in endowing Vauvenargues with an active spirit, gave him at the same time that rectitude of mind which directs the movements, and the seriousness which accompanies the habit, of reflection. To an elevated and sensible mind he united the sentiment of glory and the desire to make himself worthy of it; these are the traits which essentially characterise his writings. He carried into the service the qualities which compose the merit of a man of honour rather than those which serve to make him remarkable. His figure, although not wanting in softness and dignity, had nothing which distinguished it advantageously among his comrades: the weakness of his constitution prevented him from acquiring by corporal exercises that superiority of address and energy which give to youth so much grace and éclat. In fine, an excessive timidity, the ordinary torment of youth greedy of esteem, and hurt at the mere appearance of reproach, too often veiled the brightness of his mind, and left only the interesting and sweet simplicity of his character to be perceived. It was near him that one might conceive that thought which he has since expressed so pleasingly: *'the first days of spring have less grace than the growing virtues of a young man.'* Mild, temperate, and sensible, in every thing like *'the first days in spring,'* his virtue at first made itself beloved; but time and opportunity only could develop its happy fruits.

"There are writers of whose life and character we can easily consent to be ignorant, in enjoying the productions of their wit and talents; but the moralist author is not of this number. It is not sufficient that the teacher of morality makes use of his reason and intelligence; it is necessary that we believe that his conscience has approved of the rules which he dictates to ours; it is necessary that the sentiment which he wishes to pass into our hearts should appear to have flowed from his own; and before yielding to his maxims the empire which they are designed to exercise on our conduct, we wish to be persuaded that he who teaches them has himself submitted to their utmost rigour. It is not only a pure morality, an

upright mind, a strong and enlightened reason, which have dictated the writings of Vauvenargues; the particular character of elevation which distinguishes them can belong but to a soul of a superior order, and the mild indulgence which mixes with the most noble movements cannot be the simple product of reflection, and the result of combinations of the mind; they must be the effusions of the best natural disposition which reason has been able to perfect, but which it could not supply. Vauvenargues, in early elevating himself rather by the superiority of his soul than the gravity of his thoughts above the frivolous occupations of his age, did not contract with the habit of serious ideas that austerity which usually accompanies the virtues of youth, as they are generally more the fruit of education than experience: education may teach young persons the necessity of virtue, but experience alone can teach how difficult it is. Vauvenargues, cast upon the world from the first years after infancy, learned to know it, before he thought of judging it; he saw the weakness of men before he reflected on their duties; and virtue, which entered his heart, there found every disposition to indulgence."

Our hero was next at the campaign in Germany, and suffered extremely by the excessive cold during the famous retreat from Prague in 1742. He returned to France with his health destroyed, his small fortune considerably impaired by the expenses of the war, and, in despair of preferment, he quitted a service, which after nine years had only procured him the rank of captain. His biographer, M. Suard, in order to exalt his genius, professes to think that his military career was not likely to contribute much to his knowledge; but a military life is the very best possible for acquiring that kind of knowledge which he appears only to have possessed, namely, an acquaintance with men and manners, or what is called a knowledge of the world. The habits of a soldier are favourable to observation, and his disappointed ambition naturally taught him reflection; hence the source of all his knowledge and of his writings, which M. Suard would almost willingly attempt to make us believe are supernatural. Vauvenargues, failing in military preferment, began to study history and the laws of nations, in order to qualify himself for a negociator, to which he next aspired, but with little more success than in the army. For this purpose he wrote, without any introduction or particular interest, a letter to the King, Lewis XV, and his minister for foreign affairs, M. Amelot, but, as might be expected, received no answer. On resigning his commission, however, he again addressed the minister, and received the usual flattering reply, that on the first opportunity he should be employed; but just when he returned to his family, to prepare himself for his new career, he was attacked with

the confluent small-pox, which disfigured him, and left him in a state of continual and incurable infirmity. It was then that he found the advantage of his philosophy and the pleasures of study, and in 1746 he published the first edition of his "Introduction to the Knowledge of the Human Mind."

"I have said," observes M. Suard, "that Vauvenargues's education was very much neglected. Deprived of the success which he would have found in the study of the great writers of antiquity, all his literature was confined to a knowledge of the best French authors; but nature had given him a penetrating spirit, a just sense, and a soul elevated and sensible. These qualities are very superior to knowledge for forming the taste; and perhaps even the want of instruction, in leaving his excellent mind more liberty in its development, contributed to give his writings that character of originality and truth which distinguishes them. The study of the grand models of antiquity is an infinite resource for those who cultivate literature; it serves to extend the mind, direct the taste, and fertilize the talents; but it is not so necessary to him who devotes himself to the study of morality and philosophy; he has more need to study the world than books, and to search the truth by his own observations rather than by those of others. A just and vigorous mind, reduced to its own powers alone, is obliged to give an account of every thing to itself, as it has received an account of nothing: it finds in itself what it could not have found elsewhere, and goes farther than it could have been conducted. If by ignorance it wanders from authorities which would have enlightened its judgment, it equally escapes those usurped authorities which would have misled it. Nothing impedes it on the road to truth, and if it arrives there it is by paths which it has traced itself, without following the steps of any one."

"These reflections might be supported by a variety of examples. Aristotle and Plato had no model but Homer; Virgil, perhaps, would have been a greater poet if he had not incessantly had Homer before his eyes; for he is not truly great but by the charm of his style, in which he does not resemble Homer\*. Corneille created the French tragedy before searching in Aristotle the rules of the dramatic art; Pascal as well as Mallebranche had read little, and both despised erudition. Buffon, occupied with his amusements till the age of thirty-five, found in the natural strength of his mind the secret of that brilliant and picturesque style with which he embellished his pictures of nature. Ignorance, which kills feeble minds with inanition, becomes a stimulus to superior ones, that obliges them to em-

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\* Here M. Suard substitutes opinions for facts, and taste for argument; a mode he has too often adopted in these memoirs, and one in which he may occasionally claim the sanction of Vauvenargues' example; but such sophistry cannot for a moment be admitted into any investigation pretending to be philosophical.—Rzv.



ploy all their powers. Nevertheless we must believe that if Vauvenargues had pursued his career farther, he would have felt the necessity of a more extended instruction to enlarge the sphere of his ideas. He would have wished to extend his view over a more extensive horizon, and he would have judged objects the better of having been habituated to see but by himself. A part of our errors no doubt originate from want of information, but a greater part spring from false intelligence which had been presented to us. He who confines himself to the errors of his own mind only, avoids at least the half of those which might mislead him. 'Fools,' said Vauvenargues, '*have no private errors of their own.*' V. himself is undoubtedly not exempt from errors; but they are his own; those with which one may reproach him are (like those of all men of talents), a tendency to an incomplete view of his subject, and precipitation of judgment. He owes also but to himself a great number of truths which he drew from a mind as superior to the illusions of vanity as the subtleties of weakness, and independent of prejudices established by fashion, as well as of opinions accredited by imposing names."

In 1743 the author entered into a correspondence with Voltaire, then in the zenith of his glory. From this correspondence, which continued till the death of Vauvenargues, he derived the greatest advantage in criticising the works of the French poets, particularly Corneille, whom he rather depreciated till assisted by Voltaire. Boileau and La Bruyere are also more justly appreciated by our author than Moliere. M. Suard compares Vauvenargues, Pascal, and Rochefoucault, in the following manner.

"The greater part of our (French) moralist authors have examined man but on a certain side. Larochefoucault, by developing even in the most concealed recesses of the human heart the artifices of self-interest, has above all wished to contrast them with the imposing motives under which they are disguised. La Bruyere, with views less profound perhaps, but more extended and more precise, '*has painted man,*' said an excellent observer, '*and the effect which he produces in the world; Montaigne, the impressions which he receives from it; and Vauvenargues, the dispositions which he possesses in it.*' It is in this especially that Vauvenargues approaches to Pascal; but the difference in the character and destination of these two profound writers, has occasioned a much greater one in the object of their meditations and the result of their maxims. Pascal, devoted to solitude, has examined men without seeking any interest in them, and as instruments no longer fit for his use; he has penetrated perhaps as far as possible into the depth of human weakness and misery; but he has searched the principles of it in the dogmas of religion, not in the nature of man, and considered his existence here below but as a passage of an instant to an eternal existence of happiness or misery; he laboured but to detach us

from ourselves by the spectacle of our infirmities, to turn all our thoughts and our sentiments towards that eternal life, which is alone worthy of occupying them. The object of Vauvenargues, on the contrary, was to raise us above the weakness of our nature, by considerations drawn from our nature itself and our relations with our equals. Destined to live in the world, his reflections are calculated to teach a knowledge of men, and to profit by it in society. He shewed men their weakness in order to teach them to excuse that of others. 'I believe,' said Voltaire, 'that the thoughts of this young soldier would be as useful to a man of the world made for society, as those of the hero of Port-Royal can be to a solitary who only searches new reasons for hating and despising the human race.'

"It has been observed, that the encouraging sentiment which has dictated the doctrines of Vauvenargues, and the manner, in some measure paternal, in which he has presented it, resembles much more the ancient than the modern philosophers. Laroche foucault humiliates man by a false theory; Pascal afflicts and terrifies him with the picture of his miseries; LA Bruyere amuses him with his own whims, but Vauvenargues consoles and teaches him to esteem himself. He thought with Seneca, that '*to learn virtue was to unlearn vice.*' 'The counsels,' said V., 'of old men are like the sun in winter; they enlighten without inflaming. Nothing is so useful as reputation, and nothing produces it so certainly as merit: if glory can deceive us, merit cannot; and if it does not aid our fortune, it will sustain our adversity. But why separate things which reason itself has united? why distinguish true glory from merit, which is the source of it, and of which it is the proof?' Such were the sentiments with which he consoled himself in his infirmity. '*I have always seen him,*' said Voltaire, '*the most unfortunate of men, and the most tranquil.*' 'He knows the world, and does not despise it,' observed Marmontel. 'Friend of man, he places vice in the rank of misfortunes, and pity in his heart takes place of indignation and of hatred. Art and policy never had such an empire over minds as the goodness of his disposition and the sweetness of his eloquence gave him. He was always right, and no one was humbled: the affability of the friend made us love in him the superiority of the master.' 'L'indulgente vertu nous parlait par sa bouche.'

"'It was by an excess of virtue,' said Voltaire, 'that V. was not miserable, because that virtue cost him no effort. A lively and profound sentiment of the joys which virtue gives, sustained and consoled him: and he did not conceive that one should complain at being reduced to such pleasures.' 'It is demanded,' remarked Vauvenargues, 'if the greater part of vices do not concur to the public good as well as the purest virtues? Who could make commerce flourish without vanity, avarice, &c.? But if we had no vices we would not have these passions to satisfy, and we should do from duty what we now do from ambition, pride, or avarice. It is then ridiculous to suppose that vice alone does not prevent us from being happy by virtue: and when vices produce good, it is because they are mixed with some virtues

such as patience, temperance, or courage. Vice obtains no real homage; it is necessary to have sincerity and rectitude even to seduce.' 'Those who combat the prejudices of the people,' he elsewhere observes, 'believe themselves not to be people. A man who at Rome had argued against the sacred fowls, considered himself perhaps as a philosopher.' This observation may be often applied in modern times."

We have now to take our last view of our author, and we are sorry it is not a more interesting one. Here the parallel with Pascal entirely ceases: Vauvenargues, with all his morality and all his sufferings, died a determined infidel! After having languished several years in a state of irremediable suffering which he supported without complaining, he saw his end approaching and inevitable. He spoke little, and prepared himself without any appearance of fear or inquietude. He died calm, surrounded by some distinguished friends, in 1747. "The serenity which he evinced even to his last moments, was owing, observes M. Suard, to the firmness of character with which he was endowed, and to the philosophy he had formed. He was not supported by the powerful consolations which religion offers to the man who suffers, and by the hopes of indemnity, which the prospect of unlimited futurity excites for the evils of this ephemeral existence. V. had not the happiness of being persuaded of the Christian faith; but he had an intimate conviction that there existed an infinitely good God, *who could will but the happiness of the beings whom he had created sensible, and who could not punish the weakness attached to their nature*\*! 'O my God,' cried he, some hours before expiring, 'I believe I have never offended thee, and I am going with the confidence of a sincere heart to fall again into the bosom of him who gave me life.' " This proud heathenism and self-assurance convinces us that our author's morality was very inferior to that of Christianity, and that he had no sense of his own ambition, and the falsehoods he was necessarily compelled to use to effect his advancement. "To the misfortune of incredulity," we are told, "he did not add the folly of glorying in it;" on the contrary, he spoke of religion with respect, believed it an affair of sentiment rather than reason, and considered it necessary to the vulgar! "The

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\* This expression of M. Suard, who is doubtless one of Buonaparte's Christians, is very high blasphemy, and could not be uttered by any man who had ever seriously studied the religion of Jesus Christ, unless he wished to controvert it.

intrepidity of a dying unbeliever," he confessed, "cannot guarantee him from some trouble, if he reasons thus: I have deceived myself a thousand times on my most palpable interests, and I may deceive myself again on religion; now, I have neither the time nor the strength to examine it profoundly, and I die." Notwithstanding the professed respect for a religion which he did not believe, the following anecdote does him little honour.

"Vauvenargues was urged to receive his curate, who had presented himself several times to see him, but he refused. At length they succeeded in introducing into his chamber a pious and enlightened theologian, whom the curate had chosen as capable of making an impression on the mind of a philosopher, somewhat erratic, but of good faith. After a short conference between the priest and the dying man, M. d'Argental entered his chamber, and said to his friend, 'Well! you have seen the good ecclesiastic that was sent to you?' 'Yes,' said Vauvenargues,

'Cet esclave est venu,

Il a montré son ordre et n'a rien obtenu.'"

This death-bed sarcasm against religion no doubt contributed to recommend him so strongly to Voltaire, who did not hesitate to prefer his writings to those of Pascal. "The philosophy of Pascal," said he, "is lofty and harsh; that of our young officer mild and persuasive, and both equally subject to the Supreme Being." The extracts we have already quoted, however, will satisfy the reader that the deity of Vauvenargues was a very different being from that of Pascal, and that the greatest resemblance between these two writers was in their both suffering under incurable diseases. Vauvenargues, however, really understood something of human nature, not like the more modern philosophers,

"Qui ont eu l'art de bien connaître

L'homme qu'ils ont imaginé,

Mais ils n'ont j. mais diviné

Ce qu'il est, ni ce qu'il doit être."

The above particulars, with the exception of a few grammatical observations, contain nearly all the information which M. Suard has thought proper to give respecting the life of this young philosopher. As to his manner of studying, writing, or reading, nothing is said; his "happy disposition" is extolled beyond measure; yet it is confessed that he had passions, but what they were does not appear. His habits of study and reflection seem to have been chiefly owing to the weakness of his constitution, to his inordinate ambition, and the natural as well as political checks it re-

ceived. Of his peculiar amusements during his military career not one is mentioned, nor are we told what author first made such an impression on his mind as to give him ever after a literary propensity, and a taste for study. Of his private character we are still more ignorant, and nothing is said whence we may infer whether he was generous or avaricious, charitable or parsimonious, or whether married or single. The additions, however, to the present works have been furnished by M. de Villevielle, son of the late Marquis of Villevielle, the intimate friend of the author; they consist in a great number of "characters," a "discourse on free-will," followed by a "reply to some objections," a "discourse on liberty," with a "reply to the consequences of necessity," several fragments on "justice, economy of the universe," &c. &c. The "Introduction to the Knowledge of the Human Mind" is divided into three books and forty-six sections under the following heads: "on the mind in general; imagination, reflection, memory; fecundity; vivacity; penetration; justness, neatness, judgment; good sense; profundity; delicacy, fineness, and strength; extent of the mind; sallies; taste; language and eloquence; invention; genius and wit; character; seriousness; coolness (sang-froid); presence of mind; distraction; spirit of gaming; the passions; gaiety, joy, melancholy; egotism and self love; ambition; love of the world, of glory, and of the arts and sciences; avarice; passion of gambling; passion of exercises; paternal love; filial and fraternal love; love of animals; friendship; love; physiognomy; pity; hatred; esteem, respect, and contempt; love of sensible objects; the passions in general; of moral good and evil; dignity of mind; courage; and on the good and beautiful." These topics, although generally discussed with considerable skill, have been much more profoundly examined by several writers both prior and posterior to the Marquis in our own country. Notwithstanding the author's infidelity, however, his maxims and observations interest and perhaps also instruct us more than either those of Pascal or Rochefoucault. M. Vauvenargues has bestowed most labour on defining the terms used in treating of the human mind, some of which we shall translate in the order above quoted.

"To imagine, reflect, and remember, are the actions of the principal faculties of our minds; these are followed by fecundity, then justness. Sterile minds escape many things, and see them only on one side; fecund ones behold them without justness, and confound them in their abundance and the warmth of the sentiment which accompanies them. Vivacity, which is not always united to fecun-

clarity, consists in the promptitude of the mind's operations. Penetration is a faculty of conceiving or penetrating to the origin of things: a penetrating mind cannot be slow; its true character is vivacity and justness united to reflection. Neatness or plainness is the ornament of justness; but they are not inseparable. There are persons who conceive very distinctly, yet do not reason correctly; their minds, too feeble or too precipitate to follow the connection of things, suffer their analogies to escape. Such persons, unable to take extensive views, attribute sometimes to all what corresponds with only a few whom they know. The neatness of their ideas prevents them from suspecting their correctness; they allow themselves to be dazzled with the éclat of the images which pre-occupies them, and the brilliancy of their expressions attaches them to the error of their thoughts. Those who wish to define every thing are less subject to such errors; but the wisest persons have ideas which from their education or habits are in their nature inalienable. Good sense does not require a profound judgment; judgment goes farther than good sense, but its principles are more variable. Profundity is a term of reflection, and whoever has a truly profound mind ought to have strength to fix his fugitive thoughts, and to retain them under his eye to examine them thoroughly. The French have attained a high degree of delicacy, and have confounded it with  *finesse* , which is a kind of sagacity in things of sentiment; strength also originates in sentiment, and is characterised by expression. Sallies have in some measure the same rank in the mind as humour may have in the passions; thus there are sallies of reflection, of wit, of imagination, memory, &c. Taste is an aptness to judge well of sensible objects; good taste consists in a sentiment of beautiful nature: all that is only ingenious is contrary to the rules of taste, because not founded in nature. In language and eloquence the expression generally corresponds with the nature of the ideas. It is rare, however, that the gift of thinking and that of expressing are exactly proportioned. Terms have no necessary connection with ideas; we wish to speak of a man whom we well know, whose character, figure, mien, all are present to our mind, except his name, which we wish to pronounce, but cannot recollect it: the same occurs in many other things of which we have distinct ideas, but the expression does not follow: hence it is that able men often want that facility of expressing their ideas, which superficial ones express with advantage. Invention does not mean to create, but to modify. There is no genius without activity, and it depends in a great part on our passions. Some great geniuses appear to have had only invention in retail; such were Montaigne, La Fontaine, &c.; on the contrary, Descartes had a systematic mind and the invention of design, but he wanted imagination in expression. To the invention of genius is attached an original character, although this does not exclude the art of imitating. Rousseau (the poet) imitated Marot; Corneille, Lucan and Seneca; Bossuet, the prophets; and Racine, the Greeks and Virgil. In characters we often confound the qualities of the heart with those of the mind:

a man mild and easy is considered insinuating; if he is of a lively and light humour, we say that he has a gay mind; if distracted and roaming, he is supposed to be dull and have little imagination. One of the most general characters is seriousness: the seriousness of a tranquil mind has an air mild and serene; that of ardent passions, savage, gloomy, and kindled; that of a dejected soul has a languishing exterior; that of a sterile man appears cold, slothful, and lazy; that of gravity has a concerted air; that of absence of mind has a singular external appearance; and that of a timid man has almost never any mien. Presence of mind may be defined an aptitude to profit by an occasion to speak or to act. Many enlightened men have wanted this advantage, which requires a free mind, moderate coolness, habits of business, and, according to the different occurrences, divers advantages, such as memory and sagacity in debate, security in perils; and in the world that openness of heart, which renders us attentive to all that passes around us, and keeps us in a condition to profit by all. In examining man profoundly, we meet some humiliating but incontestable truths, such as the passion of exercises, which flatter the senses, in galloping a horseback, or hearkening to the noise of the chase in the forest. Filial and fraternal love is gratitude in legitimate children, which anticipates what their duty imposes. Our love of animals in general\* originates in our attachment to our own property. It is the insufficiency of our being which gives birth to friendship, and it is the insufficiency of friendship itself which makes it perish. Whoever conceals his having friends whose faults he is obliged to avow, shews his meanness: are you exempt from those vices, declare yourself then openly; take the weakness of the unfortunate under your protection, you risk nothing in that. There are none, however, but great minds which dare shew themselves thus; the weak disavow each other, and cowardly sacrifice themselves to the often unjust judgments of the public, which they have not the means of resisting. There is usually much sympathy in love; one man may love a woman for her wit, another for her virtue, others for her defects, and it may be that all are attached to her for things that she has not, as when a man loves a fickle woman, and believes her steady. It matters not, we attach ourselves to the idea that we are pleased to figure to ourselves; it is this idea that we love, and not the fickle woman. Thus, the object of our passions is not that which degrades or ennobles them, but the manner in which we view this object. Pity is but a sentiment mixed with sorrow and love. Hatred is the effect of dislike of the object hated; indignation a sentiment of anger and contempt; contempt, a sentiment constituted of hatred and pride; antipathy a violent hatred, which never reasons: there is also aversion in distaste, which is not a simple privation, like indif-

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\* This is so palpably false, that it requires no argument to contradict or to shew that we frequently respect animals the property of other persons, perhaps even our enemies, merely for their own merit, their appearance, or their capacity.—REV.

ference ; and melancholy is generally but a universal distaste, hope-  
less, but with much hatred. Esteem is an internal confession of the  
merit of any thing ; respect, the sentiment of the superiority of  
others. There is no love without esteem ; and for the same reason,  
hatred deteriorates those who are subject to it. Desire is a kind of  
uneasiness occasioned by our taste for good ; inquietude, a desire  
without object ; lassitude springs from a sentiment of our emptiness,  
slothfulness from impotence ; languor is a witness of our weakness,  
and sadness of our misery ; hope is the sentiment of an approaching  
good, gratitude that of a benefit ; regret consists in the sentiment of  
some loss, repentance in that of a fault, remorse in that of a crime,  
and the fear of chastisement ; timidity may be the fear of blame,  
shame that of conviction ; raillery originates in a pleased contempt ;  
surprise is the effect of a sudden shock at the sight of something new ;  
astonishment is a long and overwhelming surprise ; and admiration a  
surprise full of respect."

Such is the general tenor of Vauvenargues's "Introduction to a Knowledge of the Human Mind." Our readers can  
compare the above extracts and definitions with those we  
made from Dr. Cogan's treatise on the passions. This essay  
is followed by some ingenious reflections on divers subjects  
connected with a knowledge of men and manners. Among  
the best of these miscellaneous pieces are those "on Famili-  
arity," which the author strongly and repeatedly recommends  
to general practice ; "necessity of making faults," and "on  
liberality." In the latter, those would-be gentlemen, who  
squander away their money in extravagance, but who will  
neither give a farthing for charity where they cannot expect  
any return, nor pay their servants their just wages, are very  
happily portrayed, and justly held up to public scorn and  
contempt for their folly and want of judgment, as well as  
want of honesty. The characters of the "chief of a party,"  
and the "factious man," are very ably and accurately  
sketched ; but they are too long to be extracted. A consid-  
erable part of the second volume is occupied with 623 "reflec-  
tions and maxims," some of which we shall translate as a spe-  
cimen.

"That which often misleads authors is that they think to render  
things such as they perceive or feel them.—It is a great sign of me-  
diocrity to praise always moderately.—Courage has more resources  
against disgrace than reason.—War is not so burdensome as ser-  
vitude.—Servitude debases men even to make them love it.—Before  
attacking an abuse, it is necessary to consider if we can destroy its basis.  
Inevitable abuses are the laws of nature.—We cannot have the right  
to render miserable those whom we cannot render good.—We know



not the attraction of violent agitations; those the trouble of which we complain, despise our repose.—Young people rather know love than beauty.—Women and youths never separate their esteem from their taste.—It is a proof of littleness of mind when one always distinguishes what is estimable from what is amiable; great minds naturally love all that is worthy of their esteem.—Those who want probity in their pleasures, only feign it in their affairs. It is the mark of a ferocious disposition when pleasure does not render us humane.—We often neglect the men on whom nature has given us some ascendancy, although they are the persons whom it is necessary to attach and as it were incorporate with us; the others not yielding to our allurements but by interest, the most changeable object in the world.—We ought to console ourselves for the want of great talents, as for not having great places; we may be above the one or the other by the heart.—What is arrogance in the weak, is elevation in the strong, as the strength of sick persons is frenzy, and that of persons in health, vigour.—The miser pronounces in secret, Am I charged with the fortune of the miserable? and thus repels the pity which importunes him.—Our surest protectors are our talents.—Probity, which prevents common minds from attaining their ends, is to the able another mean of success.—Light or fickle minds are disposed to complaisance.—If the passions sometimes counsel more boldly than reflection, it is because they give more power to execute.—Great thoughts come from the heart.—He pays dearly for the least good who gets it but from reason.—None are more subject to faults than those who act but by reflection.—*Conscience\* is the most changeable of rules!*—Conscience is presumptuous in the strong, timid in the weak and unhappy, inquiet in the undecided, &c.: it is the organ of the sentiments and opinions which govern us.—The conscience of the dying calumniates their life. Firmness or feebleness at death depends on the last disease.—We cannot judge of life by a more false rule than death.—To execute great things it is necessary to live as if we ought never to die [false and immoral].—We can love with all our heart those whom we know to have great faults; it would be impertinence to believe that perfection alone has the right to please us; our weaknesses attach us sometimes to one another as much as virtue could.—He who is very enlightened admires little; they who want information do the same.—Those who mock all serious propen-

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\* It would appear that Vauvenargues either did not understand any thing of what is usually meant by the word conscience, or that his infidelity impelled him to reject every moral sentiment which has been appropriated by Christianity. All his reflections or maxims relative to conscience are pre-eminently silly and false, and equally prove the incompleteness of an uneducated man's mind, in reasoning, and the superficial, erroneous morality of even one of the best French moralists.—REV.

sities, seriously love trifles.—It is not to dispense famine and misery among foreigners that a hero attaches himself to glory, but to suffer them for the state; it is not to deal out death, but to brave it.—*It is false that equality is a law of nature: nature has made nothing equal; her sovereign law is subordination and dependance.*—We wish to deprive the human species of virtues to justify ourselves in our vices, and put them in the place of destroyed virtues: *like those who revolt against the legitimate powers not to make all men equal by liberty, but to usurp the very same authority which they calumniate.*—The wisest and most courageous of men, M. Turenne, respected religion, while an infinite number of obscure beings consider themselves as men of genius and strong minds only because they despise it.”

The above maxims are sufficient to convey an idea to our readers of the general style and nature of our author's reflections, which are sometimes good, sometimes bad, and not unfrequently trifling, as many such effusions are. They often contain false observations as well as false principles of moral action; yet many of them may be still read with interest. The other papers in this volume are a “discourse on pleasure,” comparative observations on “the character of different ages,” in which the author seems determined to underrate the improvements and enjoyments of modern times when contrasted even with the rude simplicity of the ancients; this subject is continued in a “Fragment on the effects of art and knowledge, and on the prepossession which we have for our own age against antiquity.” “Discourses on the manners of the age” and on “the inequality of riches” seem also to be only ramifications of the same general subject as the preceding. An “eulogy on Paul Hippolitus Emmanuel de Seytres,” a “meditation on faith and prayer,” in imitation of Pascal (a *mere jeu d'esprit* on the part of Vauvenargues); “Treatises on Free Will,” and on “Liberty,” with “answers” to the objections against them, and some “Letters to Voltaire,” treating of the poets, conclude these works, which are very well worthy of the serious perusal of almost every class of readers. M. Suard's grammatical remarks in the notes will be found very useful to persons desirous of a critical knowledge of the French language.

*Notice des Travaux de l'Académie du Gard, pendant l'Année 1806, &c.*

*An Account of the Transactions of the Academy of Gard [Nismes] during the Year 1806. By M. Trelis, Perpetual*

*Secretary. To which is added, an Eulogy on the Academicians who died during that Year*, by M. Vincens St. Laurent, Assistant Secretary. Pp. 182, 8vo. Nîmes. 1807. Imported by Deconchy.

THE provincial academies of France, however numerous, have never produced many very interesting works, and since the revolution still less so than before. Among all these academies, however, not even excepting that of Montpellier, we generally found one or two of the most original and ingenious papers published by the academicians of Nîmes, who have from time to time furnished some interesting memoirs on antiquities and polite literature. The present volume, which is but a summary of the papers read at the public meetings of this academy, is highly creditable to these philosophers in the actual degenerate state of France, and perhaps surpasses any of the few works which now appear out of Paris. It is divided into classes of the "physical sciences," "mathematics," "philosophy," "antiquities," "poetry," "fine arts, architecture," "printed works" addressed to the academy, "prize discourses," on agriculture and commerce, and "eulogies on deceased academicians." These different subjects we shall notice in the same order. The first article is chemical, and relates a very curious fact, which may lead to many important discoveries in physiology; it is the discovery of pure air or oxygen gas being not only favourable but indispensable to the breeding of silkworms.

"Experience has demonstrated," says M. Alexander Vincens, the author of this discovery, "that the first necessity of the aurelia which yield us silk is an atmosphere abounding in oxygen; and that nothing is so injurious to them as an impure air mixed with foreign vapours. Silkworms prosper in the mountains; the north winds vivify them, in causing a more pure fluid to circulate between the layers of reeds: on the contrary, they languish and decline in the vicinity of marshes, and under the relaxing influence of the south wind. It was natural, therefore, to think that an agent which, in destroying the deleterious miasmata suspended in the air, at the same time disseminates that vital air, the first element of our existence, should be particularly favourable to the breeding of silkworms. The application of oxygenated muriatic acid answers this purpose effectually. The operation of disengaging this gas in the apartment two or three times in the day being performed, the absence of the bad smell, the dryness of the layers, the appetite, activity, and equal march of the worms, will be the first indications of its effects, and the richness of their product be the happy result. M. Vincens relates a fact which removes all doubt of the merit of the process which he employed. The worms of a large and full chamber on which he made his expe-

ment were choaked by the negligence of their attendants, who, not perceiving a sudden change in the temperature, imprudently continued the fire. It is well known that a total loss is always the consequence of such accidents, because the worms which survive have not sufficient strength to ascend the leaves which are given to them, and they very soon perish in their turn amidst heaps of dead. In this state M. Vincens hoped that the oxygenated muriatic acid might restore them that energy which they so much wanted. For this purpose he doubled and trebled his disinfesting fumigations, and had the pleasure to see all those which were not burnt, to use a familiar expression, resume their pristine vigour, and finish their task with success. By these means he succeeded in saving nearly the half of his houseful."

The Academy appointed commissioners to make a course of more extensive experiments on this important subject last year. M. Granier presented to this learned body a very long memoir on the esculent plants of the department. On a former occasion this botanist, or as we should perhaps more properly term him vegetable physiologist, furnished a catalogue of the plants fit for dying, as well as the exotic and indigenous trees which might be successfully cultivated in that climate; now he details the characters of the vegetables which yield nutritious matter convertible into bread. The author states that at the time when famine seemed to menace the whole of France, he availed himself of this resource with considerable advantage. This philosopher has likewise proposed the establishment of a nursery in the vicinity of Nîmes, which is at present situated in a country so barren of trees. It appears, however, that the agricultural society of this department has not succeeded, "for want of a common center of action and correspondence, and, it must be confessed, from the lively, brilliant, amiable indeed, but perhaps a little too fickle minds of the citizens." This is a candid avowal of their imbecility; but it is added that considerable objections have been made against learned agriculturists in that country as well as in others; a proof that the spirit of improvement has made but little progress in France.—The following case of *amaurosis* or gutta serena being cured by galvanism under the direction of Dr. Pagés, is related by M. d'Hombres, and deserves attention.

"M. Stephen Therond, merchant of Alais, aged 40, was attacked by a gutta serena, which, increasing gradually for two years, he was reduced to a state of almost absolute blindness, till he had recourse to galvanic excitement. From the seventh time he was galvanized he could read with ease. This astonishing improvement of his condition

continued till his death, which happened some months after, in consequence of an acute disease. He read, wrote, travelled alone, and followed his business as before the attack. It should be remarked, that the left eye only recovered its whole strength; the right remained weaker, although the first sittings restored him all his faculties, which he did not preserve in the same degree. The galvanic pile used by MM. *Hombres* and *Pagès* was composed of zinc, silver, and humid substances alternating. The patient held in a glass tube a silver conductor, which he introduced into his nostrils, while a similar one was passed over his forehead, his eye-brows, which were moistened, the borders of his eye-lids, and the globe of the eyes. The strength of the pile being increased or diminished according to circumstances, from twelve to forty pairs of metallic plates, the patient, during the operation, felt a lively and painful impression principally in the eye-brows. The decomposition of the water was observed by M. *Hombres* in the whole course of the experiments. Hydrogen was disengaged in small drops at the point of the exciter on the forehead and moistened eye-brows of the patient; while the oxygen, collecting on a silver conductor which communicated with the positive pole of the pile, oxydized it to such a degree, that in two operations it was black as jet.

"The observations of MM. *Hombres* and *Pagès* seem to confirm the opinions of M. *Creve*. This physician established as a principle that the gutta serena originated in an injury of the optic nerves: if this injury exists in the brain, there is no hope of recovery, while there is some hope if it exists only in the part of the nerves which pass from the brain to the eyes, or in the ramifications which cover their internal part. This physiologist also indicated the means of ascertaining the seat of *amaurosis*, or gutta serena. These consist in introducing first under the left cheek a small silver plate in a manner that it may fill the interval between this cheek and the grinders; second, inserting into the other side a similar plate of zinc, and both so disposed that they may approach and touch each other. If at the moment of contact the patient perceives a light more or less vivid, it is a proof, according to M. *Creve*, that the injured part of the nerves is exterior to the brain, and may be cured; if, on the contrary, the patient perceives no light, the injury is internal, and consequently incurable\*. Now the patient in this case submitted to the above experiment always saw the light, and was cured; while another patient equally affected with *amaurosis* never could see it, and is, notwithstanding this treatment, become entirely blind. M. *d'Hombres* has accompa-

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\* This experiment seems only useful for ascertaining the existence of *amaurosis atonica*, or *a. spasmodica*; on *amaurosis sanguinea*, *serena*, *organica*, *venenata* or *compressionis*, it could have little effect. M. *Creve* appears to have considered *amaurosis*, or gutta serena, as originating solely in some wound or disease in the body of the optic nerves, whereas it much oftener originates in some obstruction given to these nerves, which injures them, and prevents them from duly performing their functions.—R.v.

nied this memoir with the description of a simple and easy method of removing the oxyde which soon forms on the disks of the plates in the galvanic pile, and which impedes their action."

M. d'Hombres has given a very laboured description, illustrated with a plate, of a portable barometer; his method consists in attaching a leathern bag as a reservoir to the tube; and the bag is governed by a screw which forces up the mercury to the top of the glass. There is nothing new in this plan, which has been tried with indifferent success in this country above half a century ago. A more interesting paper is a register of the weather kept at Alais, a considerable town some leagues north of Nîmes. The instruments, besides the barometer and udometer, were *Deluc's* thermometer and *Saussure's* hygrometer. The following are the results:—greatest height of the barometer at Alais, in 1806, 28 inches 3 lines (*French*) on the morning of the 25th Dec.; lowest 26 inches 11.35 lines; mean height 27 inches 9.553 lines. *Deluc's* thermometer, highest 27, at 2 o'clock P.M., July 15; lowest 1, the 6th, 7th, and 8th March; mean heat of the morning 10.16, afternoon 14.97; average of the year 12.724. *Saussure's* hygrometer, maximum 100, minimum 18, medium 70.12. The udometer, or rain-gauge, in the month of May (the most rainy), gave 49.8 lines; in February, the least rainy, 9.4 lines; the total of the year is 11 inches 8.35 lines of rain during the day, and 15 inches 11.25 lines during the night; in all 27 inches 7.6 lines, *French*, about 29 English inches, which is much more rain than what falls even in London, where only 18.20 inches fell in 1807. The winds were north seven months, viz. Jan., Feb., March, April, June, Sept. and Nov.; in May and Oct. they were south and south-west, the other three months were variable. There were 245 fine days, 98 cloudy, 39 of rain, 219 windy, 11 of frost, 10 of hoar frost, in all 21; 32 of thunder, 1 of snow, and 4 of hail, with 5 floods in the river.

In March, 1806, a meteoric stone, or aerolite, fell about an equal distance from Nîmes, Alais, and Uzes, the detonation of which was heard in these towns. One hundred parts of this aerolite gave 17 water, 2 carbon, 4 sulphur, 20 silice, 9 magnesia, 1 oxyde of chrome, 2 oxyde of manganese, 40 oxyde of iron, and 5 oxyde of nickel. M. *Trelis*, in an ingenious memoir, has endeavoured, with considerable success, to prove that the monuments of the highest antiquity present evident traces of the fall of aerolites. They are found in the Grecian mythologists and in the historical traditions of the East, as well as in those of Greece and Rome,

through the darkness of the middle age down to our own times. The fables, he contends, in which these records are involved have only obscured but not destroyed the truth ; and concludes that the fall of stones is not a phenomenon so rare as has been hitherto believed, that it does not particularly belong to any time, or to any place, as they are found in so many different epochs, and in divers countries.

The second part of this memoir is purely hypothetical, in which the author follows the opinion of those who consider the aerolites as produced in the atmosphere by means of metallo-gen and lithogen gases. This gratuitous supposition is defended by the conjecture of Laplace, that our planet has been, at its creation, an immense aeriform globe, emanated from the sun, and that " consequently we may be permitted to conjecture that the existence of the solid matter of the kernel or nucleus of our globe was due to an enormous quantity of aerolites, to which the atmosphere, then young, and full of such principles and powers, could have given existence." The action of the cotemporary waters on these masses appears to the author to give a happy solution of several geological problems. After the developement of germs, and the production of animated and vegetable nature, M. Trelis " considers animals and plants as so many *solidifying* or consolidating apparatus, so that the atmosphere, diminishing incessantly by the formation of aerolites and water, and the latter, like aeriform substances, being also continually consuming by animal and vegetable action, he anticipates the time when the fluids and liquids of our globe, being entirely exhausted, would leave the earth to absolute desiccation, and in a similar state to that which we may suppose the moon has already attained !" This conjecture, however ingenious, is to be sure abundantly extravagant, and even worse than Dr. Darwin's great northern manufactory of the winds and of oxygen. But M. Trelis hopes to be pardoned for having followed the example—

De tous ces grands esprits dont le *savant caprice*  
D'un monde imaginaire a bâti l'édifice.

VOLTAIRE.

On mathematics we find only two papers have been read in the Academy during the year ; the first treats of M. *Thomas de la Vernede's* researches on logarithmical formulæ of the nature of those of Borda and Haros. M. Vernede has reduced this inquiry to a question of indeterminate analysis ; to find equations which, having whole numbers for roots, preserve this property after the suppression of their last term. This question he considers as presenting great difficul-

ties in high equations, which are nevertheless the only ones that can furnish formulæ preferable to those we at present possess; he has, however, succeeded in obtaining a formulæ of the same order as that of Haros, over which it possesses several important advantages, and another of a superior order, which in some measure reduces the determination of a logarithm of a number to one addition; however inconsiderable this number may be. This author is occupied in preparing tables of logarithms from one to a million.—The next mathematical paper unfolds the miserable condition of France, and the unhappiness of the people, in a manner that cannot fail to make a deep and lasting impression on all reflecting minds; it is a memoir on the means and value of finding substitutes, and insuring young men against the effects of the *conscription laws*! It will be remembered that there are no volunteers, no recruiting in France, but that all the armies are filled by a *forced conscription*, executed with equal rigour and partiality. It is therefore natural to suppose that great numbers will endeavour to avoid such forced services, and that they will offer large sums of money for substitutes in every instance where they can afford it, or where substitutes will be accepted. To mitigate this national calamity, the necessary and inevitable consequence of Buonaparte's lawless ambition and heartless cruelty, the author, M. Gergonne, has generously proposed to form financial or subscription societies in every department, in order to relieve the direct pressure of such enormous sacrifices, which not unfrequently occasion the total ruin of whole families where parental affection exceeds the bounds of pecuniary discretion. Such societies would receive a fixed sum from all those young persons who did not wish to serve before the drawing of the conscripts commenced. He anticipates cases; however, where, by the caprices of fortune, (he should have said by the corrupt partiality of the agents) individual societies might be ruined by an extraordinary draught upon them, and suggests the advantages of having either a general "agency of substitutes" (*agence de remplacement*) established in Paris; or that the government itself would become the agent for finding voluntary conscripts. The latter plan, indeed, he is perfectly aware will not be adopted by Buonaparte; but his project of receiving annual subscriptions from all persons under twenty years of age, the amount of that subscription being in proportion to their age at the time of subscribing, might certainly be partially carried into effect. The funds to be raised for such M. Gergonne proposes should be vested in departmental banks, which would exhilarate the spirit of commerce, reanimate agriculture, and facilitate



the circulation of money to and from the bank of France. To this end he has drawn up a number of very elaborate and ingenious tables of subscriptions and disbursements calculated for twenty-one years, on the probability of human life and on the exigency of military conscription. His memoir, at the instance of the Academy, has been presented to the government, where it will most probably never more be heard of by its ingenious author.

Under the head of philosophy we find a very ingenious essay by M. Eymar, suggested to him by the poetical prize question of the National Institute, on the independence of men of letters. This writer thought the subject worthy of investigation in prose as well as in verse, and selected as a motto—“*extimemus singula, famâ remotâ, et queramus quid sint, non quid vocantur.*” The author is represented as the disciple, the admirer, and sometimes the rival, of Rousseau; a philosopher exempt from fear or interest, a man of letters truly independent, who searches the cause and the remedies of the dependence of his fellows. M. Eymar assigns as causes of the subjection of writers, “the taste of the public which domineers over them, the reigning opinions which subject them, the excessive multiplicity of persons embracing the profession of author, the necessity imposed on the greater part to make literature and science a mean of subsistence, their associations in literary bodies, and the custom of the great to pension and pay them.” The remedies are, “a melioration of studies, diminution of the number of literary societies, exemption from all political influence, and the almost total suppression of pecuniary recompense.” Every reader must observe that some of these remedies are worse than the disease, and that the suppression of literary societies, however it might tend to elevate the imaginary divinity of men of letters, by secluding them more from the vulgar gaze of their fellow-men, would be injurious to the general interests and melioration of society. By this plan, also, learning must be confined to the rich, who seldom or never monopolize genius; emulation must likewise be limited, and consequently the progress of the human mind rather retarded than advanced to a state of meliorated existence.—The same author has furnished a much more useful essay on the magnitude of states, entitled “*Coup-d’œil sur cette question : la grandeur des états peut-elle s’accorder avec une bonne législation ?*” M. Eymar determines the question in the negative, and refutes the opinion of Filangeri, who thought that it was possible to find a very good plan of legislation even for the greatest empire of the world. In opposing the arguments of this Neapolitan

legislator, the author refers to the authority of history and of the sages, all of which concur in proving the impracticability of legislating well over a too extensive empire. If any instances occur to the contrary, they are to be considered as exceptions, and therefore support the undeniable position of our author. The principle of this essay is in direct contradiction to Buonaparte's ideas of imperial government.

M. *Trinquelague*, as vice-president of the Academy, opened the public sitting with an eloquent discourse on the prize question, "What is the influence of the manners of nations on the forms of governments; and the forms of governments on the manners of nations?" which has been two years in vain before the Academy. The orator took a view of the effects of monarchical government on the French, whom he justly represents as having "sucked with their milk the principles of this paternal government; the love of their kings transmitted from generation to generation was confounded with the love of their country; they tasted the sweets of liberty without being exposed to its storms: honour, that divinity of monarchies, bound them to their duties, and took place of public virtue; a ray escaping from the throne adorned and gave birth to talent; they felt and they eagerly proclaimed that monarchy alone was suitable to their manners. It was to the French one of those sacred truths which no doubts dared to approach." M. *Trinquelague* then shews that the wreck of the throne and the abandonment of the authority to the people necessarily destroyed the public sentiment of honour, and gave birth to the plunder and anarchy which followed. The French he, with equal justice and eloquence, declares "are too egotistical and too selfish to have any republican virtues, as they cannot exist without the concurrence of private virtues. If then it is impossible to deny these truths, what," he asks, "shall we think of the mad idea of converting the whole of France into a republic at the end of the 18th century? Did not their education, their manners, customs, the whole of their situation, all oppose the success of such a project? Passive obedience to the laws, institutions which enabled the sovereign to preserve the prosperity of the state, rendered moral powers useless, and prevented the exaltation of the subject; private interest predominating over all others; an inordinate love of riches, money serving as a recompense for every thing, even noble actions were done from selfishness rather than from patriotism; having the precepts of honour, indeed, but also its caprices and its egotism: these manners and principles were the result of the habits of fourteen centuries. Such was the preparation of the French to become republicans!" The author then reverts to the means and in-

dusttry displayed to propagate republicanism, but proves that "it was an exotic plant, transported into a foreign soil, where, not finding those nutritive juices proper for its vegetation, it languished, withered, and died rapidly." Here the orator sketches an animated and faithful picture of the bloody horrors which followed the introduction of republicanism, contrasted with the mild peaceful state of France under the last of her kings. We regret that our limits prohibit us from presenting our readers with this view, which exhibits much genuine eloquence, good sense, and all the native gracefulness of truth. It is lamentable that this ingenious author should feel himself obliged to conclude with a compliment to the man whom his enlightened mind must detest, and to call the tyrant, so unlike the Kings of France, "the hero who *commands their destinies*!" But frantic ambition always has been, and perhaps ever will be, the national curse of Frenchmen; and this author consoles himself and his countrymen that *sa grandeur est devenue la notre* (his greatness is become ours). This universal sentiment of Frenchmen should teach us to endeavour to counteract its direct effects, as well as its natural tendency to induce perpetual hostility to this country.

Antiquities, as usual, occupied a part of the time of this Academy; and the examination of a coin with Cufic characters, found in the foundation of a house on the ramparts of Nîmes, has furnished some corroborative evidence to the truth of historical facts already known. The Saracens, it appears, had possession of Nîmes but a short time; in 719 they took it, and put an end to the reign of the Visigoths on that side of the Pyrennees, but were expelled in 721; they again retook it in 725, and retained it till their final expulsion in 752, at which time, imitating the example of Agde, Beziers, and Maguelonne, the people threw off the Mahometan yoke, and acknowledged the authority of *Pepin le Bref*. In Septimania, however, the Saracens neither changed the government nor impeded the free exercise of the Christian religion. The present coin, besides the usual legend on Mahometan coins of "There is no other God than God, and Mahomet is his apostle," &c. has "In the name of God, this drachm was struck at Waseth, in the year 122 of the Hegira." This date corresponds with 739 of our era, and is the epoch of the reign of *Hecham*, 10th Caliph of the race of Omniades, from the expulsion of the Saracens from Provence by Charles Martel, and the war which he made on them in Septimania. It was about this period that he set fire to the amphitheatre of Nîmes.

In poetry, at least in versification, we seldom find French-

men deficient, and accordingly the Academicians of Nismes have furnished a sufficient quantity. M. *Alexander Vincens* read a very animated analysis of the 9th book of the Iliad, in which he extols the poet as the model of all eloquence, and the best rhetorician that ever lived. This analytical dissertation is the preface to a translation of some fragments from Homer, which are well executed. Several other poetical effusions were read, but those which excite most interest were by M. Trelis, the Perpetual Secretary and editor of this volume. The first was a well executed translation of the last part of Pope's Essay on Criticism, and the next was an original poem in imitation of Pope's Windsor Forest, entitled *La Prairie d'Alais*, the native country of the author. In this poem M. Trelis portrays the four seasons of the year, and the four ages of human life, with animated and interesting colours, although only local features. The author, after alluding to the greater part of the most distinguished hortulan river-valles celebrated by the poets, describes the modest beauties of his paternal plains, depicts his juvenile amusements with other youths, their *martial* sports, &c. which correspond with the spring. The summer introduces an admirable description of the persecuted *Protestants* performing divine worship, according to the dictates of their own conscience, in a forest of chesnut trees, where—

“ La religion parle, et le calme des bois  
Prête encor plus de force à sa touchante voix.  
Ces jours de fanatisme où ceux qui, dans leur foi,  
Des Pontifes Romains méconnoissoient la loi,  
Accablés sous le poids de *rigueurs inhumaines*,  
Illustroient l'échafaud, ennoblissoient les chaînes ;  
Quand *Louis* vieillissant, déchu de sa grandeur,  
A la voix d'une femme et d'un prêtre *imposeur*,  
Foulant aux pieds l'état, l'intérêt, la justice,  
Du plus grand des *Henri* renversoit l'édifice.  
La politique, enfin, reconaut ses erreurs ;  
Elle arrêta le cours de ces saintes fureurs ;  
Mais toujours méfiante et toujours inquiète,  
A ces chrétiens, objets de sa crainte secrète,  
Elle interdit leur culte ; et ces pieux proscrits,  
Loin des débris récents de leurs temple détruits,  
Sous l'asile des bois, dans l'ombre des vallées,  
Rassembloient, en tremblant, leurs tributs désolées,  
Présentent à leur Dieu leur vœux et leurs douleurs,  
Et prioient, comme lui, pour leurs persécuteurs.  
Dejà nous approchions, et le sacrés concerts  
Au loin retentissant dans le vague des airs :

Ces accens prolongés que le seul zèle anime,  
 Des ames et des voix cet unisson sublime,  
 Ce chant égal et lent, par l'écho répété,  
 De l'hymne solennel l'auguste majesté,  
 Les vents qui, s'agitant sous les chênes antiques,  
 Unissoient leur murmure à ces pieux cantiques ;  
 Tout un peuple accourant, tant de fronts prosternés,  
 De regards recueillis, de genoux inclinés.  
 Des monts, des champs, des eaux les ravissans spectacles,  
 De la création étalant les miracles ;  
 Le soleil pour flambeau, la terre pour autel,  
 Pour temple la nature, et pour dôme le ciel,  
 Tout de l'Etre éternel annonçoit la présence.  
 Cependant, à pas lents le saint pasteur s'avance ;  
 Les zéphirs se jouoient dans ses cheveux blanchis,  
 De sa robe flottante ils agitoient les plis ;  
 Il s'avance, et la foi, la douce patience,  
 L'ardente charité, la divine espérance,  
 De ses devoirs sacrés le sentiment profond,  
 Ses vertus, ses travaux se lisent sur son front :  
 Deux fois, dans les cachots, plongé par l'injustice,  
 Deux fois le bras de Dieu le ravit au supplice.  
 Ses périls renaissans accrurent sa ferveur ;  
 Mais sans fiel, sans excès, sans que jamais son cœur  
 Conçut un sentiment de haine ou de vengeance :  
 Seulement sa pâleur attestoient sa souffrance."

We might indulge ourselves with quoting many more excellent verses of this very pleasing poem, which abounds in the most picturesque imagery, particularly the description of the holy pastor's discourse, and his administration of the sacrament, where he is represented as

" La nature et sa voix sembloient d'intelligence ;  
 Le ciel, les élémens lui pretoient leur appui ;  
 Ils confirmoient sa cause, ils parloient avec lui."

But we have already allotted sufficient space to this interesting little volume for the present, and must defer the consideration of the prize discourses on agriculture and the eulogies till our next Appendix. We shall only add, that M. Treliu pays his devoirs to Homer in autumn in a manner and style we had almost said not unworthy of such a character.

" Salut, roi des talens, par des rois adoré !  
 Je crois voir ce Mont-blanc, des Alpes entouré,  
 Qui, sorti le premier du berceau de la terre,  
 Domine sans rival sur tout notre hémisphère."

The poem concludes with winter, and an elegy to the mo-

mony of a friend who, during the reign of blood, found an asylum from slaughter in the author's bowers of Alais: it does equal credit to the head and heart of this French Protestant poet and philosopher.

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*Curso de Química general aplicada á las Artes, &c.*

*A general Course of Chemistry applied to the Arts.* By Don Jos. Maria de S. Cristobal and Don Jos. Garriga y Bauch. Vols. I and II. 8vo. Madrid.

DID we know nothing of the works and talents of the Spaniards but from the account and character given of them by the French, who usually bestow on them the elegant appellation of *les Betes Espagnoles*, we should conclude that there are no such men as chemists in Spain, nor any persons possessing a profound knowledge of the arts and sciences, still less many able philosophers, but that all are sunk in the most deplorable ignorance and stupidity. Even the most liberal French writers all concur in the assertion, and perhaps belief, that *les Espagnols sont peu propres aux bonnes études!* To refute such a false assertion it is only necessary to say that the Spaniards have long possessed *better* books in anatomy than the French do at the present moment, and that although their works are less numerous than those of France, they are in general as much more correct and more useful. Even the work before us, notwithstanding the late multiplied labours of the French in chemistry, we have no hesitation in saying is superior to any similar production by a Frenchman, and that when this "Course" is completed it will be much preferable to the verbose and voluminous works of Fourcroy, and worthy of a place on the same shelf with the System of Dr. Thompson.

This "Course of General Chemistry," which is to be published in four volumes, only two of which have come to hand, is printed by the King's printer at the expense of the government. This circumstance is rather a subject of regret than exultation; for it proves that in consequence of the war the price of paper and the expenses of printing were so great, and the war-taxes paid to France were so enormous, that the authors could not expect to sell a sufficient number of such a high-priced work to indemnify them for the necessary expenses. Thus, we see that the Spanish connection with France has been the direct means of obstructing the progress of the sciences in Spain, instead of facilitating them, as the French falsely boast. This depression of Spanish literature, however,

was highly beneficial to France, and the French bookmakers did not fail to profit by the Spaniards' desire of knowledge, which was amply gratified *à la Française* in the immense quantities of French books of the very worst kind, in every sense of the word, which were incessantly smuggled into Spain. The frauds practised on the Spaniards in these cases are equally innumerable and incredible, as the French, both from avarice and derision, circulated cheap editions of obsolete dictionaries of the arts and sciences, affixing to them the names of the most respectable modern philosophers. Such deceptions, indeed, would not have been either so successful or so practicable but for the high price of original Spanish works of science; they were also assisted by the artful prejudice raised in that country as well as in this in favour of the works of French philosophers. This delusion is now fortunately passed away, and neither Spaniards nor English any longer expect profundity or accuracy in the writings of Frenchmen, or any thing indeed but *plausibility*.

These volumes sufficiently illustrate the superior energy of the minds of Spaniards, and their capability for the most arduous scientific researches, in some of the most abstruse and difficult questions in chemical or any other science, namely, the doctrines of light and heat, attraction and affinity. Senores Cristóbal and Garriga have condensed into a small space the most essential chemical truths, and their application to the mechanical arts and manufactures, and their classification is such as to render their work an excellent elementary treatise on this most useful science. In the first volume they very properly begin by giving a definition of chemistry, and the purposes to which it may be rendered subservient; they next treat of the practical operations of the science, of analysis, and the general means employed to discover the nature and properties of material bodies. In examining the subject of attraction and affinity they consider these terms as in effect generally synonymous: this singular opinion is not to be supposed a mistake, but, if false, an error. It may be true that attraction and affinity are but degrees of the same power more or less common to all matter, and that what we call the action of affinity is but that of attraction in miniature. Still, however, as we are accustomed to observe the same effect under very dissimilar points of view, and as we can never attain any other knowledge of bodies but by their effects, it would seem proper to retain these hitherto ill-defined, and perhaps undefinable terms, attraction and affinity, distinct. The authors have adopted the experiments of Berthollet on affinity, and developed his opinions much more clearly and explicitly

than that obscure author has done himself, although they incline to believe that attraction is similar.

Two chapters are devoted by these chemists to the discussion of light and heat, or caloric, in which they prove themselves not only masters of the subject, but capable of reasoning with considerable correctness and cogency. They justly reject the opinion that caloric is a result of the motion produced in the molecules of bodies, and also the notion that light and caloric are only modifications of the same fluid. The dissimilarity of caloric and light is proved by an experiment on the light of the moon, which, when condensed by a burning glass, produces no effect on the thermometer. The subjects of electricity and galvanism, which they very properly consider as chemical agents, are not less ably discussed. These Spanish chemists are manifestly better acquainted with galvanism than the French, who seem never to have either properly comprehended this science, or succeeded in their experiments in it. Its operations in the fusion and oxydation of metals are satisfactorily and clearly illustrated. The analysis of atmospheric air, and the examination of its physical and chemical properties, as well as water, and the divers states in which it exists, occupy two chapters highly interesting to the young chemist. Senores Cristobal and Garriga, adhering rigidly to their proposed plan of illustrating the applications of this science to the various phenomena of nature, consider the subject of the specific gravity of bodies when treating of water, and also that of hygrometry and of meteors. Carbon, sulphur, phosphorus, the earths, and alkalis, are each examined under separate heads, and sufficiently explained in this "Course of General Chemistry." But the most original and most ingenious part of this volume is that which treats of the pottery, the fabrication of china and delft-ware, and glass-making. Here our authors appear to have made several original experiments, and investigated the practice of making glass and porcelain themselves. They have in consequence produced original, methodical, and well digested directions for the execution of these manufactures, especially in the manner of applying the colours to porcelain; a subject on which very little has hitherto been published, and what is written abounds in numerous and gross errors. Notwithstanding the boastings of the French of their porcelain manufactory at Sevres, under the direction of Brongniart, there is no country in Europe in which porcelain is made in so great perfection as in England; and the French china-ware, however finely it may be gilt, will be found considerably more brittle and in many other respects inferior in intrinsic value to the English. But



if we can produce the best porcelain-ware, it must be confessed that both Spanish and French, particularly the former, can now produce the best books on the subject. We should have translated an extract from this part of our authors' "Curso," were it not for its great length, and any abridgement of it would not be interesting.

The second volume of this "Course of General Chemistry" is devoted to the acids and their combinations. The acids are divided into four classes: "1st. Acids, the essential character of which is to preserve their peculiar constitution amidst all the operations to which they can be submitted; 2d, acids having a simple radical, or mineral acids; 3d, those having a binary radical (hydrogen and carbon), or vegetable acids; and, 4th, acids having a ternary radical (hydrogen, nitrogen, and carbon). This last class of acids belongs principally to the animal kingdom.

Senores Garriga and Cristobal examine the carbonic acid with great attention, state the process for extracting it from those bodies with which it is combined, and investigate the proportions of its constituent principles. The Spanish chemists have advanced a little farther than the French on this subject, but they conclude that our knowledge of the constituent principles of carbonic acid as yet only approximates the truth. The experiments of Messrs. Allen and Pepys, recently read to the Royal Society, have contributed materially to elucidate this difficult question. To the investigation of carbonic acid is added a very copious account of the different methods, with drawings of the apparatus, of preparing mineral waters, particularly those made by Paul and Triayre. Directions for the preparation of phosphorus, phosphoric, sulphureous, and sulphuric acids are given, with an explanation of the theory of their formation. Very ample and satisfactory descriptions of the manufacture of sulphuric acid are next laid down; but as it is very probable that this country will soon become the seat of the chief manufactories of sulphuric acid for all the world, it is unnecessary to dwell on this subject, except to say that it is drawn up with ability and accuracy. The Spanish chemists have also made some experiments on the respiration of Mr. Davy's gaseous oxyde of azote, but without the same effects as it produced in this country and in France; these indeed have been very different in different persons, a fact which should teach medical men to be less confident in their theories of therapeutics, and of tonic, diaphoretic, and antispasmodic drugs.

The muriatic, oxygenated muriatic, fluoric and boracic acids, with their uses, and process for preparing them either in

laboratories or manufactories, terminate the third section of our authors' work. The fourth section embraces the neutral salts, and the numerous products of the various acids united with different bases. Here Señores Garriga and Cristobal present their pupils with a very accurate view of Haüy's theory of crystallization, and the geometrical formation of crystals. The most approved processes are always given for the preparation or manufacture of the neutral salts, and those which are used in manufactories are described with the greatest minuteness, so that any persons engaged in such manufactures may profit by the labours of these philosophers. They are also accompanied by numerous well executed plates, exhibiting accurate views of all the different apparatus employed in such works, which will be extremely useful to persons living in remote parts of Spain where no such manufactures are known. The principal design, indeed, of this excellent "*Course of General Chemistry applied to the Arts*" is not so much to gratify speculative curiosity as to furnish a work that will at once unfold just views of the general theory of chemical science, and convey practical information to all persons desirous either of establishing manufactories, or of improving their present establishments. Thus, for instance, the methods of preparing alum and sulphat of soda (Glauber's salts) are copiously explained; the calcination of the sulphat of lime, and the process employed for extracting sulphat of magnesia from the waters which contain it in solution, and which abound in small lakes in Spain, particularly in Arragon, are also detailed. The manufacture of saltpetre likewise has been greatly improved in different parts of that country, and great quantities of it are made with the utmost facility at Seville and Zaragoza: the former factory has been long celebrated, but the latter is established only a few years, although it is extremely productive, and has reduced the price of this article to less than 30s per cwt. The manufacture and trade of saltpetre may now be found equally advantageous and convenient to this country as well as Spain; and at the same time that it will encourage the natural products of that country, it will obviate the necessity of bringing so much of it from the East Indies, instead of more valuable goods.

Before concluding our remarks on these volumes we must observe, that these Spanish chemists have manifested a laudable and philosophical spirit of collecting and condensing into a narrow compass an immense fund of chemical knowledge, arranged and illustrated with considerable perspicuity and accuracy. The utmost pains have also been taken, both in the plates which accompany the work and the general de-

scriptions, to render every branch of chemical knowledge, either theoretical or practical, perfectly plain and intelligible to all persons possessed of moderate capacity, in consequence of which this interesting "Course" combines every advantage of an elementary and a practical treatise on general chemistry. The work indeed, although only half-finished, does honour to the talents of the authors, and would alone demonstrate the falsehood of the French accusation, that the Spaniards are incapable of profound studies (*bonnes études*). Our readers, however, are not to infer from our approbation of this Course of Chemistry, that Senores Cristobal and Garriga are the only chemists in Spain; on the contrary we could mention several others whose chemical researches are equally creditable to the talents of the individuals, as well as the genius of Spaniards. M. Proust, indeed, is a distinguished chemist in Madrid, but his native country is France; yet the modest and enlightened *Don Gutierrez Buena*, who has displayed so much philosophical accuracy in his different analysis of the numerous mineral springs of his country, is well worthy of being ranked among the ablest chemists of Europe.

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*Histoire du Donjon et du Chateau de Vincennes, &c.*

*History of the Dungeon and Castle of Vincennes from their Origin till the Epoch of the Revolution; containing interesting Particulars of the Princes, Kings, Ministers, and other celebrated Persons, who have inhabited Vincennes; and of the Prisoners who have been confined there principally during the Reigns of Lewis XIII, XIV, and XV; with an Historical Summary of the Civil Wars in which the principal Prisoners of the Dungeon were engaged from the Reign of Charles V to the Epoch of the Suppression of this State Prison. By L. B. Three vols. 8vo, about 260 pages in each. Paris. Imported by Deconchy, London.*

IF with the names and characters of persons confined to state prisons we could always learn the causes of such punishment, then the annals of prisons would become an important part of the history of a country. It might, however, be favourable to justice if prisoners were allowed to write down their own defences and the *motiving* causes of their conduct in a few explicit terms, and that those, in conjunction with the charges exhibited against them, should be entered in a book, kept expressly as the journals of the prison, which might be inspected by every proper person. Such a

mode would render the annals of state or other prisons highly interesting, while at the same time they might furnish the basis of a system calculated to reform the criminal part of society. Without such information we may be amused with the anecdotes and eccentricities of prisoners related in such works as the present, but very little progress will be made in the serious and important work of general reform, nor will the criminal-jurisprudence of nations be improved in any manner particularly advantageous to the general interests of society. To the reputed scene of the atrocious murder of the Duke d'Enghien, however, we must turn with a kind of melancholy curiosity.

The origin of the name *Vincennes* it appears cannot be satisfactorily ascertained, and, like that of most other places, is lost in the succession of ages. Some etymologists derive it from *vita sana*, in allusion to the salubrity of the air, whence *Vicenes*; others from *vingt fois cent* acres, because the park contained about 2,000 acres, and hence the word *Vingtcennes*, a corruption of *Vingt-cents*, *VICENA*. Again, the name of *Vincennes* may have been given to this wood, because the city of Paris, then contained in the island of the Palace, was but twenty stadia or 2,200 steps distant, from which was derived the Latin words *ad vincenes*, and hence probably *Vicenes* and *Vincennes*. However this may be, the wood of Vincennes, situated about two miles and a half east from Paris, was known before the birth of Christ. At that epoch it served as a promenade and place of amusement to the inhabitants of *Lutetia*, the name by which Paris was then designated, in consequence of the whiteness of its houses or cottages, which were constructed of straw and clay. The Romans established a college in the wood of Vincennes, and consecrated it to the god Sylvanus; the remains of it are still seen at the Priory in this wood, at first occupied by the *Ermites*, and afterwards by minor friars. In more remote ages there was in this place a college of Druids, whose principal establishment was in the forest of Chartres.

"The first Kings of France," says this historian, "built a kind of castle or hunting rendezvous in the wood of Vincennes, and since the year 1270 it has been a royal residence. Philip, called August, was fond of sporting, and caused wild beasts to be enclosed in this wood, such as stags, bucks, wild boars, and roebucks, then very rare in France. The park of Vincennes, which is not considerable, was enclosed with walls, of which no mention is made in history before the reign of Philip. A menagerie was afterwards established at the entry of the park, near the gate of Bel-Air, in a Ge-

thic building: lions, tigers, wolves, leopards, and other ferocious animals, were kept there till the days of Lewis XIV, who caused them to be transported to Versailles. The park of Vincennes contains 1467 acres (arpens); it lies in front of the castle, and forms one of its most beautiful ornaments. The Wood of Beauty (*lois de Beauté*) is particularly remarkable, situated on an eminence whence the river Marne is seen; it is enclosed in a small park of fifty-two acres, that are called the *park of Beauty*. It was in this delightful situation that the castle of Beauty formerly stood, in which the first Kings of France often resided. Its antiquity is so great, that it has never been known by what prince it was built; and being destroyed several centuries, we now find only thickets in the place which it occupied. The park of Vincennes was long the only one in France, while the forests of Fontainebleau, St. Germain, and Compiègne, open and without enclosure, contributed to the delight of the Kings in hunting. It is only since the reign of Francis I, that the taste for parks began to become general, and that the number of which has multiplied so prodigiously to the prejudice of agriculture. The great and small parks have always been distinguished at Vincennes; the latter was reserved exclusively for the amusement of the Kings, who enlarged it successively by the acquisition of land from different individuals.

“About the year 1164, Lewis VII, full of veneration for the order of Grammont, whose religious were known by the name of *Ermites*, formed the project of establishing them in the wood of Vincennes, on the ruins of the ancient Roman college dedicated to Sylvanus. He required a certain number of these religious from their General, received them with respect, and endowed them with royal magnificence. These monks practised great austerity, perfect disinterestedness, and lived in a retirement equal to that of the ancient hermits. One of them, called friar Bernard, obtained some influence at Court, and engaged Philip Augustus to expel the Jews from France. Some years after (1190) the same prince, preparing to make a voyage to the Holy Land, at the head of an army of croifaders, made his will in the castle of Vincennes (called of Beauty), and ordered very particularly that, during his absence, no person should be presented to an ecclesiastical benefice without the advice and consent of friar Bernard.

“During the winter of 1419 the scarcity of wood was so excessive, that the people were obliged to burn fruit trees and the joists of the houses. Charles VII allowed them to cut all the wood of Vincennes, which was promptly executed, and the trees as soon as felled were carried to Paris and sold very dear, as the English, being masters of the environs of the capital, suffered almost nothing to enter\*.

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\* The humanity of the English army allowed the people this relief, which otherwise they could have intercepted; but it would be too much to expect magnanimity in a modern Frenchman sufficient to induce him to acknowledge this fact, which however is recorded by several ancient French historians.—REV.

The Queen, who retired to Vincennes, had nothing but green wood for her fires, while on the roads and in the streets of Paris were seen only the poor dying of hunger and cold. Lewis XI, in 1469, instituted the order of St. Michel, of which the prior of the *Ermites* of the wood of Vincennes was made Chancellor. But in 1584 Henry III, by a treaty with Francis de Neuville, Abbot of Grammont, detached the priory of Vincennes from this order, and transferred the monks to the royal college of Mignon at Paris. In virtue of this agreement the King established in the priory of Vincennes the minor friars, or Cordeliers of Observance, who not being satisfied there (although it is not known for why) returned to their convent in Paris. The King then brought from the convent of our Lady of Chaillot eighteen *Minimes*, called *Bons Hommes*, and established them in the wood of Vincennes. These latter religious were called in France *Bons Hommes* (good men) because Lewis XI, charmed with the piety of Francis de Paula, their founder, whom he had brought from Italy to be near him, usually called him *bon homme*. Henry III then erected several elegant buildings for the monks, ornamented with paintings, relics, and books of devotion, all of which were afterwards pillaged as belonging to the King. While the antique college of the Druids, at first changed into a temple consecrated to the god Sylvanus, was metamorphosed into a monastery by the piety of the ancient kings, they themselves often lived in the Castle of Beauty.

"Pope John XXII preaching at Rome on the view of God which the blessed are said to enjoy in another life, declared that this view would not be entire and perfect till after the resurrection and the last judgment, and sent two legates to France to maintain and propagate this opinion. The King, Philip de Valois, convened at the Castle of Beauty all the masters in theology, bishops, and abbots, which were then at Paris; and after several conferences, the unanimous decision of the assembly was, that since the death of Jesus Christ the souls of the faithful enjoy in Heaven, face to face, a perfect view of God, and that this view will remain the same after the resurrection\*. Philip de Valois sent this decision to the Pope, who replied that HE WOULD HAVE HIM BURNT IF IT WERE NOT RETRACTED!! Such a menace would appear extraordinary, if we did not consider the time in which this monarch lived.

"Charles V was so pleased with this residence in Vincennes, that he had formed the project of building a walled town all round it, doubtless to avenge himself of the Parisians, who had formerly shut their gates against him; but death terminated this project. Charles VII was not less attached to Vincennes, which he gave to his mistress, *Agnes Sorel*, justly called, in consequence of her

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\* We recommend this solemn and unanimous decision to the consideration of the advocates for purgatory, and also the atrocious menace of the Pope, who can in this act scarcely be deemed a Christian, we should suppose, even by the most bigotted devotees of Popish superstition.—REV.

charms, the *Beauty of Beauties*. She enjoyed this royal domain till her death. Agnes loved Charles himself, and had no other object than the glory of her lover and the happiness of the state. Distinguishing herself by virtues rarely found in the mistresses of kings, she concerted with the bastard of Orleans (the famous Dunois) the means of arousing the King from the lethargy in which he had fallen, and of awakening his courage by recalling him to his duty. It was by a political artifice that Joan of Arc, called the *Maid of Orleans*, was presented to the King as sent from God, raised up by Heaven to deliver France from the oppression of the English. The most enlightened affected to believe it; the soldier, persuaded that God had declared for him, marched with confidence; and the valour, prudence, and virtue of this generous girl corresponding with the idea which had been formed of them, the King owed to her his first success. Francis I evinced his just esteem for the beautiful Agnes Sorel, in writing the following verses below the portrait of this celebrated woman:

‘Gentille Agnes ! plus d’honneur tu mérité,  
La cause étant de France recouvrer,  
Que ce que peut dedans un cloître ouvrir,  
Close nonnain, ou bien dévot ermite.’

“The little union which existed between Charles VII and the Dauphin, since Lewis XI, occasioned Lewis to be suspected of poisoning Agnes Sorel, who died the 4th of Feb. 1450, in the Castle of Beauty, aged 40 years, regretted by the King, the Court, and the people. She never abused favour, and united the rare qualities of tender lover, firm friend, and good citizen. The death of Agnes seemed the presage of the ruin of the Castle of Beauty. It had long been found too small, and was then abandoned entirely. The salubrity of the situation, however, rendered it a proper royal residence, and Philip-de-Valois, with this view, had an old castle demolished which was built in 1223, and laid the foundation of that subsisting to our times, and called the Dungeon. It was raised to the ground floor in 1333; twenty-four years after King John carried it to the third story, but the work was again interrupted by the captivity of this monarch, who was made prisoner at the battle of Poitiers, and carried to London. The works, notwithstanding the misfortunes of the times, were resumed by his son Charles, who was declared regent, although the Parisians refused to receive him. This prince took the old and new castles as well as the wood of Vincennes in 1358, encamped there with 30,000 men, and ravaged the surrounding country. Becoming King, under the title of Charles V, he founded the holy chapel near the castle of Vincennes. It was in 1290 that Philip-le-Bel, who resided in one of the ancient royal houses of Vincennes, there issued an ordinance on the state of his house. John Goupil, treasurer, at the expense of the royal manor, was paid ten sous per diem, according to the commission of King John, given at the wood of Vincennes the 22d April, 1361.

“The Dungeon of Vincennes, however Gothic and hideous it now

appears to us, was a long time the superb dwelling of our kings. It was there that they retired to repose (*soulacier*) themselves, and dispense justice (*sephattre*). But this place of comfort (*soulas*) and polished life (*debauchement*) afterwards became the residence of anguish and misery. The Dungeon was even the first and the only castle which these monarchs possessed during several centuries: they had, indeed, habitations in divers places of their estates; but Vincennes was the only royal manor out of their capital. It had nevertheless all the external appearance of a fortress. Catharine de Medicis, who united to the vices and the prejudices of her age a love of the fine arts, caused a plan to be made in 1560 of a new castle, which was immediately commenced, as well as the gallery ornamented with paintings. The gardens were surrounded with deep canals full of water and abounding in fish. Maria de Medicis, wishing to have the honour of contributing to this magnificent work, caused the buildings on the side of Paris to be erected in a taste truly majestic, and destined to hold the royal family and all the court. Lewis XIII placed an inscription in 1610 on this new building, and Lewis XIV added the two great piles of building on the side of the park."

The above sketch includes nearly all that is interesting respecting the origin and progress of this celebrated palace and prison; but there are numerous anecdotes, which although not very rare, are yet amusing. We extract the following characteristic trait of the artist Champagne, who, aided by his nephew, painted the King's apartments, in which are pictures of the peace of the Pyrennees, and the marriage of Lewis XIV with Maria Theresa of Austria, Infanta of Spain, both of which were executed by the order of Lewis himself.

"Champagne was born at Brussels; he added to his talents an exemplary piety, and his attachment to religion connected him intimately with the solitaries of Port Royal. *He carried his scruples and his delicacy so far as never to paint figures ENTIRELY NAKED in his pictures.* He wrought with such facility, that finding himself in competition with several painters for a picture of St. Nicolas, he executed the painting, and placed it in the chapel for which it was designed, while his brother artists had only traced the plan."

The details of the horrid execution of the minister Enguerand Lepoitier de Marigny, under Lewis X, through the hatred of the King's uncle, Charles, Count de Valois, bring to our recollection something similar in the recent events. The same national traits appear, in the discovery of Mademoiselle de la Valliere's love for Lewis XIV in a thicket in the garden of Vincennes, where she was overheard by Lewis telling it to one of her friends, and exclaiming with a sigh, "If I adore him in secret, it is not because he is the most powerful monarch on earth, but because he is in my eyes the most amiable man. His person," said she in a more animated tone, "ex-



cites in me such a lively emotion, that it is with the greatest difficulty in the world I dissemble it, and I cannot withdraw his image from my heart." This admiration of Lewis's person was the most flattering to the vain monarch, and the result of this avowal was two children, after which the newly created Ducheſs was abandoned for Madam de Montespan. An anecdote is here recorded of Cromwell on ſeeing the dungeon of Vincennes, after the ſiege of Rochelle. One of his companions ſaid to him, "Behold the caſtle (pointing to the dungeon) which has ſerved as a priſon to princes." "I know it," replied Cromwell; "but princes ſhould not be touched but by the head." Alchemiſts with their pretended philoſopher's ſtone, princes and princeſſes, biſhops, generals, magicians, jugglers, and the moſt atrocious *empoisoners*, who prepared the moſt active drugs for hire to deſtroy the lives of innocent perſons, all were imprifoned in Vincennes. The number and anecdotes of theſe empoisoners are truly horrible, and prove that Buonaparte's cup is not a new thing in France. The vengeance of nationality alſo was practiſed to the utmoſt by Richelieu againſt the followers of Jansen, many of whom were put to death merely becauſe their chief had written a ſatirical book againſt France under the title of *Mars Gallicus*! The knight de la Rochegueraut was ſeized in Amſterdam, contrary to the laws of nations, and kept a priſoner twenty-three years in Vincennes, on *ſuſpicion* of being the author of a pamphlet written againſt the prostitute Madame Pompadour, without his ever knowing any thing of the pamphlet, or even the alledged cauſe of his confinement. Leprevot de Beaumont was alſo confined in five different priſons for no crime, and was at length liberated only by the Revolution. Many of the anecdotes here related are highly curious and affecting; and what renders them more worthy of attention is the ſpirit of perfect impartiality in which they are written, as well as their being totally unmixed with any kind of reflection either moral or political. Yet, what is not the leaſt extraordinary circumſtance in ſuch eventful times, the Dungeon of Vincennes ſtill exiſts undemoliſhed. All thoſe who intereſt themſelves in ſtudyiug the hiſtory of France, or who can be amused with authentic anecdotes of extraordinary ſufferings and confinements, intermingled with occaſional repartees, will find theſe volumes worthy of their peruſal.

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*Vita di Aleſſandro Vittorio Papacino d'Antoni, &c.*

*Life of Alexander Vittoria Papacino d'Antoni, Lieut.-Gen-*

*ral and Commandant of Artillery.* By Prospero Balbo. Pp. 96. 4to. Turin.

THE memoirs of this able and learned officer are highly interesting to military men, as embracing a literary history of the progress and present state of the artillery. His diverse works in this department of the military art, as well as in fortification, have been translated into almost all the European languages. From this well written memoir by Signor Balbo, who was formerly an ambassador from the King of Sardinia at Paris, we learn that *Alexander Vittorio Papacino*, although born of a distinguished family, owed much of his honour to his own merit. His father, Alexander Vittorio, was commandant at the port of Villa Franca, where the subject of this memoir was born in 1714. He afterwards took the surname of *Antoni*, the name of his mother, by which he is most generally known. Of his youth very little information can be obtained; but it appears that in 1731 he was admitted as a volunteer in the regiment of artillery. War having commenced two years after, he served at first as a private soldier. His brave and generous conduct raised him successively to superior ranks. At the peace, being sent to Placentia, Pavia, and Milan, on negotiations and arrangements relative to the treaty, he acquitted himself in a manner to merit the esteem of both parties. His early studies were influenced no doubt by the limited circumstances of his parents, and he profited by the leisure which the cessation of war left him to improve them. He attended different celebrated masters, and applied himself to physics, mathematics, geometry, and mechanics, without at the same time neglecting literature, in which he was directed by the Abbot Jeremy Tagliazacchi. But his principal object was to instruct himself in every thing which related to the science of the artillery. He occupied himself continually with experiments, particularly on gunpowder, metals proper for the manufacture of arms, and proving guns, cannons, and other objects. He was so advantageously distinguished in 1755 as to be appointed director of the theoretical schools, with the rank of Major, and in 1759 decorated with the cross of the order of St. Maurice, and favoured with a pension. Greater honours and rewards still awaited him, and from 1766 to 1771 he was appointed to the general direction of the theoretical and practical schools and other honourable and lucrative offices. Antoni was deemed worthy in 1763 of instructing the young princes, sons of Amadeus II, in the military art; an honourable employ, which lasted several years. During that time he was made a commandant, and various superior ranks were conferred on

him. The establishment of schools of artillery was not the only public good he effected: convinced by repeated experience that chemistry was of great utility in the fabrication of arms and gunpowder, he introduced into the arsenal the instruction of chemical science, which was divided into three branches; the first comprehended the manner of analyzing metals, and of preparing them for casting; the second embraced the art of assaying; and the third conveyed a general knowledge of chemistry. This meritorious officer was also distinguished by another act of beneficence in founding a private school in his regiment, which was not only designed to teach the first elements of instruction to his soldiers, as reading, writing, and arithmetic, but likewise to instruct them in the science of artillerymen. General Papacino d'Antoni died in 1786, and left to Peter Anthony Canova his valuable books and manuscripts, which at his death devolved to the King of Sardinia.

Such are the principal facts or rather events in a life which seems to have been devoted with equal talents and zeal to the improvement of that horrible but perhaps necessary art, which is chiefly directed to the speediest and safest methods of killing men by thousands against their will. Signor Balbo also has introduced into his narrative an historical epitome of this science, and an infinite number of experiments proper to improve it. In the midst of a most active and laborious life we see *Papacino* not content with re-publishing all the good books relative to his art, but likewise composing himself several most useful works; his *Istituzioni fisico-meccaniche* appeared at Turin in 2 vols. 8vo, in 1775-4; *Esame della Polvere*, 8vo, in 1765; *Dell' Architettura Militare*, 8vo, in 1778; *Dell' Uso dell' Armi da Fuoco*, 8vo, in 1780; and *Il Maneggiamento delle Machine d'Artiglieria*, 8vo, in 1782. All these works have been translated into English, French, and German, at a time when translations were undertaken by men of learning and talents only, and then but of works of unquestionable merit. To the published writings of General Papacino d'Antoni Signor Balbo has added a critical account of his manuscripts, and a general review of the elementary works adopted by the schools of artillery and fortification at Turin. This account embraces satisfactory details of the works, and displays the abilities of the commandant Antoni, who was an equally able engineer and bold tactician. To this is added a descriptive catalogue of the most ancient works which treat of gunpowder.

This life is equally honourable to the talents and principles of Signor Balbo and to those of his deceased friend, the Commandant of Artillery, whose genius and virtues raised

him from the condition of a private foldier to that of the first rank in his country. It is written with considerable elegance and perspicuity, and contains some curious and interesting information relative to the military art, especially the artillery, the manufacture of arms and ammunition, and the physical principles on which these articles are constructed, with the numerous improvements which they have undergone from time to time.

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*Memoires de Henri de Campion, &c.*

*Memoirs of Henry de Campion, Seignor of Feuguerei, Bosseferei, Lande, and Feuc, Gentleman to Francis Duke of Beaufort, and Lieut.-Colonel of the Duke of Longueville's Regiment of Infantry; containing unknown Facts during a Part of the Reign of Lewis XIII, and the first eleven Years of that of Lewis XIV, especially several interesting Anecdotes of the Dukes of Vendôme and Beaufort and Cardinal Mazarine, from 1634 to 1654. Pp. 394. 8vo. Paris. Imported by Deconchy.*

MEMOIRS of aspiring political or military intriguers when written by themselves are seldom without interest. They are, however, of all books the most dangerous to young minds, as they are generally composed in that style of *abandon* and assumed frankness, which render them at once captivating and delusive. Such characters, when reflecting on their own actions, generally feel the necessity of representing them to the world as they endeavour, often in vain, to represent them to themselves, and thus to circumvent the unprejudiced judgment of the public, by delineating them accompanied with such invincible circumstances, and in a manner so natural and easy, that the grossest immorality and even baseness not only pass without censure, but are in some degree applauded. It is perfectly natural that the principal object of all such writings, whatever they may affect to the contrary, should be merely that of gratifying their author's vanity, either in a direct apology for his offences, or in attempting to elevate his character amongst his fellow-men more than he is conscious it otherwise would be. As to the idea of any persons ever holding themselves up to public execration merely for the sake of example and the general interests of society, it is too extravagant to be believed, especially in individuals not remarkable for any superabundance of virtue; but they may, by acknowledging and apologizing for some crimes, hope

to extenuate others, and thus, in exalting their few good acts to the rank of virtues, rescue themselves from what it was alledged they voluntarily gave themselves up to—public detestation. M. de Campion, however, composed his *Memoirs* not so much to varnish over his own crimes, which do not appear to have been either very numerous or very heinous, considering the temptations which he experienced and the efforts he made for preferment; but to gratify his family pride, and to transfuse the same sentiment to his children, to whom they were addressed. He commences, indeed, with an expression of regret at not being able to know something of the principal actions of his ancestors, by which he would have regulated his own manners and conduct; and to obviate that loss to his children, he proceeds to detail to them his own, only for their use and that of his friends. To inspire his children with emulation, he begins by tracing his family to a noble origin, and states to them that Nicol. de Campion, who followed *Robert Courte-Heuze* (i. e. short-boots), Duke of Normandy, who succeeded William the Conqueror, in 1088, to the Holy Land, and that he was a Baron of Normandy, as appears by the archives of the Parliament of Rouen. But, leaving our crusading Norman Baron of the tenth century, we must notice more particularly the present author, and endeavour to transmit some of his “heroic deeds” to immortal fame.

Henry de Campion, son of Hemeri. de Campion, was born on the 9th Feb. 1613, and died of chagrin for the loss of his wife and two of his children the 11th May, 1663. His posterity is now extinct. Alexander, born in 1610, his elder brother, was sent to the college of La Fleche, and became Gentleman to the Dukes of Vendome and Longueville, and died Commandant of the city of Rouen in 1670; his younger brother Nicholas was also sent to college, and, being destined for an ecclesiastic, became Prior of Vert on Avre near Dreux. His mother being left a young, handsome, and virtuous widow, continued to remain so, and notwithstanding her numerous offers to change that state, she preferred the superintendence of the education of her two daughters and Henry (the author of these *Memoirs*) herself. She was not in a condition to send all her sons at once to college, and therefore determined that Henry should become a soldier, for which reason she instructed him only to read and write. His principal amusement, however, was reading, and his chief book Plutarch's lives of illustrious men, which continued during his life to be his favourite work, and to which he avows that he owed all the good sentiments that he possessed. Plutarch is the sole author, in his opinion, who can teach us

how to live well, as Montaigne has shewn, and Seneca how to die. Reading being his sole study and pastime from his infancy, which he spent with his maternal uncle, M. Edme de Pilliers, Seigneur of Parc-Ronceraï, who made him give an account of what he had read, and his opinion of what he thought most remarkable, reasoning thus with him in order that he might be better instructed. Such were the sole studies of M. de Campion till he attained his eighteenth year, when he had read almost all the French authors, especially those which treated on history, which he always preferred, except Seneca and Montaigne. He was however naturally of a thoughtful disposition, but so discontented, presumptuous, and haughty in his manner, that he was not much beloved, although his self-sufficiency was only exterior, and he was devoid of malice, which insured him some friends. But ambition, and the desire of acquiring fame, left him no repose, and was his strongest passion from his tenderest years. In his moral conduct he confesses his uniform adherence to equity between man and man, and the general principles of honesty, his declared enmity to vice, and his excessive amourousness; yet at the same time avows his timidity with the sex, and declares in the most unequivocal terms that he was the most licentious man in thoughts and sometimes in words, but the least so in acts! Add to this character, which is not very singular in France, owing to causes not allied with virtue, the reason he assigns for his not gaining preferment, namely an aversion from all obedience or submission to those in power, which he imbibed from his uncle.

We have now extracted the principal features of our hero's moral character; we next notice some of the political events which he relates. In 1632 he became an ensign in Carget's regiment of foot, and two years after entered into the party of the Duke of Orleans, brother of Lewis XIII, then heir apparent to the crown, and took refuge in Brussels, flying from his regiment at Rocroi, and leaving a soldier who had accompanied him in the intrigue to be hanged for treason. At Brussels he attached himself to Puilaurens, the favourite of the Duke of Orleans, and followed him to the siege of Maestricht, undertaken by the Spaniards. The perfidious Duke, however, soon abandoned the idea of opposing Richelieu, made his peace with the king his brother, and treacherously took his flight from Brussels; leaving the Spaniards, whose interest and friendly assistance he had before solicited, the queen mother (exiled by Richelieu), his Duchess, and almost all the French gentlemen whom he had seduced to his cause, to console themselves in the best manner they

could. The Duke's favourite Puilaurens was made a Duke and Peer of France, and married to a relative of Cardinal Richelieu; but he became intoxicated with his success, offended the Cardinal, and died in prison in 1635. These events destroyed our author's hopes of preferment, and he again became an ensign in the regiment of Normandy. He afterwards went to serve in the army under Marshal de la Force in Lorraine and Alsace, where he was present in numerous actions and at the taking of several places, and particularly distinguished himself, although suffering with a fever, at the siege of Remirimont, whence the besieged were allowed honourably to retire with all their arms and baggage. After signalizing himself against the Duke of Lorraine, M. de Campion returned to Normandy, and obtained a lieutenancy in his regiment in 1636. In this capacity he was ordered to take charge of some recruits; and in passing through a small town the inhabitants refused to lodge his soldiers, and actually took up arms against him and his young recruits, until by his determined courage and prudence he brought them to a sense of their duty. This fact proves that there was neither police nor subordination in France at that time, and that the people rebelled or plundered whenever they had the power so to do. M. Campion then joined the army of the Cardinal de la Valette, and served at the siege of Saverne, which was attended with great slaughter. In 1637 he acknowledges to have had an attachment to Miss Fontaine, the step-daughter of his brother, who did not favour his wishes; at this time also he fought a duel for a very slight cause, and avows the vanity of such conduct. His martial disposition however was fully satisfied in the campaign under the Duke of Longueville in French-Comté, and at the siege and capture of Poligni, Luneville, and Salces, at the latter of which he was wounded. In 1639 M. Campion returned to the court, and the king gave him the charge of gentleman-servant; he again joined the armies of the Prince of Condé and Schomberg in Languedoc, where he distinguished himself as well as before Turin. Notwithstanding his bravery, however, the king refused him a company, and he returned to Paris disappointed in his hopes of preferment, and also in his love for Miss Fontaine, who in his absence had consented to receive the addresses of another. Disgusted with her volatility, he resolved to abandon her, after preventing her union with her new paramour; his brother also favoured the views of his rival, which caused him to decline all future communication with him, although without any malice. M. Campion being gentleman to the Duke of Beaufort, was involved

with him in the plot against Richelieu, and was obliged to take refuge with him in London. The death of that despotic minister instantly restored the exiled Duke, and raised him to the office of guardian of the royal children, an office which he soon lost by his imprudence and want of address.

The return of the Duke of Beaufort to court with our author presented a favourable occasion for his preferment; but the Duchesses of Chevreuse and Montbazon stimulated the Duke to order Campion to assassinate Cardinal Mazarin. Our author first endeavoured to remonstrate against such an attempt, and afterwards avoided carrying it into execution, without betraying the secret. Here he evinced considerable address; but the imprudent Duke was at length arrested; and sent to Vincennes, while Campion fled, and continued in exile in Normandy, Jersey, and Italy, for several years. Numerous were his escapes and not less cunning were the snares designed to catch him, such as sending prostitutes to enveigle him, &c. all of which he evaded, resigned his pretensions to the hand of Miss Quesne, and after various adventures fell deeply in love with Miss Martinville, whom he married in 1648, when the affair of the Duke of Beaufort had subsided, and he had bought the Seignory of Boscarei. M. Campion next attached himself to the Duke of Longueville, and abandoned Beaufort, but not till he had been basely and ungratefully treated by him. In the civil war of the Fronde he was actively employed till 1654, when his regiment being reduced, he resigned his military command entirely in 1655, and retired to his estates in Normandy. The various and diverse details of his life are equally novel and interesting, as they are related with great plainness, and certainly with considerable sincerity. In 1658 a troop of cavalry passed his domain, and they began to plunder with as little ceremony as if they had been in an enemy's country. It appears, indeed, that the people of France at that time, only one hundred and fifty years ago, lived in a state more like freebooters than civilized people; that the French soldiery robbed, plundered, and assaulted women, then, with as much indifference as they have recently done in Spain, in Portugal, in Switzerland, Italy, and Germany. Honesty indeed has never been a virtue much studied or honoured in France, and a triumph, although gained by fraud and robbery, is always preferred to the most signal acts of disinterested integrity.

We have in this brief sketch omitted many of the horrid designs, diabolical plots, and acts of base treachery, which M. Campion relates of the atrocious Dukes of Ven-



dome and Beaufort, as we are convinced that the narrative of such crimes is best left in the language of the people who perpetrated them. As to the author himself, although he pretends to have acted with the greatest fidelity to Beaufort, yet his conduct to Miss Quesne, whom he abandoned under the pretext of his banishment, although he not only became enamoured of but actually married Miss Martinville under the same adverse circumstances, evinced more of policy than generous affection. He appears, indeed, to have been a man without any very flagrant vices, however desirous of gaining military preferment, and at the same time to have had very few virtues which were not owing to the laws of military honour. M. Campion also seems to have possessed more gravity and stability than we usually find in the French character; but he was a Norman, and consequently more steady than the Parisians or Poitevins. The military historians will feel considerable obligations to General Grimoard for his publication of these Memoirs.

*Elementi di Trigonometria sferoidica di Barnaba Oriani, &c.*  
*Elements of Spheroidal Trigonometry.* By Barnaby Oriani,  
 Professor of Astronomy in the University of Pavia, Knight  
 of the Order of the Crown of Ferro, Member of the Na-  
 tional Institute of Italy, F. R. S. of London and Göttingen, &c. Pp. 83, 4to. Bologna, 1806.

IN the Memoirs of the Berlin Academy for 1753, Euler published a treatise under the above title, in which he considered the earth as a spheroid generated from the revolution of an ellipsis round its inferior axis; and supposing two given points in its superficies placed under different meridians, he determined the shortest distance from one point to the other.

"With the theory of *maximi* and *minimi*," says Signor Oriani, "developed in Euler's famous work, '*Methodus inveniendi Lineas curvas maximi minime Proprietate gaudentes*,' he obtained three equations expressing the relation which exists between the six elements of a spheroidal triangle formed of the two meridians which unite at the pole, and of the shortest way which intersects the two meridians in the given points. A few years earlier, Clairaut (*Mém. de l'Acad. Roy. de Sciences de Paris*, 1733 = 39) had found the same equations; only with the limitation, that he considered the spheroidal triangle as a rectangle, so that the shortest way intersected perpendicularly the meridian in one of the two given points. The first only of the three equations was expressed in finite terms, and contained the relation which existed between the azimuth or between the angles

formed by the shortest way with the two meridians, and the latitude of the two given points: the 2d expressed the relation between the difference of the shortest way and one of the given latitudes: and the 3d, the relation between the difference of the longitude and of the angle formed at the pole of the two meridians and the same latitude. Euler observed that the shortest way, that is the difference in longitude, proposed by Clairaut, was very complicate; and twenty-five years after, in 1778, *Du Séjour*, to render the above equation more simple, assimilated the spheroidical triangle to a corresponding triangle on a sphere inclining to a spheroid. He discussed at length the limited case of the spheroidical rectangular triangle considered by Clairaut, and developed the integral of the two equations in the most general case of the oblique angled triangle, determining the third term which the square of their difference contained. *Le Gendre* was the first who solved this problem, preserving the third term multiplied into the square of the differences. At the same time with *Le Gendre* (in 1787) the secretary of the Academy of Sciences at Turin, *De Caluso*, published a memoir of spheroidical trigonometry; he reduced, like *Du Séjour*, the spheroidical triangle to a triangle on the inclined sphere. Finally, *Delambre* in 1798 published formulæ for the solution of two given problems; but as he limited them to spheroidical triangles in which one of the two given is supposed very small in respect to the other, they cannot be considered as a complete solution of spheroidical trigonometry. I have therefore attempted to find a direct solution of the principal questions which occur in a spherical elliptic triangle, which has one of its angles in the pole. In this triangle there are six; the two latitudes, the two azimuths of the two given points, the shortest way, and the difference of latitude between the said points. If three of these elements are given, we can determine the other unknown three: the combinations which can be made three to three of these six elements are twenty; but in order to make them changeable alternately like the two latitudes and the two azimuths, they are reduced to twelve."

Signor Oriani divides his researches into two parts; the first, which is now before us, contains the first three fundamental equations of spheroidical trigonometry, carrying the series to any number of terms, and finding the solution of the problem by means of the shortest way, of the latitude, and of the azimuth of a given point on the sphere, when it determines the latitude of another point. The same solution will furnish, like a simple corollary, the demonstration of the formulæ of *Le Gendre*. The second part (which has not reached this country, or which perhaps is not yet published in times so oppressive to science in Italy) is to resolve the remainder of the twelve problems which are found in a spheroidic elliptical triangle. The author has subdivided his work with great perspicuity, and there are more neatness,

accuracy, and intelligibility, in his mathematical reasonings than in most of the writers on similar subjects. We cannot, however, present our readers with any extract that would be sufficiently satisfactory to mathematicians, and to others it would not be interesting. Signor Oriani has illustrated his problems with figures, which prove that his principal object has been to render his elements of spheroidal trigonometry more familiar, easy, and better adapted to common capacity, than any former treatises on this abstruse subject.

## MISCELLANEOUS LITERATURE.

*Ludovici Caspari Valckenaerii Diatribe de Aristobulo Judæo Philosopho Peripatetico Alexandrino. Edidit, præfatus est et lectionem publicam Petri Wesselingii adjunxit Joannes Luzac. Pp. 136, 4to. Leyden.*

ANY work from the pen of the late able Grecian, *Valckenaer*, will be received with pleasure and read with eagerness. His learning and profound talents are well known to classical scholars, and warrant the assertion of Mr. Luzac, that no modern author, except Henry Stephens, Isaac Casaubon, and Tiberius Hemsterhuis, knew Greek so well. This tract is dedicated to Jerome de Bosch and Eric Hubert Von Eldik, by Mr. Luzac, as fellow pupils in the school of Valcknaer, and as the precursor of several other posthumous works of their great master. The object of the present *diatribe*, however, is to establish the opinion that the Jew Aristobulus, who flourished at Alexandria 175 years before Christ, at the beginning of the reign of Ptolemy Philometor, is the real author of the fragments which bear his name in the "Evangelical Preparation" of Eusebius, and which are given as extracts from his "Commentary on the Mosaic Law;" and that, contrary to the opinion of our learned countryman, Humphry Hody, these fragments are neither pseudonymous nor fabricated in the second century of our era. Mr. Valckenaer collects all the biographical notes which occur in ancient writers respecting Aristobulus, who appears to have been very much esteemed in the court of Ptolemy Philometor. This monarch also amused himself in discussing with him the law of Moses, the religion of the Hebrews, and their sacred books. That nation as well as its worship, being an object of profound contempt to the Greeks in general, Aristobulus availed himself of the good will of Ptolemy to dedicate to him his commentary on the Mosaic legislation; an extensive work, divided into several books, of which only the fragments in Eusebius remain. In that commentary the Jewish author attempted to prove that the finest pieces in the works of Orpheus, Linus, Homer, and Hesiod, were copied or borrowed from the Hebrews. This opinion prevailed

during the first five centuries after Christ. M. Valckenaer also believes that this same Aristobulus is the person mentioned in the 10th verse of the 1st chapter of the second book of Maccabees. Here the author digresses to various collateral subjects to establish his belief, but always with so much knowledge as to be nevertheless interesting. To this dissertation on Aristobulus is added another on the same subject, entitled "Petri Wesselingii Lectio publica de fragmento Orphei, quod est apud Justinum Martyra, Tatianum aliosque; de Aristobulo Judæo; de Versione Græcâ V. T. nullâ ante LXX, etc." Wesseling was the coadjutor of Valckenaer on Herodotus, and perfectly agrees with him in his opinion of Aristobulus.

*Alsatifches Taschenbuch, für das Jahr 1806; &c.*

*Alfacian Almanack for the Year 1806.* Pp. 192, 12mo. Straßburg.

THE once celebrated literature of Straßburg has suffered in common with other parts by the French revolution. To recover, if possible, something of their ancient character, the Alfacians have formed themselves into a literary society, with the design of annually publishing in German a poetical Almanack, consisting of a selection of the best German verses produced in their province during the year. The project is highly patriotic, and we hope will be pursued with spirit and perseverance. Such a national and annual volume will keep the people from forgetting their country, or being engulfed in the French empire; they will remain Alfacians, and still look forward to the time which now rapidly approaches, when Alsace will rise, like Spain, on the ruins of the department of the Upper and Lower Rhine, and the iron dominion of France be hurled to perdition for their ancient independence. Among the contributors to this volume, we find the names of Jaegle, Schweighauser jun., Arnold, Stoeber, Schaller, Lippman, &c.; the latter is a young Israelite, and has furnished an ingenious "Elegy on the Death of Schiller," the tragic poet. The following is a prose translation of a stanza, which nevertheless has something in it poetical; the different leading characters of Schiller's theatrical pieces are happily introduced in the whole elegy. "The sword of Alba, too long the scourge of the human race, reposes tired with carnage and a cruel glory; the traitor Fiesko renounces grandeur, the lofty Wallenstein empire, and the immortal palm, which, by a milder merit, crowns timid virtue, replaces the perishable laurel which decorates the brow of the conqueror," &c. This volume is a sufficient proof that there are yet learning and genius in Alsace, however depressed by the superficial effusions of French garrulity. Dr. Arnold has also presented a piece in this Almanack of the Alfacian muses, entitled "the Monument on the Appenines," the first fruit of his tour in Italy, the antiquities and arts of which he went to examine, and now proposes publishing the results of his researches. Stoeber however is the most

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copious contributor to this collection, which will be read with interest by all persons conversant in the German language and literature.

*Die Tempelherren, ein Trauerspiel von Raynouard, &c.*

*The Templers, a Tragedy, translated in Verse, from the French of M. Raynouard. By Ehrenfried Stoeber. Pp. 100, 12mo. Straßburg.*

POLITICAL circumstances and analogies have given a temporary popularity to M. Raynouard's tragedy on the continent, as the atrocities which it contains are so similar to recent events; but the piece requires a *preface* and *notes* to be intelligible, yet, strange to say, it has been reprinted on the theatres of Paris and Straßburg in French and German! M. Stoeber's translation is in many parts superior to the original.

*Tableau Synoptique de Minéraux, &c.*

*A Synoptical Table of Minerals in Classes, Orders, Genera, and Species, &c. according to the Method and Nomenclature of Haüy. To which is prefixed a Terminology, in which all the Terms employed in the Work are explained, &c. By A. Desvaux. Pp. 173, 4to. Poitiers. Imported by Deconchy, London.*

THIS work is designed by its ingenious author to supercede the Methodical View of Daubenton, of which even the 9th edition is obsolete, by the quantity of new subjects which have since been discovered. M. Desvaux, with some trifling corrections and additions, follows the method of Haüy, which is that properly called mixed, as depending solely neither on the external characters nor the physical principles for the description and definition of a mineral, but appropriating both the external and chemical characters as necessary to convey an adequate idea of the different mineral bodies. The volume before us is divided into Synoptical Tables and a Terminology: the former contains all the known minerals arranged in classes, orders, genera, species, varieties, sub-varieties, and sometimes varieties of sub-varieties; the latter exhibits a definition of all the terms used in the tables, and will be found not the least useful part of this volume, which is worthy a place in the library of every mineralogist. M. Desvaux has introduced several subjects rather connected with chemistry and physical science than mineralogy, but they contribute to render his work more useful to persons who wish to acquire some knowledge of minerals, without presuming to be chemists. There is perhaps no other country in which this description of persons is so numerous as in France, where if they only know the names of even a few minerals, shells, insects, or plants, they never fail to compliment themselves as philosophers.

*Kitab mosû bakat albark oualgandm fi soât alhamam, &c.*

*La Columbe Messagere, &c. i. e. The Dove Messenger more rapid*

than Lightning, more quick than the Clouds. By Michel Sabbagh. Translated from Arabian into French by A. J. Silvestre de Sacy. Pp. 96, 8vo. Paris. Imported by Deconchy, London.

THIS work is written in France by a native of Syria, one of those persons whom Buonaparte, or rather Menou, brought from Egypt, and translated from the original Arabic into French. The subject originated in a conversation on eastern literature, when the message of a lover to his mistress was proposed to the author to give a specimen of composition in Arabic verse. With this request he complied, and in a few minutes produced the following: "Tender dove, precipitate thy flight towards my well beloved, and hasten to bring me her answer, for love has troubled my spirits. The paper of this letter is as dear to me as the white of my eyes, and the letters which my hand has there traced are as precious as its pupil." The office of messenger given to the dove being alledged incredible, the author composed this little work, consisting of historical facts on the sagacity of pigeons for this office. It is divided into five chapters; "1st, of birds called *hamdan*, and of the species here considered; 2d, of the variety of pigeons which ought to be preferred to others, and of the natural qualities and temperament of this bird; 3d, of the first person who introduced the practice of sending pigeons to carry messages, and of those who afterwards imitated his example; 4th, manner of rearing and training pigeons, and what ought to be done when they are dispatched with a letter; and, 5th, passages in prose and verse from different philosophers in former ages relative to this subject." This essay may be convenient to persons studying Arabic, although it cannot pretend to much philosophy.

*Corso analitico di Chimica di G. Mojon, &c.*

*Analytical Course of Chemistry.* By J. Mojon, public Professor of Pharmaceutical Chemistry and Demonstrator of General Chemistry in the Imperial University of Genoa. 2 vols. 8vo. Genoa. 1806.

SIGNOR Mojon has the merit of being the first to adopt the Linnean language in the theory and practice of chemistry, and has thus done for this science what Linnæus done for natural history. This learned and acute professor has commenced his analytical course by collecting and comparing all the different methods and classifications which have been proposed by the most celebrated chemists in various chemical publications; he next submits them to a kind of analysis, and to numerous experiments, combining the results and discussing principally those which have divided the opinions of philosophers, or given birth to hypotheses. By founding the theory on the practice, the author has succeeded in reducing the science to its true principles. His arrangement is happily adapted to the present state of our chemical knowledge; and all his definitions are short, clear, and precise. The industry and ta-

lents of the Italians are well known in chemistry, and the ingenious labours of Brugnatelli to improve the nomenclature, have established their modern character for much more acuteness and depth of research than their haughty and boasting transalpine neighbours. The extent of their inquiries and the variety of their experiments seem to equal the Germans, while they greatly excel them in originality, accuracy, and what even in science may not improperly be called taste. The work of this Genoese professor will be found a most valuable acquisition to the laboratory of every chemist; for, in addition to Signor Mojon's concise method, which is novel at least on the continent, and which is in some degree anticipated by the excellent epitomes of Parkinson and Henry in this country, especially in what relates to a condensation of the principal chemical facts, this "Analytical Course of Chemistry" contains many original views and discoveries of the author, which furnish "materials for thinking," and open some new paths to the still vast unexplored regions of chemical research. Of all the physical sciences, indeed, Chemistry is the one which may be most advantageously studied in different languages; for as the genius of each is different, so also are the impressions which they leave on the mind even in describing the most familiar phenomena in chemical science. For this reason we would recommend young chemists who wish to have a complete knowledge of any branch of chemistry, or of the facts and phenomena which result from particular experiments, to read them in various languages, before they venture to suppose that they have attained all that is known in that department, or that they have exhausted the subject.

*Opusculi Astronomici di Barnaba Oriani.*

*Astronomical Opuscle.* By Barnaby Oriani. Pp. 52, 8vo. Milan. 1806.

THE author gives formulæ for calculating the latitude and longitude on an elliptical spheroid, and proposes to follow something of the same plan as that given in his Elements of Spheroidal Trigonometry, noticed in another part of this Appendix. He notices briefly the different measurements which have been made of a degree of the meridian and their results, and gives several problems for this purpose, as well as for finding the latitude and longitude. Simplicity is the principal feature and advantage of all Signor Oriani's mathematical works, which will be read with interest by every person conversant in such subjects.

*Grammaire Hébraïque en Tableaux, &c.*

*Hebrew Grammar in Tables.* By P. G. Audran, Professor of the Hebrew, Chaldaic, and Syriac Languages in the College of France. Eberhard, Paris: Imported by Deconchy, London.

THE object of the author is to facilitate the study of the Hebrew etymology in presenting it in twelve tables, containing the essential

and immutable elements of a root with the accessory letters which serve to form all the derivations and grammatical inflexions of nouns and verbs. The work is designed for the use of those who prefer learning Hebrew without the vowel points, according to the plan suggested by the Canon Masclef, and adopted by Houbigant. The tables consist of the alphabet, reading; translation of the 117th Psalm following the Hebrew, with an analytical explanation; letters considered according to the principal organ of each, the changes which they undergo, and their grammatical functions; introduction to nouns, with their roots, and the different names of God; pronouns; introduction to verbs, their different species, defective verbs, and defective letters; conjugation of regular verbs, and variations in the conjugations of regular and irregular verbs. These tables, especially for the readers of Hebrew without points, will be found very convenient, and also useful for persons who wish for a knowledge of that language without a master.

*Leben und Kunst in Paris seit Napoleon dem Ersten, &c.*

*On the Manner of Living and of the Arts in Paris under Napoleon the First.* By Helmina de Hatsfer, born Klenk. 8vo. Weimar. Imported by Boosey.

MRS. de Hatsfer appears to have been so dazzled with the brilliancy of Paris, and the grandeur of Napoleon, and so eager to display her vast erudition in long details about the books and MSS. in the national library, that she has forgotten to make many observations on the existing manners, except some revolutionary anecdotes in the introduction, and short dissertations on events; yet even these are told rather to praise the French than to describe their true character and principles. The language too is fanciful, and the whole is confused, incoherent, and without method. This lady is the author of several other publications.

*CORNELII SCHREVELII Lexicon Manuale Græco-Latinum*, in studiose juventutis gratiam, cum ab ipso autore, turn ab aliis eruditis viris sepe jam excusum. Editio novissima, superioribus Batavicis, ANGLICANIS, Parisiisque editionibus completior et emendatior, accurate J. Ph. Jannet, bibliopola. Pp. 1251. 8vo. Paris, Delalain. Imported by Deconchy.

THE rarity of Greek books in France, as well as of Lexicons, which are very seldom kept on sale by French bookfellers, may have induced M. Jannet to believe that his edition of Schrevelius is better than any other, although he professes only to have added about 2000 words taken from Ernesti's edition of Hederich's lexicon, and to have corrected 600 errors (no very difficult task) in the French edition of 1779. He has not availed himself, however, of the excellent Greek and German dictionary of Schneider, to make some useful



and almost indispensable additions to the Dutch edition of Schrevelius. In its present state, therefore, the English student of Greek literature will find it very little if any thing superior to the Schrevelius used in our schools, although it is certain that great improvements and additions are extremely wanted to that work.

QUINTUS HORATIUS FLACCUS; cum scholiis perpetuis Johannis Bond Pp. 552. 8vo. Paris, Achaintre. Imported by Deconchy, London.

IT is rather singular that the French should, at the present day, feel themselves obliged to adopt the critical and explanatory notes of an Englishman on Horace. Dr. Bond died nearly two centuries ago (in 1612) at Taunton, Somersetshire, where he practised as a physician, after having distinguished himself as a commentator, grammarian, and classical teacher. His critical and explanatory notes on Horace, however excellent, are much less popular in this country than the French editor, M. Achaintre, supposes, when he states that they have passed through more than fifteen editions. It was, doubtless, greatly favourable to his fame as well as honourable to his learning that the Elzevirs published an accurate edition of his Horace in 1626, which the present editor has followed, and added a very few notes with a preface. We think he might also have profited by the notes in the splendid edition of Horace recently published by Dr. Coombe.

*Verhandeling over den invloed, &c.*

*Memoir, in which the Influence of Euphony and of the Facility of Pronunciation on the Orthography is examined.* By Matthew Siegenbeck. Pp. 108, 8vo. Antlerdam.

*Verhandeling over de Neder Duitſche Spelling, &c.*

*Memoir on the Orthography of the Dutch Language, tending to render it uniform.* By Matthew Siegenbeck, Professor of Dutch Literature at Leyden, and published by Order of the Batavian Republic. Pp. 386, 8vo. Amsterdam.

WE notice these two able tracts for the use of those persons who are acquainted with the Dutch language, as it is highly probable that our intercourse with Holland will soon be restored to its former state. It appears also that the present *kingly* government of Holland has patronized opposite professors or reformers of the Dutch language, and that some controversy has taken place between the author of these Memoirs and a society called "*Tot nat van het Algemeen*," or the public good. M. Siegenbeck is himself a respectable poet and an Anabaptist preacher at Leyden; his remarks, therefore, on the orthography and euphony of his language will be found ingenious, and generally more correct than his opponents will allow. It must be an unhappy country where the interference or power of the government has any place in such inquiries or controversies.

*Sebaldi Falconis Joh. Ravii Oratio de Naturæ optimæ eloquentia sacra Magistrd.* Pp. 49, 8vo. Leyden.

THE characters of sacred eloquence are here strikingly unfolded, and their source in nature distinctly marked, although the auxiliaries of art are by no means despised. To the sacred orator he applies, with considerable felicity, what Cicero (*de off. ii.*, §1) said of true glory: "Summa et perfecta gloria constat ex tribus his; si diligit multitudo; si fidem habet; si, cum admiratione quâdam, honore dignas putat." M. Rau pronounced this discourse on resigning the chief rectorship or presidency of the University of Leyden, and it must be acknowledged a very satisfactory proof of his ability for the discharge of such important duties as that dignity always imposes.

*Journal de la Société de Naturalistes de l'Université Impériale de Moscou, &c.*

*Journal of the Society of Naturalists of the Imperial University of Moscow.* First Year. Nos. I and II, with three Plates. 4to.

THE Russians are yet but emerging from absolute ignorance both of nature and art. This Society appears to be almost entirely owing to the exertions of M. Fischer, who certainly was not born and educated in the empire of Russia. The first number contains the plan of the society, list of its members, contributions, internal arrangements, and meetings. The second number is enriched by M. Fischer with an article on *Zoognofia*, describing some new species of animals which are in the Imperial Museum of natural history. The same able naturalist has described several new species of insects which are found in Russia; these are the *Cerambyx Orostorii* (Capricorn of Ourenfiof), *Lamia Pallasi* (Lamia of Pallas), *Lamia tricolor* (tricoloured Lamia), *Saperda Roeberti*, *Saperda Latrielle*, and the *Carabus Thunbergii*. The chemical analysis of a fibrous gypsum, found at Ivanofsky, a village about thirty wersts from Moscow, has been contributed by Dr. F. John. In botany there are two articles, one by Dr. Frédéric Fischer, consisting of observations on a grain known under the name of Eleodendron Argan; the other, observations accompanied with a plate on the analogies between banana and palm trees, by Alexis de Perofsky. An article on Technology consists of researches on the tannin contained in the fruit of the pine, (*Pinus Abies* L.) and of the fir (*Pinus Sylvestris* L.) by Dr. J. F. John; also chemical researches on a kind of alum found near Moscow, which contains a great quantity of sulphat of iron, by the same author.—These papers, although written with sufficient perspicuity, do not display any great profundity either of talent or scientific research. This Journal, however, to those who can read French at Moscow, will be extremely useful.

*Historia de Gil Braz de Santilhana.*

*History of Gil Blas of Santillana. Translated into Portuguese, and in this third Edition carefully revised and corrected.* By the Rev. Don Felipe Fernandez, A.M. 4 vols. 18mo, about 270 pages in each. Lackington & Co. 1808.

IN a preceding Appendix, we noticed Signor Fernandez's edition of Gil Blas in its pristine language, Spanish, with considerable approbation, and we can now bestow sufficient applause on the general correctness and propriety with which this Portuguese edition is brought before the public. The lovers of Spanish and Portuguese literature, as well as the admirers of Gil Blas, must feel obliged to the ingenious editor for the care he has taken in correcting editions of this fascinating work in those two languages. We could have wished, however, that it had been printed on somewhat better paper: such coarse stuff is a disgrace to send from this country to the Brazils, and certainly it will not be very agreeable to the Portuguese there.

## MISCELLANIES.

### ORIGINAL ITINERARY OF SPAIN.

[Continued from page 336.]

**GRAND Route from MADRID to CADIZ:—To Valdepenas 34 leagues; thence to Venta de las Virtudes 3, where the extensive chain of mountains or Sierra Morena commences; Aldea Quemada 3, Santa Elena 3, La Carolina 2 (a new settlement composed chiefly of Germans, Anabaptists, Moravians, and other sectarists, who, however, were *not tolerated* to practise their own modes of faith; it is a most beautiful, clean, and neat village, situated in a delightful picturesque and romantic country); Baylen 3, or 48 leagues from the capital, situated in a tolerably open, and not very rugged country, at the foot of the Sierra Morena, and now rendered famous by the total defeat of Dupont and the French army: the town is small, without any respectable houses, and in general inhabited only by poor peasantry. The same may be said of Andujar, 52 leagues from Madrid, which has some ruined mud-walls along one side of it, but nothing that can be termed fortification, even in the Moorish style. It contains, however, a few tolerably good houses, and a square which might be rendered of some military strength: around it are several little elevations, of no great importance, and behind the town runs the muddy Guadalquivir; but it is too small to be of much advantage to a military station. From Andujar to Aldea del Rio 4 leagues, to Venta del Carpio 3, Ventas de Alcolea 3, Cordova 2 (this is one of the gayest towns in Spain, very populous, and celebrated for its Moorish cathedral); Venta del Arrecife 4, V. de la Parilla 1, Luisiana 1, Ezija 2, La Norieta (a desert plain) 3, Marchena 3, Paradas 1,**

Arabal 1, Molares 2, V. de la Alcantarilla 2, Cabezas de San Juan 2, V. de Viscayana 3, Xerez de la Frontera 5, Puerto de Santa Maria 2, thence to Cadiz by sea 3 leagues, or by land from Xerez to Cartuja 1, V. del Arrecife 4, isle of Leon 1, Cadiz 2, = total 102 leagues, or 408 English miles.

Route from Madrid to Seville, the same as the above to Ezija 74 leagues; to Fuentes or Moncloa 4, V. Nueva 2, Carmona 2, V. of Pedro Domingo 2, Seville 4, = total 88 leagues.

Seville, the capital of the South of Spain, and once the most distinguished curiosity in the country, is now considerably reduced; its population has decreased ever since the intercourse with America, which carried off many of its inhabitants, till within the last twenty years, when it has rather increased. It is a city of considerable wealth, and possessing some commerce, by means of the Guadalquivir, which is navigable up to its centre. Its manufactory of salt-petre, its cannon foundry, and tobacco factory, are deservedly celebrated; the building appropriated to the latter purpose is one of the finest in Spain, if not in Europe. Its university, which now has from twenty to twenty-five Irish students, is distinguished for the modesty and learning of its professors, particularly in medicine. The people are abstemious, hospitable, and generous, but somewhat addicted to amorous pleasures.

Route from Madrid to Gibraltar, 105 leagues, the same as the above to Ezija, and thence to V. del Pozo 4, Roda 4, Campillo 3, Almargen 2, Ronda 4, Estepona 6, Manilva 2, San Roque 4, Gibraltar 2, = total 105 leagues.

Route from Madrid to Malaga, across the Sierra Morena, as before to Carolina, 45 leagues, thence to Venta de Linares 2, Linares 4, Mengibar 3½, Torre Campo 4, Murtos 2, Baena 5, Cabra 6, Lucena 1, Ventorillo 3, Finariales 1, Antiquera 5½, Venta del Coche 3, Almojia 2, Malaga 2. N.B. This road from Carolina to Antiquera is scarcely passable by carriages. The same route leads to Granada; from Carolina to Linares 6; Lupion 2, La Mancha Real 4½, V. de la Oya 2, Puerta de Arenas 2, Campotejar 2, Benaflua 1, V. del Puerto 1, Granada 4.

Route from Madrid to Carthage 67 leagues by Murcia: to Aranjuez 7, Ocana 2 (here the vast, flat, dry, and bushless plain of La Mancha commences), Vittalobas 2½, Corral de Almaguer 3, Quintanar de la Orden 3, Mota del Cuervo 3, Pedernoso 1½, Pedroneras 1, Provencio 2, Minaya 4, Roda 2½, Gineta 3, Alvacete 3 (this place, 37 leagues from Madrid, is become a rendezvous of the Murcian patriotic army), Pozo de Canada 3½, V. la Neuva 1, V. la de Alvatana 3, Jumilla 3, V. de Romano 3, V. de Rambla 3, Lorqui 1, Molina 1, Torre de Espinardo 1, MURCIA 1, Palmar 1, V. del Timenas 4, V. del Albujon 1, Carthage 3.

Grand Route from Madrid to VALENCIA 65 leagues, and ALICANTE 62 leagues. From Madrid to Alvacete in the preceding route, thence to the Venta del Rincon 3, Villar 2, Bonet 3, Almanza 3 (this is the rendezvous of Valencian patriots), Puente la Higuera

2, Vallada 2, San Felipe 3, Pobra Larga 2½, Alcira 2½, Almusafes 1½, Cilla 1, Cartarroja 1, VALENCIA 1. To ALICANTE, from Alvacete to Pozo de la Pen 2, Pretola 3, Venta de la Higuera 3, V. Nueva 2, Yecla 2, V. de Quebradas 2, Monover 3, Monforte 2, Via de Pavia 2, ALICANTE 2. There are two other routes from Madrid to Valencia, one only a horse road, the other a cart road in summer; each only 51 leagues. The latter passes from Madrid by Ballicas, Arganda, Fuentiduena, Tarancon, Sahelices, Hito, Almarcha, Granja de Triesta, Utiel, Siete Aguas, Chiva, and Quart, to Valencia.

The city of VALENCIA is the capital of one of the most fertile, temperate, populous cultivated provinces in Spain: it is situated about 1½ mile from the sea, on the side of the broad but shallow river Guadalaviar, over which there are four splendid bridges, ornamented with statues of Saints. The town is, in general, agreeable, clean, with several respectable Gothic and modern buildings, besides a cathedral, the walls of which are equally decorated with beautiful figured marble and some admirable paintings. Valencia, and its environs, which are much more populous and more fertile than any other part of Spain, contains at least 120,000 persons. The country is chequered with small canals for irrigation, by which means water is made to pass over the whole fields once a day in hot weather, and thus fertilizes the land, so that it produces *eleven* crops in a year; or one every month, except February. The town is surrounded with a Moorish wall; but it has no ramparts, nor any cannon mounted, nor, indeed, any place to mount them, except that two or three might perhaps be fixed in the towers on each side of the gates, of which there are five. Some of those towers have been used as prisons, and as a female penitentiary. The streets are neither straight nor spacious, although not disagreeable; the convents and churches are numerous, and many of them very splendid; the theatre is small, but generally possesses a good company of performers, although this is regulated by the government, and, consequently, does not depend on the patronage which they receive. The worthy archbishop, whose patriotic efforts have been so advantageous to his king and country, has a very fine library, which contains all the best works in Spanish, Latin, Italian, and French, and is open to the public every day but holidays. To the library, which fills a gallery extending along two sides of the archiepiscopal palace, is added a museum of antiquities, the principal of which were brought from Murviedro (Saguntum); among these is unquestionably one of the finest specimens of Grecian sculpture now extant; it is a young child sitting laughing; and the expression of laughter, on whatever side it is viewed, is such a masterpiece of art as is not produced above once in several centuries, and, perhaps, never since nor before the present instance. The gaiety, temperance, and indefatigableness of the Valencians, in whatever they undertake, are proverbial: they have been most unjustly accused of cunning and cruelty, but they are frank, generous, and humane; they are, indeed, vain of their

country, but its beauty, fecundity, and the unequalled excellence of their climate, fully justify their local attachment; and their own happy dispositions render them not only an agreeable but an amiable race. They are justly distinguished for their devotion, their wit, and the fertility of their imagination; and the arts and sciences are cultivated by them with equal zeal and success: they detest the French, despise the Irish, and love the English even to enthusiasm.

Grand Route from Madrid to ZARAGOSA and BARCELONA. From the gate of Alcala to the bridge of Viveros 3 leagues, Alcala 3 (this ancient city is now reduced to a small village, tolerably clean, but indifferent, low houses: even the convents are falling into decay, and its university is nothing but a name); Guadalaxara 4, is in a more prosperous state, and its royal manufactory of woollen cloths gives it an air of industry and comfort not common to all Spanish towns; Torija 3, Grajaneros 3, Algora 4, Alcolea 3, Maranchon  $3\frac{1}{2}$ , Concha  $3\frac{1}{2}$ , Tortuera 3 (here the kingdom of Arragon commences); Uset 4, Daroca 2, Maynar  $1\frac{1}{2}$ , Carinena  $3\frac{1}{2}$  (justly celebrated for its rich wines), Muel 4, Maria 2, ZARAGOSA 2, = total 52 leagues.

This city is now become famous for its ever memorable resistance to the treacherous usurpation of France, and its splendid victories over the veteran troops of General Lefebvre, by the enlightened Palafox, whose talents and merits were announced in our Number for May. The people of Zaragoza are distinguished for their industry, neatness, civility, decorum, and morality: perhaps, indeed, there is no other town of equal extent in Spain, nor on the continent of Europe, where the women are so generally chaste and virtuous as in the metropolis of Arragon. To Frenchmen and manners they have long been as averse as they are partial to the English; and in 1805 only two miserable French knife-grinders (the usual employment of French adventurers in Spain) were to be found in that city, while an English shoemaker was visited and respected by all classes of people. The population of this city, including the convents and country-seats, in its environs, amounts to about 48,000 persons. The streets are tolerably regular; but, with two or three exceptions, rather narrow and filled with shops, which present the most pleasing pictures of industry, content, and competency: they are miniature manufactories, in which almost every kind of apparel, and the necessaries of life, are made with considerable neatness and even elegance. Zaragoza possesses but one small theatre, which is not always well attended; but it supports an hospital and a workhouse, which for judicious arrangements, comforts to the sick or poor, and productive industry, do honour to Spain, and would be admired even in London. Like all the large towns in Spain, it is surrounded with a wall, but it has nothing which can be called a fortification. It is situated at the junction of the little river Huerva and the Ebro; over the latter there is only a bridge of stone, the wooden one formerly existing being now totally destroyed; these rivers, however, tend to defend at least two sides of the city: the convents also, which are on its south-west side, being large buildings, might add something to its means of

Defence. It contains two cathedrals; the first, an admirable Gothic building, is called the *Aſes* (which may signify *purity*, and is dedicated to *San Salvador*, the Holy Saviour), and the next is the celebrated church of *uestra Señora del Pilar*, our Lady of the Pillar. The tradition respecting this church is, that when St. James was at Zaragosa, the Virgin appeared to him while at prayer, standing on a column or pillar in the clouds, and ordered him to erect a chapel in that city. In consequence of this miraculous mandate, a grand church has been built, in which a statue of the Virgin, standing on a jasper column about 5 feet high and 9 inches thick, and holding the infant Jesus on her arm, is the chief object of pious adoration. This church divides the ceremonies and honours of the regular cathedral. All the churches of Zaragosa are well decorated with some exquisite paintings, by Francis Ximenes, John Galvane (a native of Arragon), and the Portuguese Claude Coello (whose works are chiefly in fresco), and others. This capital can also boast of its academy for the arts, its agricultural and economical society, and several other useful institutions, which combine all the advantages of the arts and sciences without their ostentation. For these improvements it is no little indebted to Senor Azaza, who was many years ambassador both in Holland and Rome; but its chief and best friend has been the illustrious Captain General, whose knowledge and taste for the fine arts, as well as the sciences, have contributed to enlighten the people of Zaragosa, and raise them far superior to the greater part of the provincial towns of France. His Excellency has visited every country in Europe, and speaks nearly all the European languages, and among them the English, better than many French priests after passing eleven years in this country: he is also a distinguished amateur, and has manifested considerable talent in painting in water colours, particularly flowers: his generous ardour for improvement, indeed, has rarely been equalled in any country, and certainly never surpassed. Many private gentlemen, indeed, as well as presbyters and professors in the university of that city, understand English very well, and even have small libraries of English books, which they have procured at an immense expence and trouble. The inhabitants of Zaragosa and Arragon, in general, are such as one would choose for friends, and for every office where dignity of deportment, sincerity, benevolence, and inflexible integrity, are indispensable or desirable.

Route from ZARAGOSA to BARCELONA and Perpignan in France, —To Alinden 3, Villafranca de Ebro 2, Oſera 2, Venta de St. Lucia 2, Bujaralos 3. Candafnos 3, V. de Fraga 2, Fraga 2, Alcaraz 3, LERIDA 2, Beloch 2, V. de Fondorella 2, Villagrafa 3, CARRERA 3, Porcarifes 3, Igualada 3, Piera 3, Mustorel 3, Molin de Reis 1½, BARCELONA 2½, = total 50.

Barcelona is one of the prettiest towns in Spain, and the country around it is the only part which really resembles England, by the numerous country seats with which it is covered. There are several very fine streets in this city, and some good buildings; but in general there is a tendency to *littleness*, which does not appear in other parts

of Spain. The whiteness of the town, and the numerous factories in and about it, give it a brilliancy and interest not elsewhere experienced. Several of its public buildings are almost covered with marble; but they all want grandeur of dimension. The Catalonians are among the hardiest and most laborious people in Europe; they are not remarkable either for wit or sensibility, and their inflexible integrity too often partakes of obstinacy rather than elevated rectitude; they are, however, honest, industrious, excellent mechanics, fond of good eating and drinking, but seldom or never to excess; they are harsh and severe, yet not without generosity and beneficence, and in almost all cases they appear to be actuated by prudent good sense.

Route to Perpignan by San Andres 1, Los Hostals 2, La Roca 2, Linares 1, Sanfeloni 2, Hostabrich 2, Mallorquinas 2, GERONA 4, Medina 1, Vila de Muls 2, Figueras 3, Hostal Nuevo  $1\frac{1}{2}$ , and *Jau-guera* 2 (the last place in Spain), *Bellegarde* 1 (the first place in France in the Pyrennees), Boulou 1, and Perpignan 3, = total from BARCELONA 30 leagues.

From BARCELONA to VALENCIA 55 leagues. To San Climen 3, Villafranca de Panades  $4\frac{1}{2}$ , Vendrele  $3\frac{1}{2}$ , Tarragon 5, Combrilis 3, Hospitalet 3, Parillo 4, Tortosa 4, Uldecona 4, Benicarlo 4, Torreblanca 4, Catillon de la Planá 5, Almenara 4, Murviedro 1, VALENCIA 4.

Route from VALENCIA to MURCIA 33 leagues. To Almusafes 3, Alcira 2, San Felipe 4, Mogent 4, Fuente de la Higuera 2, Villena 3, Elda 3, Elche 4, Orihuela 4, MURCIA 4. From Valencia to Alicante, passing by San Felipe and Elda, it is 26 leagues.—The town of Murcia, and capital of the province so called, is but small, and does not contain twenty-five thousand inhabitants, although situated in one of the most beautiful and fertile plains in the world, and justly denominated a garden (*huerta*). There are few fine buildings in Murcia, except the cathedral, the front of which exhibits one of the pretty specimens of Grecian architecture which abound in the south of Spain, whilst the aisles present a strange mixture of Gothic ornaments, and the singularly absurd device of a huge chain of hewn stone made to pass round one of the chapels; as if to tie it from running away from the body of the church! The very extensive building used as a silk factory, however, is an object of real curiosity and interest: nearly five hundred persons are generally employed in the various departments of attending and feeding the worms, collecting the silk-pods, and winding and otherwise preparing the silk for the different manufactures. The machinery of this factory far surpasses any thing of the kind in France, and has often excited the surprise and astonishment of Frenchmen, who, in Spain, affect to know every thing. To this most peaceful and tranquil city that celebrated statesman, Count de Florida Blanca, has retired, and his small square house is one of the neatest, plainest, and most like the English, of any in Murcia: he spends, however, a considerable part of his time in the convent of the Augustines, and generally sups with the monks, and sleeps there three or four nights in the week; he



usually walks alone; looks still, as if he could command or govern nations; carries his cane always either swinging loose, or grasped tight by the middle. His countenance and physiognomy are not less singular than his habits; and the extreme length of his nose and chin would excite our risibility, did not his eyes and forehead advertise us of the presence of a very superior man. His stature is of the middle size, meagre, but sufficiently stout and muscular; he is taciturnous and extremely reserved, yet polite and obliging: he has been remarked, ever since the French revolution, for an attachment to England, and for every thing English. The people of Murcia have neither the wit nor vivacity of the Valencians, nor the extravagant and romantic imaginations of the Andalusians, still less the Grecian elegance of the Granadeans: they are, however, a steady well-meaning people.

Route from Madrid to BADAJOS and LISBON.—From the gate of La Vega to Mostoles 3, Casa Rubios 4, S. Silvestre 4, El Bravo 4, Talavera de la Reyna 4, Venta Peralvanegas 4, Calzada de Oropesa 4, Navalmoral 4, Almarraz 2, Jaraicejo  $4\frac{1}{2}$ , Trugillo  $2\frac{1}{2}$ , Puerto de St. Cruz 3, Miajadas 3, San Pedro 5, Merida 3, Lobon 5, BADAJOS 5, = total 63 leagues. To Elvas (in Portugal) 2, Estremoz 6, Venda del Duque 3, Arroyolos 3, Montemor 3, Vendas Novas 4, V. dos Pegoens 3, Aldea Gallega 5, and across the Tagus to LISBON 3, = total 32 from BADAJOS (which is a very strong fortress) and 95 from MADRID.—N. B. *V.*, or *Venta*, Spanish, and *Venda* Portuguese, signifies an *inn*, which is generally from 6 to 12 miles from any village or other house.

A LATE TRAVELLER IN SPAIN AND PORTUGAL.

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TO THE EDITORS OF THE ANTIJACOBIN.

## THE WOLF, THE FOX, THE SHEPHERD AND HIS DOG:

A FABLE.

ONCE upon a time a strong and faithful Shepherd's Dog kept in safety his master's flock amidst the pleasant vallies, fertile plains, and wide mountains, of a romantic and luxuriant island. When he was first appointed to this important trust, the flock was much annoyed by the continual enmity of two ferocious and dangerous foes; one of them an old savage blood-thirsty Wolf, who seemed to take delight in destroying the sheep, more to satisfy the cruelty of his nature than the cravings of his appetite; the other, equally to be dreaded, was a sly, cunning, and designing Fox, whose wiles it was even more difficult to guard against than the more open attacks of the Wolf.

Now, though they were both thus enemies to the sheep, yet were they, if possible, still greater enemies to each other; for whenever they happened accidentally to meet, when making their attempts upon the flock, they never failed to quit the common object, and begin with the most savage and unrelenting fury to abuse and tear each other: the Fox, though much the weaker, frequently contrived by his stratagems on these occasions to come off victorious. The Dog, however,

soon proved more than a match for them both, and succeeded at different times in seizing and dragging them before his master, the good old Shepherd, who, being of a mild and gentle disposition, and an enemy to the shedding of blood, contented himself with drawing their teeth, and rendering them incapable of materially injuring the sheep in future. From this time there appeared a considerable change in the conduct at least, if not in the nature, of both the Wolf and the Fox; for they conducted themselves much more peaceably towards the flock, though their enmity towards each other seemed to abate nothing of its rancour. A long time thus passed in peace, the good old Shepherd granting them one indulgence after another; till, at last, he treated them as well as his own sheep, and called and considered them his children.

At length the Fox came to the Shepherd, and told him that he did not see what right the Dog had to monopolize the care of the flock; that he thought himself as capable in every respect as the Dog to take care of them; and that not suffering him to have at least his share, was making a very partial and unjust distinction. The good old man could scarcely believe his ears, he was so amazed at his assurance and ingratitude: at length he told him, that, so long as he continued to behave himself peaceably and orderly, he should continue, as he had long done, to treat him with kindness and affection; but that he must not attempt to molest the Dog, or interfere in any degree in the office assigned to him, since he was by nature and education particularly adapted to it, as was fully proved by his long and faithful services. The Fox went away much discontented, and from that time he appeared to have become the warm friend of the Wolf; they were frequently seen standing together side by side, like two young colts, catching fleas upon each others buttocks, though it was observed that the Fox often looked as if he could like to give the Wolf a fly nip: nothing, however, but compliments continued to pass between them.

"My dear friend, *Mr. Wolf*," said the Fox one day, when they were met together, "this old tyrant does use *you* very cruelly: you are older than this favourite brute of his; you have been longer on the island, and have a greater right to the care of the sheep than he has: surely, then, there can be no reason on earth why *you* should not have at least a share with him."—"True, my dear *Mr. Fox*," the Wolf rejoined, "there certainly can be no reason whatever; nor are *you*, though younger, one jot less qualified for the office than this monopolizing beast; and if I do come in for a share, I make no doubt but, with the aid of your abilities, we shall soon have the *whole* between us."—"Not long *between* us," muttered the Fox to himself.

It was not long after this conversation that the Fox again set off to speak to the Shepherd, to whom he represented, in very moving terms, the great hardship which the *Wolf* sustained, and begged that *he*, at least, might not be deprived of his right; and that, as he was not now soliciting any thing for himself, he trusted that the Shepherd would at least acknowledge the disinterestedness of the motive. The good old

Shepherd smiled, and thus addressed him: "The wish the nearest to my heart is, to promote the welfare and happiness of all creatures, and I would be equally kind to all, at least in proportion to their deserts, but not in the same way; neither their natures nor other circumstances will admit of it. The Dog I find by experience the best qualified to take care of my sheep, and it is true that he, in consequence, enjoys some privileges, of which you are deprived; but he is richly entitled to them by his care and watchful diligence. You are deprived of no enjoyments which are really necessary or even desirable; and if you have some fewer privileges, you have fewer cares. You must be sensible that your nature disqualifies you from being a proper guardian to helpless animals, to whom you bear a natural enmity; and though you appeared to have in a great measure conquered it, yet I can by no means be certain that with the power the inclination may not return, and therefore it would not, at any rate, be prudent in me so to risk the safety of my flock; indeed, if I had no other reason for not doing it, your now coming the officious advocate of a creature, your professed and natural enemy, would of itself create in me a degree of suspicion. Besides, though it is true that I have the command of the sheep, yet they are not mine: I am only employed by the sovereign of the island, and to him I have sworn not to entrust the care of them to any other than his faithful Dog. Go, my child; be at peace with all creatures, even with the Wolf, but make not a shew of friendship from interested motives, when hatred is in your heart. Eradicate the latter, engraft content, and be happy."

The Fox turned about, put his tail between his legs, and slunk away.

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[The following Epistle was inserted in a former Number of the Anti-jacobin, but the additional Lines in the Postscript, with some Alterations and Corrections, have tempted us to republish it.]

#### AN EPISTLE TO A FATHER-IN-LAW AT SOMERSET HOUSE

FROM HIS SON-IN-LAW IN NEWGATE.

*Infelix gener, et dignus S———unc parente.*

WHILE in a dismal dungeon's dampness I  
Swear unregarded, unsupported lie,  
You, at your ease, in all the pomp of place,  
With Players, Perry, Hardy, or his Grace,  
Display the blushing honours of your face;  
And live on those, whose speculative skill  
Is hasty credit and a distant bill,  
By privilege from debts and bailiffs free,  
Nor cast a thought on misery and me.

Yet by those joys *She* gave in early life,  
*She*, whom you made a *Mother*, not a *Wife*,

Let her, who boasts a *Natural*\* Daughter's name,  
 Urge to a Father's heart her Husband's claim;  
 Her, whom you gave me without paltry pelf,  
 Like you, sweet soul, a fortune in herself;  
 Let her your bowels of compassion thaw,  
 And spare, in pity spare, your Son-in-Law.  
 If in the Commons† House no mercy dwell,  
 My last resource is S———, or Hell.

Heaven knows, the wisest men sometimes mistake;  
 E'en you, my Father, you have err'd, like Drake;  
 In friendship's cause, not long the time is o'er,  
 You once, like me, unfortunately swore.  
 Can none remember? Yes, I know, all must!  
 How to O'Connor and his merits just,  
 (When at the bar we saw the culprit stand,  
 And, horror-struck, hold up his shaking hand;  
 When Scott, all-eloquent, the charges prest,  
 And brought conviction home to every breast,  
 E'en Plomer shrunk, unequal, from the strife,  
 And Treason trembled for her votary's life)  
 You, in that hour, a Guardian Dæmon‡ came,  
 And prov'd your friendship, not an empty name.  
 You with your lips the sacred volume prest,  
 You bade the God of truth your truth attest:  
 "So help me, God, I solemnly declare,  
 "Truth, the whole Truth, and nought but Truth, I swear!"  
 "I know him well; so great his merits deem,  
 "He has my friendship, confidence, esteem:  
 "Without reserve, incapable of art,  
 "He told me every secret of his heart;  
 "To me his views, his principles are known,  
 "Whig views, Whig principles, and all my own.  
 "I swear (and let my oath's sure pledge have weight),  
 "Like me, he's well affected to the state;  
 "Like me, of French fraternity afraid,  
 "He shudders at the thought of foreign aid."

What did I swear? I swore, alas! 'tis true,  
 That you had private-dealings with a Jew||;  
 Had urg'd Paul's friends his interests to betray,  
 And tamper'd with them—in an honest way.

\* Genus huic de Patre superbum,  
 Sed de Matre nothum.

† Fleſcere ſi nequeo Superos, Acheronta movebo.

‡ Dæmon—"a good or evil angel:" in this inſtance, of courſe,  
 "good."

|| Harris, an old clothefman, voted for S——.

This, this was all I said, or swore, or meant;  
 This of my guilt's the front and full extent.  
 Grim GREY, with verjuice visage, cried; "Hear, hear;"  
 Storm'd the loud TAYLOR, foam'd the MAN OF BEER.  
 Freedom's Asylum\*, with a single No,  
 Doom'd me to Newgate, slavery, want, and woe.

We both have err'd; but here the likeness ends,  
 A different fate the same mistake attends.  
 The Navy's Treasury†, a glorious prize,  
 Is yours; my recompence in Newgate lies.  
 But let your Daughter's tears and prayers prevail,  
 And save me from the horrors of a jail:  
 Think of the poet's memorable line,  
 "To err is Human, to forgive Divine."

T. D.

*Newgate's Dungeon.*

P. S. Long, long may Heaven the Prince of Wales preserve,  
 The Prince whom you and "All the Talents" serve;  
 Who saw thy suffering virtue in distress,  
 Relief'd thy wants, and gave thy wrongs redress;  
 Gave the *Red House* to be thy resting place—  
 Type of thy blushing worth and glowing face.

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 POETICAL BIOGRAPHY.

TO THE EDITOR.

Sir,

A CRITICAL admirer of the highly esteemed biographical poetry of a classical authoress, so bounteously circulated under envelopes addressed with her own fair hand, is induced, with becoming respect, to apprise her, through the medium of your diffusive communication, in order to prevent her natural delicacy and sensibility being too much affected, that the devoted Colonel, being the primary object of her poetic effusion, has been appointed, not nominally but effectively, Major General, and that too allusively, without the magic or imaginary veil of a Hood.

IRONICUS.

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\* "The Commons House, the nursery of freedom, the asylum of liberty," &c. &c.—See Romilly's gingerbread speech on Lord Melville's trial.

† Ille crucem pretium sceleris tulit, hic Diadema:

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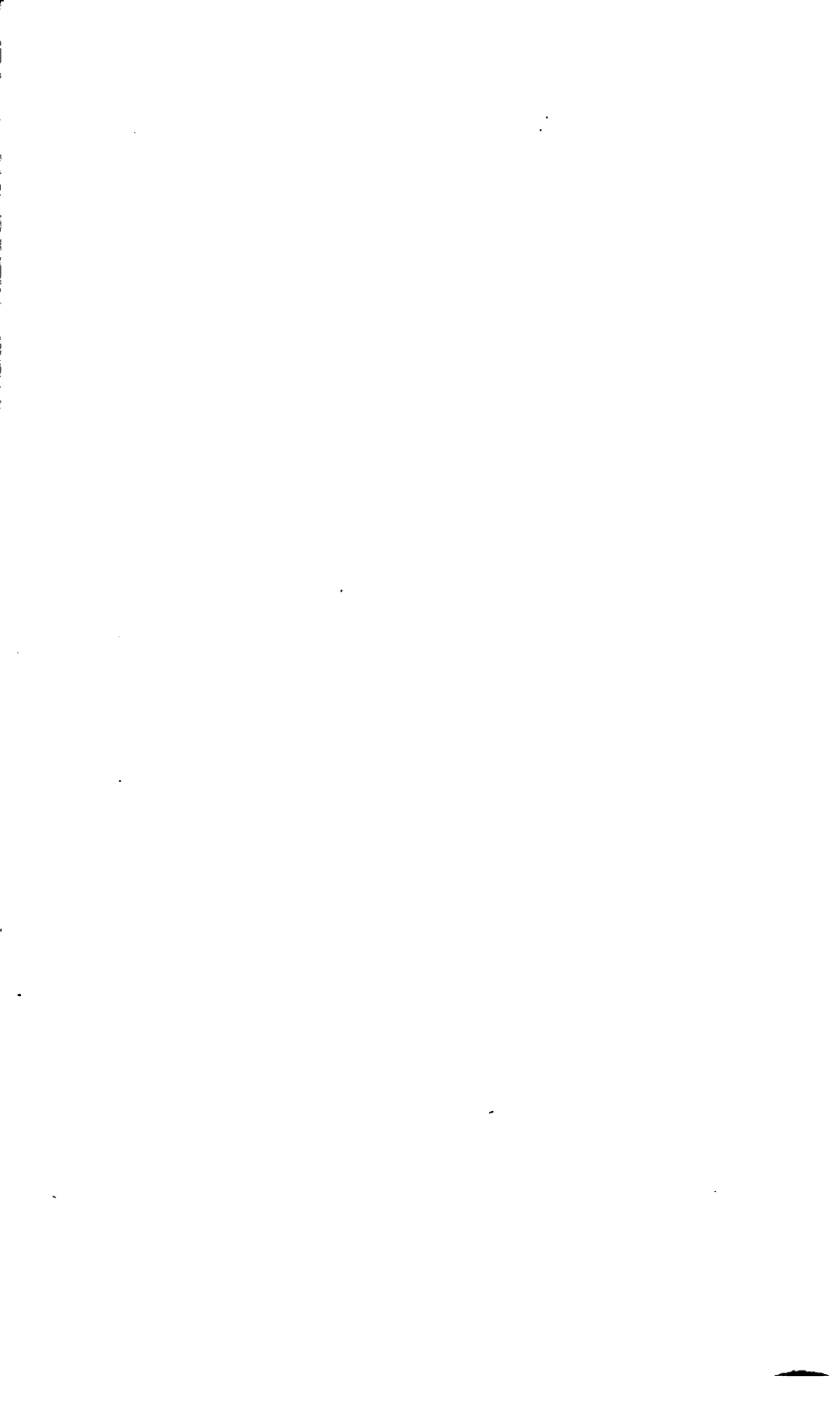
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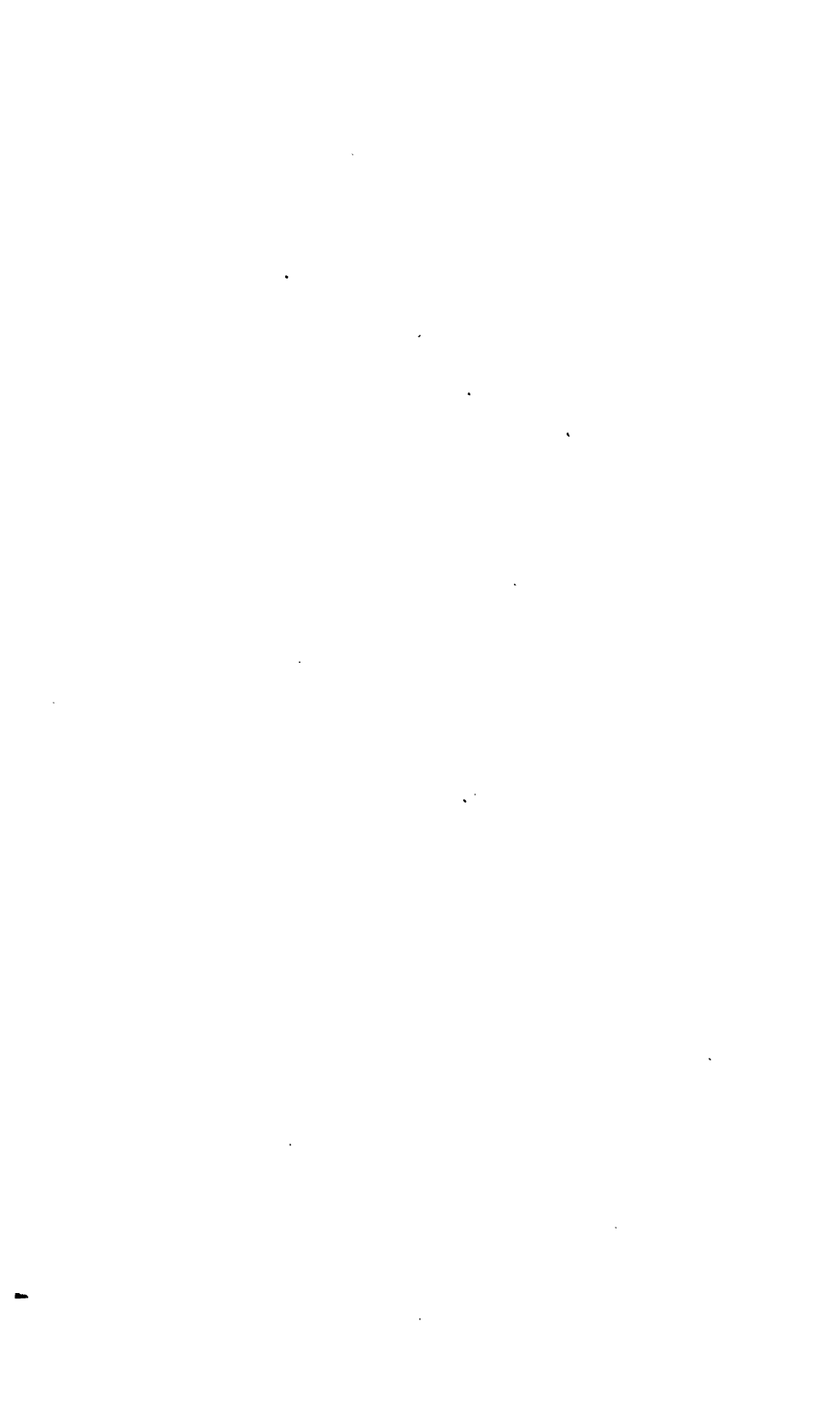
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